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SOPH. TRACHIN.

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AN INDEX

TO THE AUTHORS' NAMES AND TITLES OF BOOKS REVIEWED.

	Page		Page
ADAMS's, Dr. Inquiry into the Laws of different Epidemic Diseases, with the view to determine the means of preserving Individuals and Communities from each.....	471	Animal Creation, three Discourses on the case of, and the Duties of Man to them.....	99
—— Philosophical Treatise on the Hereditary Peculiarities of the Human Race, with notes illustrative of the subject, &c. &c.	ib.	Annuities, an Investigation of the Errors of all Writers on, in their valuation of Half-Yearly and Quarterly Payments, including those of Sir Isaac Newton, Demolivre, Dr. Price, Mr. Morgan, &c. &c. with Tables, by Wm. Rouse	89
Address, an, delivered to the Inhabitants of New Lanark, on the 1st of Jan. 1816, at the opening of the Institution established for the Formation of Character, by Robert Owen..	541	Appleton's, Miss, Edgar, a National Tale by.....	93
—— from the Committee of the Association for the relief and benefit of the Manufacturing and Labouring Poor....	323	Armstrong's, Dr. Practical Illustrations of Typhus, and other Febrile Diseases	604
—— of the New Conductors of the Critical Review	553	Atlas, an, for the use of Schools, by Miss Wilkinson.....	203
Adolphe, Anecdote trouvé dans les papiers d'un Inconnu, et publié, par M. Benj. de Constant.....	9	Atmosphere, and the Source of Solar Heat, a Treatise on, by an Oxonian.....	89
Advice, Letter of, to his Grandchildren, by Sir Matthew Hale	90	BAPTISM, Facts and Evidences on the subject of	97
Agricultural State of the Kingdom, the, in Feb. March, and April, 1816; being the substance of the replies of many of the most opulent and intelligent landholders to a circular letter sent by the Board of Agriculture to many parts of England, Wales, and Scotland.	313	Barbadoes, Remarks on the Insurrection in, &c.	206
Amyntor and Adelaide, a Romance of Poetry, by Charles Masterton	429	Beauty and Deformity, theory on the Classification of, &c. by Mary Anne Schimmelpenninck	395
Crit. Rev. Vol. IV. Dec. 1816.		Belochistan and Sinde, Travels in, by Lient. Henry Pottinger	263
		Belaham's, Thos. Review of American Unitarianism.....	96
		Bertram, a Poetical Tale, by Sir Egerton Brydges	239
		Bibliographical and Literary Anecdotes, an Olio of, by Wm. Davis	537
		Bibliotheca Antiqua—Coryat's Crudities, &c.....	77

INDEX.

	Page		Page
Idem—Palladis Tamia, Wit's Treasury, being the second part of Wit's Common-wealth, by Francis Meres, Maister of Artes of both Vniuersities ...	103	Childe Harold's Pilgrimage, Canto the Third, by Lord Byron	495
Idem—An Apology for Actors, containing three briefe Treatises, by Thos. Heywood	301	Chitty's Observations on the Game Laws, with proposed Alterations for the Protection and Increase of Game, and the Decrease of Crimes	507
Idem—Stafford's Niobe, &c. ...	413	Clara, or Fancy's Tale, a Poem, by John Owens Howard	429
Idem—A Method for Traual, shewed by taking the View of France, as it stood in the Year of our Lord 1596	530	Climbing Boys, a short Account of the Proceedings of the Society for superseding the necessity of	323
Idem—Poems, &c. by James Shirley	643	Coinage, New, a first and second Letter to the Right Hon. the Earl of Liverpool on the proposed, by Thos. Smith	95
Blind Man and his Son, a Tale for Young People, &c. &c. ...	669	Colton's Lines on the Conflagration of Moscow	330
Botany, Physiological, a System of, by the Rev. P. Keith	205	Companion to the Ball Room, by Thos. Wilson	431
Bowden's, Joseph, Prayers and Discourses for the use of Families	291	Constant's, M. Benj. de, Adolphe, Anecdote trouvé dans les papiers d'un Inconnu, et publiée par	9
Brooke's Poems	318	Corn Trade, Letters on the, containing Considerations on the Combinations of Farmers, and the Monopoly of Corn, &c. by Joseph Storrs	95
Brydges', Sir Egerton, Bertram, a Poetical Tale	239	Correspondence of the Duke of Otranto with the Duke of Wellington	177
Buonaparte, a Poem	93	Coryat's Crudities, hastily gobbled up in five moneth's Travels in France, Sauoy, Italy, Rhetia, commonly called the Grison's country, Helvetia, alias Switzerland, some parts of High Germany and the Netherlands, newly digested in the hungry aire of Odcombe, &c.	77
Burney's, Capt. James, Chronological History of the Voyages and Discoveries in the South Sea, or Pacific Ocean, Vol. IV. to the Year 1723, including a History of the Buccaneers in America	48	Cours d'Economie Politique, ou Exposition des Principes qui déterminent la prospérité des Nations, par Henri Storch ..	555
Burns, Robert, Letter to a Friend of, occasioned by an intended republication of the Account of the Life of by Dr. Currie, by William Wordsworth	51	Cowper, William, Esq. Memoirs of the early Life of, written by himself, and never before published, with an Appendix, &c.	67
Byron's, Lord, Childe Harold's Pilgrimage, Canto the Third	495	Crabb's English Synonyms explained in alphabetical order, with copious Illustrations and examples, drawn from the best writers	581
Pilgrimage to the Holy Land, &c.	541	Crowland Abbey, the History of, by P. W. Christian's.	302
Prisoner of Chillon, with other Poems	567		
CAMPBELL's, Archibald, Voyage round the World	174		
Caractacus, a Tragedy, by Wm. Monney, Gent.	404		
Carnot; sa Vie Politique et Privée, contenant des particularités intéressantes qui n'ont jamais été imprimées, &c.	376		
Cato, or interesting Adventures of a Dog of Sentiment, by a Lady	653		
Chateaubriand's Monarchy according to the Charter	359		

INDEX.

Page	Page
Manual, compiled from the Ecclesiasticus Militis Christiani of Erasmus 97	alphabetical order, with illus- trations and examples, drawn from the best Writers, by Geo. Crabb 581
DALLAWAY, JAMES, M.B. F.A.S. of Sculpture and Sculpture among the Ancients, with some Account of Specimens pre- served in England 38	English Synonyms discriminated, by Wm. Taylor 581
Day-schools, a practical Treatise on, exhibiting their defects, and suggesting hints for their improvement, &c. by a School- master 91	Engraving, an Inquiry into the Origin and early History of, upon Copper and Wood, with an Account of Engravers and their Works, &c. by Wm. Young Ottley, F.S.A. 166
Defective Utterance, Results of Experience on the Treatment of Cases of, by John Threlwall, Esq. 211	Epidemic Diseases, an Inquiry into the Laws of different, with the view to determine the means of preserving Individ- uals and Communities from each, by Joseph Adams, M.D. 471
Dialogues on curious subjects in Natural History 538	Essays to do Good, by Geo. Barker 100
Dibdin's, Rev. Thos. Frugal, Typographical Antiquities, or the History of Printing in Eng- land, Scotland, and Ireland, &c. begun by the late Joseph Ames, &c. 245	Essays in Rhyme, on Morals and Manners, by Jane Taylor... 269
Don Quixote de la Mancha, a literal translation, with the Spanish interlined 315	Europe and Africa, Travels in, comprising a Journey through France to Morocco, &c. also a second Tour through France in 1814, by Col. Keating 1
Doughty's, Edw. Observations and Inquiries into the Nature and Treatment of the Yellow Fever 156	FEMALE SERVANTS, Third Re- port of the London Society for the Improvement and Encou- ragement of, by annual and other Rewards 85
Ducatus Leodiensis, or the To- pography of the Ancient and populous Town and Parish of Loddes, and parts adjacent, in the West Riding of the County of York, by Ralph Thoresby, F.R.S. the second edition, with notes and additions, by Thos. Dunham Whitaker, LL. D. F. R. S. 625	Fine Arts, Letters on the, by Henry Milton, Esq. 260
Euseb, a National Tale, by Miss Appleton 92	Fox's, W. J. Sermon on the Death of Thos. P. Powell, M. D. 99
Education of the Lower Orders in the Metropolis, Report from the Select Committee of the House of Commons appointed to inquire into the, with the Minutes of Evidence taken be- fore the Committee 522	Freedom, with other Poems, by George Thomas 33
Eglantine, a Novel, by Charlotte Nooth 318	Friend of Peace, containing a special interview between the President of the United States and Genl. an Officer dismissed for duelling 612
Emigration, or England and Pa- ris, a Poem 319	Frost's, J. Scientific Swimming, being a series of practical in- structions on an original and progressive plan, by which the Art of Swimming may be re- adily attained, &c. 90
English Synonyms, explained in	Fallers, Dr. Gnomologia; Adages and Proverbs, &c. 427
	Funeral Sermon, occasioned by the melancholy Catastrophe of Fifteen Lives being momenta- rily lost under Rochester Bridge, on 13th Sept. 224

INDEX.

	Page		Page
GAME LAWS, Observations on the, with proposed Alterations for the Protection and Increase of Game, and the Decrease of Crimes, by Joseph Chitty, Esq.	507	ly, Sardinia, Milan, Poland, Flanders, &c. with a particular Description of its Secret Prisons, Modes of Torture, Style of Accusation, Trial, &c. abridged, by Philip Limborch	74
Germany, &c. Journal of a Tour in, by J. T. James, Esq.	164	Insolvent Debtors' Bill, an important Examination of the, with Suggestions for its substantial Improvement, and for the removal of the gross frauds and abuses practised under the existing Law, by A. R. Warrand	98
Gnomeologia; Adages and Proverbs, &c. compiled by Thos. Fuller, M. D.	427	Idem—Report from the Select Committee on	169
Gout, danger of the Cooling Treatment of, Ring's Answer to Dr. Kinglake on	259	Institution for teaching Adults to read, an Account of the Origin, Principles, Proceedings, and Results of an	658
Grammar, a practical English, by Windham Rawlinson	314	Ionian Islands, Memoirs of the, considered in a Commercial, Political, and Military Point of View, &c. by Gen. Guillaume Vandencourt, translated by Wm. Walton	317
— an Introductory, for Young Children	315	Ivan, a Tragedy, by Wm. Sotheby, Esq.	298
Grandfather, the, a Tale, by E. Sandham	538	JAMES's, J. T. Journal of a Tour in Germany, &c.	164
Great Poet, Lines on the Departure of a, from this Country..	92	Johnson's, Dr. Samuel, Diary of a Journey into North Wales in the year 1774, edited by R. Duppa, LL.B., &c.	330
Griffiths's, Sophia, She would be a Heroine, a Novel	91	Journey into North Wales, Diary of a, in the year 1774, by Samuel Johnson, LL.D. edited by R. Duppa, LL.B. &c.	330
Gulzara, Princess of Persia....	517	Juvenile Delinquency, Report of the Committee for Investigating the Causes of the alarming Increase of	209
HALE's, Sir Matthew, Letter of Advice to his Grandchildren	90	KEATING's TRAVELS in Europe and Africa, comprising a Journey through France, Spain, and Portugal, to Morocco, &c. also a second Tour through France in 1814.....	1
Hase, sur l'Origine de la Langue Grecque Vulgaire, et sur les avantages que l'on peut retirer de son Etude	488	Keith's, the Rev. P. System of Physiological Botany	205
Haskins's, J. Battle of Waterloo, a Poem	92	LAVINIA FITZ-AUBYN, with other Tales	204
Hatfield's Terra Incognita of Lincolnshire	434	Lay of the Laureate, Carmen Nuptiale, by Rob. Southey, Esq. Poet Laureate	16
Hawker's Instructions to Young Sportsmen on the choice, care, and management of Guns, &c.	209	Lee's Sunday Lecturer	325
Hereditary Peculiarities of the Human Race, a Philosophical Treatise on the, &c. by Joseph Adams, M.D.	471		
Hofland's, Mrs. Son of a Genius,	657		
Hogg's, James, Mador of the Moor, a Poem	130		
Howard's Clara, or Fancy's Tale, a Poem	429		
Human Hair, an Historical, Philosophical, and Practical Essay on the, by Alex. Rowland, jun.	207		
IMPRESSMENT, Letters on the Evils of, by Thos. Urquhart..	207		
Infant Minstrel, the	538		
Inquisition, History of, as it has subsisted in France, Italy, Spain, Portugal Venice, Sici-			

INDEX.

	Page		Page
Letter to H. R. H. the Duke of Kent, on "the Revulsion of Trade," and "our sudden Transition from a System of extensive War to a State of Peace"	543	Mathematical Synopsis, or Table of Diameters, Circumferences, &c. by J. Snart	90
Letters written on board H.M.S. the Northumberland and at St. Helena, in which the conduct and conversations of Buonaparte and his Suite during the voyage, and the first months of his residence in that Island are faithfully described, by Wm. Warden	592	Meditations and Prayers selected from the Holy Scriptures, &c. by a Clergyman	546
L'Europe, de l'Etat présent de; et de l'accord entre la Légimité et le Système Représentatif, par M. Chas. Thérémín	122	Melancholy Hours; a Collection of Miscellaneous Poems	430
Limborch's, Philip, History of the Inquisition, as it has subsisted in France, Italy, Spain, Portugal, Venice, Sicily, Sardinia, Milan, Poland, Flanders, &c. with a particular Description of its Secret Prisons, Modes of Torture, Style of Accusation, Trial, &c. abridged	74	Metrology, or an Exposition of Weights and Measures, chiefly those of Great Britain and France, comprising Tables, &c. by P. Kelly, L.L.D.	95
Lincolnshire, the Terra Incognita of, by Miss Hatfield	434	Milton's, Henry, Esq. Letters on the Fine Arts	350
Literary Bazaar, the, by Peter Pepperpod	319	Monarchy, the, according to the Charter, by the Viscount de Chateaubriand	359
Little Warbler of the Cottage, and her Dog Constant	658	Monney's Caractacus, a Tragedy	404
Loidis and Elmete, or an Attempt to illustrate the Districts described in those words by Bede, and supposed to embrace the lower portion of Airedale and Wharfedale, together with the entire Vale of Calder in the County of York, by Thos. Dunham Whitaker, LL. D. F. R. S.	626	Moscow, lines on the conflagration of, by the Rev. C. Colton, A.M.	320
L'Origine de la Langue Grecque Vulgaire, et sur les Avantages que l'on peut retirer de son Etude, &c. par M. Hase	486	Motherless Mary	658
Lowe's Treatise on Profits, Discounts, and Interest	89	NAIAD, the, a Tale, with other Poems	344
Mador of the Moor, a Poem, by James Hogg	130	National Church, a Sermon on the excellencies of the established Liturgy of our, &c. &c. by the Rev. Henry G. White	210
Mant's, Dr. Sermon on Regeneration vindicated	98	Nooth's Eglantine, a Novel....	318
Marriot's Course of Practical Sermons	211	ORACLE, the, or the Friend of Youth	538
Masterton's Amyntor and Adolaisde, a Romance of Poetry..	429	Oracular Communications, addressed to Students of the Medical Profession, by Escalapius	427
		Otranto, Duke of, Correspondence with the Duke of Wellington	177
		Ottley's, W. Y. F.S.A. Inquiry into the Origin and early History of Engraving upon Copper and Wood; with an account of Engravers and their works, &c.	105
		Owen Castle, or which is the Heroine, a Novel, by Mary Ann Sullivan	91
		Owen's, Robert, Address delivered to the Inhabitants of New Lanark, on the 1st of January, 1816, at the opening of the Institution established for the Formation of Character	541
		Owen's, Robert, New View of Society, or Essays on the Formation of the Human Character,	

INDEX.

	Page		Page
preparatory to the develop- ment of a Plan for gradually ameliorating the condition of Mankind	541	Publications, List of new, Oct.	427
		Idem	Nov. 351
		Idem	Dec. 354
PARKER's, Emma, Self-Decep- tion, a Novel	511	Purity of Heart, or the Ancient Costume, a Tale, in one Vol. addressed to the Author of Glenarvon	361
Pearson's, C.: New and Com- plete Master Key to Walking- ame's Tutor's Assistant	88	QUILLINAN's Sacrifice of Isabel, a Poem	300
Phillips's Garland for the Grave of Richard Brinsley Sheridan	480	RAWLINSON's Practical English Grammar	314
Plague, the City of the, by John Wilson	186	Regeneration, Dr. Mant's Ser- mon on, vindicated	98
Poems by Arthur Brooke, Esq.	318	Registration of Slaves, a defence of the Bill for, by James Ste- phen, Esq. in Letters to Wm. Wilberforce, Esq. M.P.	27
Poetic Mirror, the, or the Living Bards of Britain	456	Religious Liberty stated and en- forced on the principles of Scripture and Common Sense, in Six Essays, &c. by Theo. Williams	645
Poor Laws, Thoughts on the, and on the Improvement of the con- dition and morals of the Poor	96	Restoration of Royalty in France, an Historical Narrative of the, by M. de Fradt	321
Poor, means of improving the condition of the, in Morals and Happiness, by Tho. Williams	432	Ring's Answer to Dr. Kinglake, shewing the danger of his cool- ing treatment of the Gout	259
Population and Production, the Principles of, as they are af- fected by the Progress of So- ciety, &c. by J. Weyland, Esq.	461	Rouse's investigation of the er- rors of all writers on Annuities in their valuation of Half Year- ly and Quarterly Payments; including those of Sir Isaac Newton, Demolivre, Dr. Price, Mr. Morgan, &c. with Tables	89
Portfolio, the, Political and Lite- rary	639	Rowland's Historical, Philoso- phical, and Practical Essay on the Human Hair	297
Pottinger's, Lieut. Gen., Travels in Belochistan and Sind	363	SACRIFICE OF ISABEL, the, a Poem, by Edw. Quillinan, Esq.	300
Powell, Thos. P. M.D. Sermon on the Death of, by W. J. Fox	99	Sandham's Grandfather, a Tale	538
Practical Sermons, by the Rev. Harvey Marriott	311	Schimmelpenninck's Theory on the Classification of Beauty and Deformity, &c.	395
Pratt's Historical Narrative of the Restoration of Royalty in France	321	Self Deception, a Novel, by Emma Parker	511
Prayers, twenty-one short Forms of Morning and Evening, for the use of Families	98	Sheridan, Rich. Brins. Speeches of the late Right Hon. Edited by a Constitutional Friend ..	323
Prayers and Discourses for the use of Families, by Joseph Bowden	391	land for the Grave of, by C. Phillips, Esq.	490
Preston's (M. P.) further Obser- vations on the State of the Na- tion, &c.	442	She would be a Heroine, a Novel, by Sophia Griffiths	91
Princess of Wales, the attempt to Divorce the, impartially considered, &c.	283	Smith's, Thos. First and Second Letter to the Right Hon. the	
Prisoner of Chillon, the, and other Poems, by Lord Byron	567		
Public Acts passed in Anno 1816, a Compendious Abstract of the, by Thos. Walter Williams, Esq.	317		
Publications, List of new, July,	108		
Idem	Aug. 215		
Idem	Sept. 327		

INDEX.

	Page		Page
Earl of Liverpool, on the proposed New Coinage	95	Taylor's, Jane, Essays, in rhyme, on Morals and Manners.....	209
Segar's Mathematical Synopsis, or Table of Diameters, Circumferences, &c.	90	Thelwall's Results of Experience in the Treatment of Cases of Defective Utterance	211
Son of a Genius, a Tale, by Mrs. Hofland	657	Theremin, Charles, de l'Etat présent de l'Europe, et de l'accord entre la Légimité et le Système Représentatif.....	122
Sotheby's Ivan, a Tragedy	208	Thomas's, George, Freedom, and other Poems.....	93
South Sea, or Pacific Ocean, a Chronological History of the Voyages and Discoveries in the South or Pacific Ocean, (Vol. IV.), to the Year 1720, including a History of the Buccaneers of America, by Captain James Burney, F.R.S. ..	58	Time's Telescope for 1817; or a complete Guide to the Almanack; containing an explanation of Sainte Days and Holidays; with illustrations of British History and Antiquities, &c.	660
Southey's, Robert, Lay of the Laureate, Carmen Nuptiale ..	16	Tithing in England, the necessity of abolishing the System of, and substituting an equitable provision for the Clergy, in lieu thereof, by an Impartial Observer	96
State of the Nation, further observations on the, by Richard Preston, Esq. M. P.	442	Tripoli, Narrative of a ten year's residence at, by R. Tully, Esq.	143
Statuary and Sculpture, of, among the Ancients, with some accounts of Specimens preserved in England, by James Dallaway, M.B. F.A.S.	38	Tully's, Richard, Esq. Narrative of a ten year's residence at Tripoli	140
Stephen's, James, Esq. Defence of the Bill for the Registration of Slaves, in Letters to W. Wilberforce, Esq. M.P.	27	Typhus and other Febrile Diseases, practical illustrations of, by John Armstrong, M.D. ..	604
Stories for Children, selected from the History of England ..	657	Typographical Antiquities, or the History of Printing in England, Scotland, and Ireland, &c. begun by the late Joseph Ames, and enlarged by the Rev. Thos. Frognal Dibdin ..	245
Sullivan's, Mary Ann, Owen Castle, a Novel	91	Tyrant of the Church.....	546
Sunday Lecturer, the, by Anne Lee	325		
Superville's Sermons, translated from the French by J. Allen ..	434	VAUGHANCOUR'S Memoirs of the Ionian Islands, considered in a commercial, political, and military point of view, &c. translated by Wm. Walton ..	217
Surgery and Midwifery, observations on the projected Bill for restricting the Practice of, to Members of the Royal Colleges of London, Edinburgh, and Dublin, and to Army and Navy Surgeons, by a General Practitioner.	540	View of Society, a new, or Essays on the Formation of the Human Character, preparatory to the developement of a general Plan for gradually ameliorating the condition of Mankind, by Robert Owen.....	541
Swimming, Scientific, being a Series of Practical Instructions on an original and progressive Plan, by which the Art of Swimming may be readily attained, &c. by J. Frost ..	90		
TALES of my Landlord, collected and arranged by Jedediah Cleishbotham	614	UNITARIANISM, American, a review of, by the Rev. Thomas Belsham	98
Taylor's English Synonyms discriminated	581	Urquhart's, Thos. Letters on the Evils of Impressment	207

INDEX.

	Page		Page
WALKINGAME's Tutor's Assistant, a new and complete Master Key to, by C. Pearson ..	88	on the excellencies of the Established Liturgy of our National Church	210
Warden's Letters, written on board his Majesty's ship Northumberland, and from St. Helena	592	Wilkins, Peter, the Life and Adventures of	254
Warrand's, A. R. important examination of the Insolvent Debtor's Bill, with suggestions for its substantial improvement, and for the removal of the gross frauds and abuses practised under the existing Law	93	Wilkinson's, Miss, Atlas for the use of Schools	203
Water in the Brain, a statement of the early symptoms which lead to the Disease termed, by G. D. Yeats, M.D.	380	Williams's Means of Improving the condition of the Poor in Morals and Happiness	432
Waterloo, the Battle of, a Poem, in two cantos, by J. Haskins ..	92	Religious Liberty, stated and enforced on the principles of Scripture and Common Sense, in Six Essays ..	545
West Indian Sketches, No. 1 ..	203	T. W. Compendious Abstract of the Public Acts passed Anno 1816	317
Nos. 3 and 4 ..	483	Wilson's City of the Plague....	186
No. 5 ..	543	Companion to the Ball Room	431
Weyland's Principles of Population and Production, as they are affected by the Progress of Society	401	Wordsworth's, William, Letter to a Friend of Robert Burns, occasioned by a republication of the account of the Life of Burns, by Dr. Currie, &c.	51
Whitaker's, T. Dunham, L.L.D. F.R.S. Ducatus Leodiensis, or the Topography of the ancient and populous town and parish of Leedes, and parts adjacent in the West Riding of the County of York, by Ralph Thoresby, F.R.S. The Second Edition, with notes and additions	625	Works in the Press	100
Loidis and Elmete, or an attempt to illustrate the districts described in those words by Bede, and supposed to embrace the lower portion of Airedale and Wharfedale, together with the entire Vale of Calder in the County of York ..	625	Idem	213
White's, Rev. Henry G. Sermon		Idem	325
		Idem	435
		Idem	547
		Idem	661
		World, a Voyage round the, by Archibald Campbell	174
		YEAT's Statement of the early Symptoms which lead to the Disease termed Water in the Brain	380
		Yellow Fever, Observations and Enquiries into the Nature and Treatment of the, by Edward Doughty	156
		Young Sportsmen, Instructions to, on the choice, care and management of Guns, &c. by P. Hawker, Esq.	209

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[No. I.]

ART. I.—*Travels in Europe and Africa, comprising a Journey through France, Spain, and Portugal, to Morocco, with a particular Account of that Empire. Also a second Tour through France in 1814. By Colonel KEATINGE.* 2 vols. 4to. Colburn, 1816. Pp. 346 and 274.

We have here two volumes in quarto, comprehending together only 620 pages of text, with 34 mezzotinto designs, many of them ill-selected, and most of them indifferently executed, charged at four guineas. Such a price for such a work, implies a confident persuasion of the degradation of the judgment of the public, that we do not at all think justified by the fact, and we were anxious to inquire by whom this unfavourable prepossession was indulged. We are to presume that it is not to be ascribed to the author, as he "puts profit in the publishing quite out of the question;" but to whomsoever it is to be attributed, it is our duty as critics in such matters, to be "the guardians of the public purse," and to take care that this merciless appetite for gain, and this presumptuous adoption of the means of acquiring it, should be disappointed.

The bare inspection of the introductory part was sufficient to satisfy us of the general character of the work. It is true there is no dedication, but the preface is so abundantly stored with self-panegyric, that if a portion of eulogy be necessary to give currency to the sentiments of a writer, assuredly that stamp is impressed upon them. What the author professes to perform may be collected from the following paragraph, which will also supply a gratifying foretaste of the entertainment the reader is to expect:—

"In regard to the efforts at *scientific elucidation*, in the present work, the author will certainly attempt no apology:—he would have toiled to very little purpose indeed had he totally neglected them. Perhaps the article *Geology* may fill some pages; he is not inclined to throw doubts *thereupon*, it being a subject so agreeable to his mind. The outlines of this grand science are the delight of reflection.

CRIT. REV. VOL. IV. July, 1816.

B

tion: they are the link which unite earth to heaven, as *etymologies* are those which connect man to man, however remotely dispersed over our planet. Here be it observed, the great objects of nature, the awful considerations which impress the mind from their contemplation, will, as they *expand thought*, if the inconvenience be not vigilantly guarded against, *inflate expression*; for *who is made of such stuff as to be able to view all nature through a sheet of ice?*"

A natural objection to this work is, that so much of it consists of the recollection of early travels (in 1785), instead of being the transcript of thoughts now gathered fresh from the place of their growth. However the writer endeavours to countervail this circumstance, and tells us that the whole is new, not merely as to the reflections, but with regard to the subject, and that he has avoided retracing the steps trodden by others, not only before but since his excursion.

"The author can safely pledge himself, that in the present compilation of his notes, and the reflections on them, which a considerable period of later life has afforded, he has studiously avoided any subject which he has been able to trace as having previous communication from any other quarter; from such as travelled subsequently to, but commenced authorship before him."

With such bold pretensions as to the magnificence of his project in the former passage, and the novelty of its execution in the present, we invite our readers to accompany Mr. Keatinge in a part of his travels, with the promise that they shall before long be relieved from this society, as far as we may be concerned in their detention.

In the commencement of our career, we discover very little of this alleged novelty; and after a short interval we arrive at the Pyrenees, of which we have not much more information than would be imparted in the following lines:—

"I'd call these mountains, but can't call them so,
For fear to wrong them with a name so low:
While the fair vales beneath so humbly lie,
That even humble seems a term too high."

But we are presently brought before Montserrat, of which there are seven distinct views from the pencil of the artist, and the following, among many others equally sublime, from the pen of our author, who, in his fondness for the grand and majestic, never neglects the familiar and homely:—

"One comparison," says he, "in addition to the forego-

ing as completely in the ordinary course of life as any the snug parlour affords may be added—the close resemblance the mountain bears to a Christmas pasty;” and he proceeds, pursuing his simile as far as it will go, “*an inroad may be so happily imagined into the latter as to render the resemblance perfect.*”

Who would travel to Monserrat when they can have so “perfect” a counterpart by demolishing the “*turriti scopuli*” of a Christmas pye, and enjoying its rich seasoning, instead of encountering a very different seasoning on the bleak heights of Catalonia?

The writer soon forsakes this natural scenery, and arrives at the capital of a country which he, from some fancy or love of variety, christens Madrit, as we have seen changed Ralph to Ralpho, and Crambe to Crambo, as convenience dictates. Here, after apprizing the uninformed, that “fuel and water are rather necessary ingredients in human œconomics,” he amuses us with some notice of the stream in the neighbourhood from which the city is sparingly supplied.

“A handsome bridge should indicate a river; but it requires some activity of investigation, even with this clue, to discover it. ‘Its dimensions to one of thick sight are invisible.’ A wit (for these pests of society exist every where) has told us, in epigram, that one day missing the Manzanares, on casting his eyes up its bed, he found an ass had drunk it dry!”

Before we quit this entertaining paragraph, we will afford the author consolation with reference to the querulous portion of it. We can assure him, from our own observation, that there are some exceptions as to the ubiquity of these “pests of society,” for after the most diligent search, we have been wholly unsuccessful in our endeavours to discover a single specimen through the entire range of his own travels. But if the biped is no where, his quadruped is every where.

As the author journeys onward, in the month of January he descends upon Aranjuez; and notwithstanding the rigour of the season, borne on the feathery pinions of thought, more rapid than the leaden wings of time, he tells us that “the native of Europe is here gratified with some of his rustic scenery, *the hay-making process.*” This is but an indifferent “agricultural speculation” in a country where animals are unused to dry food of that description. But he proceeds from these pitiful localities to more comprehensive

ideas affecting, not a cottage, but a kingdom. "It becomes," says he, "obvious now by contrast, a *powerful mode of demonstration*, how much Spain could be a gainer by a judicious system of agriculture;" and then he breaks forth, overpowered by the torrent of his feeling, "What a magical revolution it alone would make in her *statistical modification!*"

This is what has been called by one of those "pests of society," a wit, "taking things in the lump, without stopping at minute considerations." The author seems to suppose, that it is much more convenient to state simply a general conclusion, than to detail the arguments that lead to it; since, by the mere exposition of the former, the reader is made acquainted with all the writer knows, and any comparison of the premises with the inference, might unnecessarily disturb his conviction.

By the few examples we have already supplied from the work, the sort of style of composition to which Mr. Keatinge is attached must have been ascertained. We have seen him "from vulgar rules with brave disorder part," but under this deviation, it is difficult sometimes to know to what higher direction he has submitted. It cannot have escaped the notice of the reader, that the class to which our author belongs is of the lengthy or sesquipedalian; and as his words are protracted, so a sort of happy coincidence is maintained in the remoteness of his ideas. The Colonel is not a convert to the opinion, that in orthoepy there is no difference between a word of six syllables and six monosyllables, the latter being so intimately blended that the ear cannot, like the eye, distinguish their separation; and such is his regard for fine words, that he does not lose time in examining either into the purity of the grammar, or the applicability of the meaning, despising concord in either, and every where preferring, like the adepts in the science of music, sound to sense.

With such peculiarities in regard to the English, we may expect some in the Spanish tongue. A luminous passage regarding the accommodations on the road is as follows:

"The inns, so far, from Madrid, are on the magnificent establishment. It is presumable, here is an intended classification of them by especial denominations. *Posada* we know means no more than a lodging-place. *Venta* boasts (fallacious hope too often!) a step of elevation, and tells us supplies are there to be had for money. *Fonda* (Arabic *Fondagh*) is a remnant of Moorish days, in equal use with the rest, but less definite. *Ustalis* is a place of general

reception ; but a new establishment, resolved to be original throughout, assumes the name of *Meson*. This seems a compliance with that tendency in the present day to Frenchify the Spanish language ; that same inducement which has led some courtly writers here to substitute the French *u* for their own sonorous *o*, but whose villanous saffron, it is to be hoped, will fail upon the dough of the country at large."

Posada is from *posar* to repose ; *venta* is from *vender* to sell, but the "step of elevation" we do not discover. *Fonda*, he says, is of equal use with the rest, but it is wholly in disuse and is not Spanish in any sense that is here applied to it. *Uostalris* is not a Spanish word, but *Hostal* was anciently employed. *Meson* is never now named. How the reader is to puzzle out his classification from such a *Lingua Franca* we do not know ; but we can assure Mr. Keatinge that there is no tendency to "Frenchify" the Spanish language, and as to the delinquency of the "courtly writers," the "villanous saffron" which "it is hoped will fail upon the dough of the country at large," we have no ray of light to encourage us to seek for his meaning. A writer in his inquiries as to the several kinds of geniuses, dealers in the profound, amuses himself with an arrangement sufficiently appropriate from natural history, and he resembles the class to which Mr. Keatinge belongs, to the didapper "authors, that keep themselves long out of sight under water, and come up where you least expect them."

The gentleman now advances with more rapidity, and we must follow his steps.

"CORDOVA presents to the traveller Mohammedan scenery. A few short hours of route convey him from Etruria to Bagdats. This place was chosen by the Mohammedans with their usual judgment. Descriptions of it are to be met with in abundance. Command of water was, with reason, and necessarily, a requisite in their social establishments ; there tendency to which was very peculiar, since man in general, by the selfishness of his disposition, unless unavoidably compelled, prefers insulated situations. Even when domiciliated, which is not the result of propensity, he prefers living on the profit, and of course in the centre of his agricultural labours."

We are not aware at all in what way the author got to modern Tuscany, or what that country has to do with the subject : Bagdats, we presume, is a misnomer for Bagdat ; and in how many hours or minutes his flighty imagination may convey him from the one to the other, is a calculation

that we have no quantities numeral or literal to determine. The bold period on the command of water with the peculiar tendency of the Mahometans to this aquatic authority, we at first thought had some allusion to maritime power; and we were astonished when we discovered the import of the whole to be narrowed to the utility of that simple element in common life. This is a fine specimen of what is called by rhetoricians *amplificatio*, or vulgarly, the making the most of a thing. A writer of the last century denominates it the spinning wheel of the art. "There are amplifiers," says he, "who can extend half a dozen thin thoughts over a whole folio; but for which the tale of many a vast romance, and the substance of many a fair volume might be reduced into the size of a primer."

A little onwards the Colonel, (perhaps from a kind of professional hostility) again quarrels with the ordinary names of places, and the customary distinctions of science, and he tells us

"ANDALUSIA (or Vandalusia), the tract south of the Sierra Morena, or between the Guadalquivir and the sea, forms the lowest of the three well defined levels which the surface of Spain presents. Thus the geology of Spain is an alternation of edges and horizontals; the former, fragments of a wreck, the latter in some instances the alluvial deposits, of Nature, the argillaceous in La Mancha here arenose.* This is a tract of loamy sand, where water is found at a yard's depth below the surface. Here it emerges from below, in La Mancha it is retained from above."

The author is as peculiar in his geographical descriptions as he is in his nomenclature. It might be supposed from this account that the Guadalquivir (Gualdalquivir) was the northern boundary of Andalusia (Andaluzia). The reader, according to every other account and to every map that has been published, would be wholly misled in such a conjecture. The Gualdalquivir (Arabick great river) rising in the mountains of Gazarla, in New Castille, divides into equal portions the province of Andaluzia, and five leagues below Seville falls into the ocean. Every schoolboy knows that the limits of the province are to the north New Castille and Estremadura, to the west Portugal, to the east Murcia and Granada, and to the south the Straits of Gibraltar, the Bay of Cadiz, and a spacious gulph, the extremities of which are formed by the shores of the Gualdalquivir and Guadiana. Having explained thus much of

* I deduce this word from *arena*, as the most expressive.

his geography, we may observe that his geology, with his "alternation of edges and horizontals," is equally incorrect, as far we can pretend to understand him, and the paragraph if in any way intelligible, is a curious example of the periphrasis according to the definition long since given: "A confused circumlocutory manner of expressing a known idea, which should be so mysteriously couched as to give the reader the pleasure of guessing what it is that the author can possibly mean, and an agreeable surprise when he finds it out."

On quitting Europe, the author appears as if standing on an eminence, and taking a general survey of the kingdoms he has traversed. He here seems to be collecting all his mental strength for the occasion. As the most striking form of illustration is comparison, or rather contrast, we find him resorting to it, and since a genuine writer of the profound will take care to imitate nature by magnifying the object, and clouding it at the same time, he has closely adhered to this rule of composition—"No light, but rather darkness visible."

"For the purpose of possessing in the mind a good idea of so great an object as a nation, it is necessary that the image should be so concentrated, its features so condensed, as to be rendered capable of being retained upon the mind without confusion. In regard however first to France:—In that country we see one, to judge of which, a *personification* will avail us. France is a great nation, of prodigious physical and moral resources, but under a system in every respect inadequate to the display and effort of her mighty means. *May it not be said of that country, that France has outgrown the bib, leading-strings, and ród?* It is obvious what she suffers by. The case of Spain is entirely different, but the same principle of comparison will avail here. Spain labours under the decrepitude produced by accumulation of political evils. *Expansion* is called for by one state, *exoneration* by the other; *one is supine, the other prostrate*. The political institutions which might rule a Frankish confederacy of illiterate and adventurous warriors are utterly inadequate to a domiciliated people, and the feudal claims are not less so. Such political evils, any one of which has ever been felt a material detriment to a state, are utterly intolerable to one debilitated beyond the endurance of pressure."

In the second part of the first volume we have, through about 150 pages, an account of Mogadore, in south Barbary; historical anecdotes of Morocco and its government, court politics, prejudices, and amusements.

The next volume supplies the route from the city of Morocco to Tangier, with observations on the Arabs and

Moors; and after giving an account of the Tunny fishery at Xonil, the author notices his return to Spain by the way of Cadiz, whither we do not feel at all disposed to follow him; having accompanied him so far through his first expedition in that country.

In what is called part the third of the second volume, we have a journey through France in 1814, but the town has been so overwhelmed of late with itineraries through that country, that it would be very difficult for us to introduce any extracts from this portion of the work, that would be either new or entertaining, even with the assistance of all the eccentricities of the military author.

This is not the first time that this gentleman has appeared before the public, and the very title of his former publication confirms, in the shortest form, our criticism on the present; it is "*Eidometria Local, Viatorial, and military.*"

It is astonishing to see the pleasure some persons take in rendering themselves obscure. If this gentleman had as diligently endeavoured to use properly his own language as to pervert it, and to make himself intelligible as to confound all meaning, we indulge the hope that he would have succeeded. But if we may judge from the date of the publication just alluded to, the disorder has remained with him at least for four years, and we fear therefore he must be referred to the list of incurables. We, however, are full as anxious for private as for public reform, and will afford him all our aid, if he will accept of it, on any future occasion when he will descend from the pomp and magnificence he affects, into the plainness and simplicity we admire; when he will distinguish between redundancy of words and luxuriancy of imagination; and finally, when he will avoid every attempt at imposition by false brilliancy, on that public whom it is our duty from such artifices to protect. In the mean while, anxious to find for him some consolation, we will take leave of him with the sentiment of the Roman critic: "*Facile remedium est ubertatis: sterilia nullo labore vincuntur.*"

ART. II.—*Adolphe, Anecdote trouvée dans les Papiers d'un Inconnu, et publiée par M. Benjamin de Constant. A Paris, chez Treuttel et Würtz, 1816. Pp. 228.*

MONS. B. DE CONSTANT is one of the most respectable of the public characters of France. To have early in life embraced with ardour the principles of liberty, without incurring any of the reproach too generally contracted by its partisans: to have courageously resisted Buonaparte in the plenitude of his power, without servilely submitting to the Bourbons on their restoration:—these are claims to general esteem which none of his countrymen can dispute, and few can share with him. We say countrymen, for M. de Constant has been allowed to fill the character of a French legislator at different periods of the Revolution, though, we believe, his birth was in Switzerland, and his family connections, and much of his early life, have been in Germany. These circumstances and the friendship which has long subsisted between him and Madame de Stael, have placed him and that lady at the head of what is considered, in literary circles, as the German party in France. M. de Constant is known as the translator of Schiller's *Wallenstein*, so beautifully rendered in English by Mr. Coleridge, and by several political works distinguished by the republican frankness and liberality of their style and principles.

We have now to consider him, however, as the author of an **ANECDOTE** merely. We do not indeed distinctly perceive why this novel title should have been selected. *Adolphe* is no otherwise an anecdote than *Werter*, or any other short tale, which barren of incident derives its value from the strength of passion, discernment of character, and depth of observation with which it abounds. In all these particulars this little volume will certainly hold a distinguished place among works of sentiment. Related really as an anecdote it is shortly this—*Adolphe*, a young German of rank, without genuine love, but under the impulse of vanity and *ennuie* still more than of appetite, forms an intrigue with Ellenore, the kept mistress of a nobleman, who nourishes in her degraded condition all that pride in her commerce with the world which virtue might be excused entertaining, while she is really adorned by many of those excellences which it is usual to consider as inseparable from female honour.

From this intrigue springs, if not a pure at least, a very

CRIT. REV. VOL. IV. *July*, 1816.

C

vehement passion on her part towards Adolphe. For him she sacrifices, not at his solicitation, but *malgré lui*, her opulent establishment, her children, and the imperfect consideration which from the high rank of her protector she still enjoyed; while on his part he is tormented by a bondage he in vain attempts to break. The spurious passion he once felt having soon subsided, he is entangled by honour and compassion; when, on the point of voluntarily abandoning her, he is more closely bound to her than ever by the injudicious attempt of his powerful father (the minister of a German court) to separate them. He accompanies her from Germany to Poland, where she inherits great wealth; and where she suffers all the wretchedness which unrequited love can produce; and he endures the greater misery inflicted on him by a passion which he cannot return. Ellenore falls a victim to her ill-fated passion, while we are left ignorant of the fate of Adolphe, who is the historian of his tale, but whom we are to imagine wandering in the world with youth, fortune, rank, and talents; but with a mind unfitted to discharge any of the duties imposed on him by the advantages of his station in society.

That such a tale will be very popular in our language we are far from expecting or desiring. It has not yet fallen within our habits to contemplate, *even in a novel*, the situation of a kept mistress as compatible with excellence and worth of character, or an attachment to such an object as capable of exciting sympathy. The tragic history of Hackman and Miss Wray would have been thought an improbable fiction, if it had not been a fact. "*Le vrai n'est pas toujours vraisemblable.*" And the transcendent merits of the Sorrows of Werter have in this country not been sufficient to counteract the moral repugnance to a tale of passion *commencing* in crime.

The same feeling which renders works of imagination of this class less interesting to general readers, will also extend, in reference to those of a more serious class, to the reasoning upon characters placed in such situations. English readers, we believe, equally prefer other objects of reflection and speculation.

But though we felt no great predilection for the subject selected, it would be injustice to our author not to declare, that he has exhibited a picture, as well as laid down principles perfectly moral in their tendency. No man will be excited to become the seducer of a lady under the protec-

tion of his friend from any latent desire to be thought an Adolphe. Nor will any woman be misled to think the condition of Ellenore compatible either with respect or felicity. The one is sufficiently contemptible, the other sufficiently wretched.

We consider this work, however, as belonging rather to the class of philosophical novels than any other. That is, we suppose the author's object to have been to embody in a work of fiction the observations or reflections on the human heart and character, which a cultivated and active mind has been led to make on situations highly favourable both to reflexion and observation.

A writer of this description, the overflowings of whose mind form a book almost without his intending to write one, will inevitably betray his favourite and peculiar opinions and feelings. He will unconsciously reveal himself; and we do not therefore wonder to find from the preface that the writer with bitterness deprecates the allusions which have been detected, and the interpretations which have been obtruded by "a malignity which aspires to the merit of penetration by absurd conjectures." And he adds, that Madame de Stael, "*la femme la plus spirituelle de notre siècle, en même temps qu'elle est la meilleure,*" is suspected not only to have painted herself in Delphine and Corinne, but to have drawn severe portraits of some of her acquaintances. Now, while we acquit Madame de Stael of all malice and "*perfidie sociale*" towards others, and do not even suppose that she drew her own portrait, as our artists do, deliberately before a mirror, yet we have no doubt that she has, either consciously or unconsciously, unfolded much of the elements of her own character in both her works. It is mere vulgar malice to hunt for facts and combinations of character and situation in works of fiction, but the elements of every author's mind and individuality may reasonably be anticipated in his writings, especially in his first work. That Lord Byron should be himself the complete full-grown Childe Harold in all respects, it would be ungenerous to suppose; but if an opinion unfavourable to his lordship were generally suggested by that work, we think he has no right to complain: we are still less willing to suppose that M. de Constant has portrayed his *actual* self in Adolphe; yet there is a distinctness and force in his observations on character and feeling, which, to the credit of the author, suggest that he has not derived them at second hand. We apply these remarks especially to the description of

Adolphe's character at the commencement of the book. His bashfulness and *ennuie*, his repugnance to society, and the developement of a sarcastic spirit. It is as follows :

“ Malheureusement sa conduite était plutôt noble et généreuse que tendre. J'étais pénétré de tous ses droits à ma reconnaissance et à mon respect. Mais aucune confiance n'avait existé jamais entre nous. Il avait dans l'esprit je ne sais quoi d'ironique qui convenait mal à mon caractère. Je ne demandais alors qu'à me livrer à ces impressions primitives et fougueuses qui jettent l'âme hors de la sphère commune, et lui inspirent le dédain de tous les objects qui l'environnent. Je trouvais dans mon père, non pas un censeur, mais un observateur froide et caustique, qui souriait d'abord de pitié, et qui finissait bientôt la conversation avec impatience. Je ne me souviens pas, pendant mes dix-huit premières années, d'avoir eu jamais un entretien d'une heure avec lui. Ses lettres étaient affectueuses, pleines de conseils raisonnables et sensibles. Mais à peine étions-nous en présence l'un de l'autre, qu'il y avait en lui quelque chose de contraint que je ne pouvais m'expliquer, et qui réagissait sur moi d'une manière pénible. Je ne savais pas alors ce que c'était que la timidité, cette souffrance intérieure qui nous poursuit jusques dans l'âge le plus avancé, qui refoule sur notre cœur nos impressions les plus profondes, qui glace nos paroles, qui dénature dans notre bouche tout ce que nous essayons de dire, et ne nous permet de nous exprimer que par des mots vagues ou une ironie plus ou moins amère, comme si nous voulions nous venger sur nos sentimens mêmes de la douleur que nous éprouvons à ne pouvoir les faire connaître. Je ne savais pas, que même avec son fils, mon père était timide, et que souvent après avoir long-temps attendu de moi quelques témoignages d'affection que sa froideur apparente semblait m'interdire, il me quittait les yeux mouillés de larmes, et se plaignait à d'autres de ce que je ne l'aimais pas.

“ Ma contrainte avec lui eut une grande influence sur mon caractère. Aussi timide que lui, mais plus agité, parce que j'étais plus jeune, je m'accoutumai à renfermer en moi même tout ce que j'éprouvais, à ne former que des plans solitaires, à ne compter que sur moi pour leur exécution, à considérer les avais, l'intérêt, l'assistance et jusqu'à la seule présence des autres comme une génie et comme un obstacle. Je contractai l'habitude de ne jamais parler de ce qui m'occupait, de ne me soumettre à la conversation que comme à une nécessité importune, et de l'animer alors par une plaisanterie perpétuelle qui me la rendait moins fatigante, et qui m'aidait à cacher mes véritables pensées. Delà une certaine absence d'abandon qu'aujourd'hui encore mes amis me reprochent, et une difficulté de causer sérieusement que j'ai toujours peine à surmonter. Il en résulta en même temps un désir ardent d'indépendance, une grande impatience des liens dont j'étais environné, une terreur invincible d'en former de nouveaux. Je ne me trouvais à mon aise que tout

seul, et tel est même à présent l'effet de cette disposition d'âme, que, dans les circonstances les moins importantes, quand je dois choisir entre deux partis, la figure humaine me trouble, et mon mouvement naturel est de la fuir pour délibérer en paix. Je n'avais point cependant la profondeur d'égoïsme qu'un tel caractère paraît annoncer. Tout en ne m'intéressant qu'à moi, je m'intéressais faiblement à moi-même. Je portais au fond de mon cœur un besoin de sensibilité dont je ne m'apercevais pas ; mais qui, ne trouvant point à se satisfaire, me détachait successivement de tous les objets qui tour-à-tour attiraient ma curiosité. Cette indifférence sur tout s'était encore fortifiée par l'idée de la mort, idée qui m'avait frappé très-jeune, et sur laquelle je n'ai jamais conçu que les hommes s'étourdissent si facilement. J'avais à l'âge de dix-sept ans vu mourir une femme âgée, dont l'esprit, d'une tournure remarquable et bizarre, avait commencé à développer le mien. Cette femme, comme tant d'autres, s'était, à l'entrée de sa carrière, lancée vers le monde qu'elle ne connaissait pas, avec le sentiment d'une grande force d'âme et de facultés vraiment puissantes. Comme tant d'autres aussi, faute de s'être pliée à des convenances factices, mais nécessaires, elle avait vu ses espérances trompées, sa jeunesse passer sans plaisir, et la vieillesse enfin l'avait atteinte sans la soumettre. Elle vivait dans un château voisin d'une de nos terres, mécontente et retirée, n'ayant que son esprit pour ressource, et analysant tout avec son esprit. Pendant près d'un an, dans nos conversations inépuisables, nous avons envisagé la vie sous toutes ses faces et la mort toujours pour terme de tout. Et après avoir tant causé de la mort avec elle, j'avais vu la mort la frapper à mes yeux."

As a specimen of our author's skill in character painting, we transcribe a part of his description of Ellénore. He had before stated that this lady had been driven from Poland by the civil wars—having left her property and family—that she had been led by circumstances he was unacquainted with to connect herself with the Count de P., to whom she had generously attached herself with an entire devotion to his interests in peril and poverty.

"Ellénore n'avait qu'un esprit ordinaire : mes ses idées étaient justes, et ses expressions, toujours simples, étaient quelquefois frappantes par la noblesse et l'élévation de ses sentimens. Elle avait beaucoup de préjugés, mais tous ses préjugés étaient en sens inverse de son intérêt. Elle attachait le plus grand prix à la régularité de la conduite, précisément parce que la sienne n'était pas régulière suivant les notions reçues. Elle était très-religieuse, parce que la religion condamnait rigoureusement son genre de vie. Elle repoussait sévèrement dans la conversation tout ce qui n'aurait paru à d'autres femmes que des plaisanteries innocentes, parce qu'elle craignait toujours qu'on ne se crut autorisé par son

état à lui en adresser de déplacées. Elle aurait désiré ne recevoir chez elle que des hommes du rang le plus élevé et de mœurs irréprochables, parce que les femmes à qui elle frémissait d'être comparée se forment d'ordinaire une société mélangée, et se résignant à la perte de la considération, ne cherchent dans leurs relations que l'amusement. Ellénore, en un mot, était en lutte constante avec sa destinée. Elle protestait, pour ainsi dire, par chacune de ces actions et de ces paroles, contre la classe dans laquelle elle se trouvait rangée : et comme elle sentait que la réalité était plus forte qu'elle, et que ses efforts ne changeaient rien à sa situation, elle était fort malheureuse. Elle élevait deux enfans qu'elle avait eus du comte de P*** avec une austérité excessive. On eût dit quelquefois qu'une révolte secrète se mêlait à l'attachement plutôt passionné que tendre qu'elle leur montrait, et les lui rendait en quelque sorte importuns. Lorsqu'on lui faisait à bonne intention quelque remarque sur ce que ses enfans grandissaient, sur les talens qu'ils promettaient d'avoir, sur la carrière qu'ils auraient à suivre, on la voyait pâlir de l'idée qu'il faudrait qu'un jour elle leur avouât leur naissance. Mais le moindre danger, une heure d'absence, la ramenait à eux avec une anxiété où l'on démêlait une espèce de remords, et le désir de leur donner par ses caresses le bonheur qu'elle n'y trouvait pas elle-même. Cette opposition entre ses sentimens et la place qu'elle occupait dans le monde avait rendu son humeur fort inégale. Souvent elle était rêveuse et taciturne : quelquefois elle parlait avec impétuosité. Comme elle était tourmentée d'une idée particulière, au milieu de la conversation la plus générale, elle ne restait jamais parfaitement calme. Mais par cela même, il y avait dans sa manière quelque chose de fougueux et d'inattendu, qui la rendait plus piquante qu'elle n'aurait dû l'être naturellement. La bisarrerie de sa position suppléait on elle à la nouveauté des idées. On l'examinait avec intérêt et curiosité comme un bel orage."

" Ellénore thus brought before me (he adds) when my heart was in want of love, and in my vanity of success, she appeared a conquest worthy of me." The conquest was achieved, but not without difficulty. Having endured for a time the restraints which the presence of the Count imposed, his absence allows them free and unrestrained intercourse; and then that change in the feelings of Adolphe took place which it is the peculiar *morale* of this work to exhibit, and which Rochefoucault has drily stated in one of the least offensive of his much too highly prized maxims—" We are nearer loving those who hate us than those who love us too much."—" *On est plus proche d'aimer ceux qui nous haïssent que ceux qui nous aiment trop.*"

This moral however has been already very impressively taught in our language in the writings and life of a very in-

interesting and very unfortunate woman, Mrs. Woolstonecroft. It has always appeared to us from the perusal of her beautiful and pathetic letters to Imlay, that it was the ardour and strength of her attachment which oppressed him, and alienated him entirely from her. We know not whether he is still alive, but if he were, he would probably bear his testimony to the truth of the following representation.—Adolphe being wounded in a duel which he fought in resentment of an affront cast upon his mistress, her love manifests itself in all its force, and he thus expresses the strength of his passion :—" Affection overcame me; I was torn by remorse. I wished to find in myself what could reward an attachment so constant and tender. I called to my aid recollection, imagination, even reason and a sense of duty. Useless efforts! The difficulty of our situation; the certainty of a future separation; perhaps too an inexplicable repugnance to a tie I was unable to break—all internally tormented me. I reproached myself with ingratitude; I laboured to conceal from her I was in affliction when she appeared to doubt of a love which was so necessary to her: I was not less unhappy when she seemed to believe in it. I felt that she was better than myself, I despised myself for being unworthy of her. It is a dreadful evil not to meet with a return of love; but it is a much greater evil to be beloved without the power of returning it. The life which I had risked for Elénore I would a thousand times have sacrificed to render her happy without me."

In a critical postscript and preface our author bears testimony to the wretchedness inevitably consequent on such a connection as that of Adolphe with Elénore. "I have exhibited him," says he, "because he loved but feebly; he would not have been less miserable had he loved her more. He suffered through her from want of feeling; with a stronger passion he would have suffered for her. The scornful and reproachful world would have shed its poison over an affection which its laws had not sanctioned, and happiness requires that such ties should not be formed. When the career is opened, there is but a choice of evils."

**ART. III.—*The Lay of the Laureate. Carmen Nuptiale,*
By ROBERT SOUTHEY, Esq. *Poet Laureate, Member of
the Spanish Academy, &c.* London, for Longman and
Co. 1816, 12mo. Pp. 77.**

ALL who read Mr. Southey's productions must allow that there has seldom appeared a poet who possessed more facility of composition; not that sort of facility which Mr. Samuel Rogers seems to enjoy in the smoothness of his versification, and which Waller (a poet very much of the same school) says in fact costs a man more labour than the polishing of a diamond, but an easy flow of language that originates in a long habit of writing. The list of poetical productions annexed to this volume independent of his labours, when as he expresses, he "patient pursued the historian's task severe," may well induce us to believe that Mr. Southey writes *currente calamo*, and, as his friends report, that besides his other occupations, he regularly emits forty lines every morning before breakfast. The necessary consequence is, however, that deep thinking, profound remark upon the actions and motives of men, the result of the patient revolving and assorting of ideas in the mind, are in a great degree excluded, and we have little else but the superficies of things presented to us. Mr. Southey is like the sea-fowl which glides a few feet above the surface of the waters with eye-fatiguing velocity, now and then stooping to pick up its small finny prey, betrayed by the glittering of the sun upon its scaly sides, but never diving down to the sunless recesses of the ocean to survey wonders hidden since the creation of the world.

This is peculiarly the case with the *Carmen Nuptiale*, though it is more to be excused because the subject was of a temporary nature and required dispatch in the execution. We do not apprehend that its author wishes to rest either his poetical, or his political fame upon productions of this adulatory kind; as Milton asserted when writing against royalty, so Mr. Southey may perhaps say when writing in its favour, "I never was so thirsty after fame, nor so destitute of other hopes and means, better and more certain to attain it." *

Nevertheless in several parts of the poem before us, the author has expressed confident hopes, almost an assured certainty of immortality :

* Preface to *Eiconoclastes*.

" Thus in the ages which are past I live,
And these which are to come my sure reward will give,"

are two lines from the very beginning, and in the last stanza but two he vaunts

" The amaranthine garland which I bring
Shall keep its verdure through all after hours ;—
Yea, while the poets name is doomed to live
So long this garland shall its fragrance give."

These are pretty positive anticipations of the future, and to a certain extent they will no doubt be realized. We once thought that it would be a curious, and in some respects a useful task, to select from the works of celebrated writers those passages in which, speaking of themselves they prognosticated their coming fame : we had made a few extracts for this purpose from noted poets, beginning with the well-known conviction of Milton, before he commenced his *Paradise Lost*, that he should live to complete " something which the world would not willingly let die," and the passage we have above quoted, when we met with the *Memoirs* of Mr. Perceval Stockdale; in these, as a matter about which posterity would be extremely anxious, he informs us of the precise spot where he stood when he wrote the lines upon a lady's Goldfinch : we threw our papers immediately into the fire, ashamed of our slow conviction that these anticipations were in fact common to all authors ; the difference being that with the weak and vain it was a mere idle hallucination, a mistake of the will for the power, while with the great and excellent, it was a clear perception of future admiration, when the slow advance of knowledge rendered the age capable of appreciating their productions. Among the latter we are anxious to rank the above and some subsequent quotations from " the Lay of the Laureate."

To advert more particularly to this poem, we confess that when first the title caught our eye in its ostentaciously black letter, we really imagined that it was a satire upon Mr. Southey, until by what followed we were informed that it was a dutiful tribute from the Laureate upon the late marriage of the Princess Charlotte : but proceeding beyond the first page or two we found that if it were a *Carmen Nuptiale*, as applied to her Royal Highness, it was a sort of *Carmen Triumphale* as applied to Mr. Southey, for quite as much of it is occupied with himself as with the event proposed to be celebrated. The proem and the epilogue are exclusively filled with various pieces of intelligence respecting the au-

thor's literary achievements, very well written, but not very closely connected with the main subject, or rather, with what ought to have been the main subject. The reader shall judge; the work thus opens:—

“ There was a time when all my youthful thought
Was of the Muse; and of the Poet's fame,
How fair it flourisheth and fadeeth not,—
Alone enduring, when the Monarch's name
Is but an empty sound, the Conqueror's bust
Moulders and is forgotten in the dust.

“ How best to build the imperishable lay
Was then my daily care, my dream by night;
And early in adventurous essay
My spirit impud her wings for stronger flight:
Fair region's Fancy opened to my view,—
‘ There lies thy path,’ she said; ‘ do thou that path pursue !

“ ‘ For what hast thou to do with wealth or power,
Thou whom rich Nature at thy happy birth
Blest in her bounty with the largest dower
That Heaven indulges to a child of Earth,—
Then when the sacred Sisters for their own
Baptized thee in the springs of Helicon !

“ ‘ They promised for thee that thou shouldst eschew
All low desires, all empty vanities;
That thou shouldst, still to Truth and Freedom true,
The applause or censure of the herd-despise;
And in obedience to their impulse given,
Walk in the light of Nature and of Heaven.

“ ‘ Along the World's high-way let others crowd,
Jostling and moiling on through dust and heat;
Far from the vain, the vicious, and the proud,
Take thou content in solitude thy seat;
To noble ends devote thy sacred art,
And nurse for better worlds thine own immortal part !’

“ Praise to that Power who from my earliest days,
Thus taught me what to seek and what to shun;
Who turned my footsteps from the crowded ways,
Appointing me my better course to run
In solitude, with studious leisure blest,
The mind unfettered, and the heart at rest.”

A little further on, Mr. Southey in somewhat of a boastful strain adverts to his “ laureate crown,” and replies with rancour to those who on his acceptance of it accused him of

political rather than of poetical incapacity to the servile duties it was said to impose.

"Yea in this now, while Malice frets her hour,
Is foretaste given me of that meed divine;
Here undisturbed in this sequestered bower,
The friendship of the good and wise is mine;
And that green wreath which decks the Bard when dead,
That laureate garland crowns my living head.

That wreath which in Eliza's golden days
My master dear, divinest Spencer wore,
That which rewarded Drayton's learned lays,
Which thoughtful Ben and gentle Daniel bore,—
Grin Envy through thy ragged mask of scorn!
In honour it was given, with honour it is worn!"

In this enumeration Mr. Southey carefully omits those later Laureates, whose only wreath was that which royalty gave; who brought the office into deserved contempt, from which its present possessor promises to rescue it, though he may not perhaps be able to raise it to the rank it held in the time of "his master dear, divinest Spencer." We know not, as we observed on a former occasion (Vol. III. p. 476) by what title Mr. Southey claims the honour of calling himself the pupil of Spencer. Lydgate Gower and Hoccleve, if we mistake not, speak of "their maister Chaucer," but they had the opportunity of personal converse, of drinking from the "well of English undefiled," and yet one of them has the modesty to say that he had "leered full lite or nought."* Mr. Southey however repeatedly asserts his right to call Spencer his master, without any such diffidence; and if he means merely that he is a humble follower of that great poet in the office he holds, we have only to complain that he does not express himself more distinctly.

The "Lay of the Laureate," like the second part of the "Pilgrimage to Waterloo," claims the rank of an allegorical poem; and notwithstanding their author's vaunted admiration for his "master dear," if we are not much mistaken, they are the only pieces of that description that have proceeded from the pen of Mr. Southey. We might presume, therefore, it is only very lately that Spencer has become his "master dear;" yet in another part of the Poem he is careful to tell us,

"But then my Master dear arose to mind,
He on whose song while yet I was a boy,
My spirit fed, attracted to its kind,
And still insatiate of the growing joy;—

* *Vide Speght's Life of Chaucer, 1598.*

He on whose tomb these eyes were wont to dwell,
With inward yearnings which I may not tell;

“ He whose green bays shall bloom for ever young,
And whose dear name whenever I repeat,
Reverence and love are trembling on my tongue ;
Sweet Spenser,—sweetest Bard ; yet not more sweet
Than pure was he, and not more pure than wise,
High Priest of all the Muses’ mysteries.”

If this be a genuine and not, in some degree at least, a factitious admiration (which we can hardly suppose with a man of Mr. Southey's taste), it is singular that he should so late have postponed his imitations—for such we apprehend it is his intention that they should be esteemed—especially when he informs us, that even in his childhood on Spencer's song “ his spirit fed, *attracted to its kind*.” For our own part, excepting that they make pretensions to an allegorical form, we should scarcely have known that any resemblance was intended. Properly speaking, we doubt if this *Carmen Nuptiale* be an allegory, for though characters of the kind are introduced, it does not at all satisfy the definition of Plutarch, “ where one thing is related and another understood,” or the other distinctions pointed out by Hughes in his clever Essay on poetry of that species. It is not however very important to settle this point, and we will proceed to give some specimens of the body of this production. While musing upon his “ master dear,” the poet supposes himself to fall asleep, and he immediately begins to dream that he is in the street amidst the bustle attendant upon the royal marriage : he obtains entrance, it does not exactly appear how, into the Hall of Victory of Carlton House ; what he there saw he thus describes :

“ Amid that Hall of Victory side by side,
Conspicuous o'er the splendid company,
There sate a royal Bridegroom and his Bride ;
In her fair cheek, and in her bright blue eye,
Her flaxen locks and her benignant mien,
The marks of Brunswick's Royal Line were seen.

“ Of princely lineage and of princely heart,
The Bridegroom seem'd,—a man approved in fight,
Who in the great deliverance bore his part,
And had pursued the recreant Tyrant's flight
When driven from injured Germany he fled,
Bearing the curse of God and man upon his head.

"Guerdant before his feet a Lion lay,
The Saxon Lion, terrible of yore,
Who in his withered limbs and lean decay,
The marks of long and cruel bondage bore,
But broken now beside him lay the chain,
Which galled and fretted late his neck and mane.

"A Lion too was couched before the Bride;
That noble beast had never felt the chain;
Strong were his sinewy limbs and smooth his hide,
And o'er his shoulders broad the affluent mane
Dishevelled hung; beneath his feet were laid
Torn flags of France whereon his bed he made.

"Full different were those Lions twain in plight,
Yet were they of one brood; and side by side
Of old, the Gallic Tyger in his might
They many a time had met, and quelled his pride,
And made the treacherous spoiler from their ire
Cowering and crippled to his den retire."

Their throne represented as supported by Honour and Faith; and while the poet is employed in gazing at the wond'rous sight, suddenly the air "is filled with solemn music breathing round," and Britannia (whose attributes are minutely described with little variation from the representation of her upon the reverse of a halfpenny) enters and addresses the royal bride as follows:—

"Daughter of Brunswick's fated line, she said,
While joyful realms their gratulations pay,
And ask for blessings on thy bridal bed,
We too descend upon this happy day,—
Receive with willing ear what we impart,
And treasure up our counsels in thy heart!

"Long may it be ere thou art called to bear
The weight of empire in a day of woe!
Be it thy favoured lot meantime to share
The joys which from domestic virtue flow,
And may the lessons which are now imprest
In years of leisure, sink into thy breast.

"Look to thy sire, and in his steady way,
As in his father's he, learn thou to tread;
That thus, when comes the inevitable day,
No other change be felt than of the head
Which wears the crown; thy name will then be blest
Like theirs, when thou too shalt be called to rest.

"Love peace and cherish peace ; but use it so
That war may find thee ready at all hours ;
And ever when thou strikest, let the blow
Be swift and sure: then put forth all the powers
Which God hath given thee to redress thy wrong,
And, powerful as thou art, the strife will not be long.

"Let not the sacred Trident from thy hand
Depart, nor lay the falchion from thy side !
Queen of the Seas, and mighty on the land,
Thy power shall then be dreaded far and wide :
And, trusting still in God and in the Right,
Thou mayest again defy the world's collected might."

She moves off majestically, and is followed by Experience, who presents

"—— a goodly volume, which he laid
Between that princely couple on the throne."

And next to him approaches "the Angel of the English Church," accompanied by "Edward the spotless Tudor," Cranmer, Latimer, and a crowd of "partakers in beatitude" and martyrdom, among whom why Ridley, the firm unshaken Ridley, is not distinguished we know not, unless Mr. Southey's laureate loyalty was shocked by the sermon of that bishop against Queen Mary, and in favour of Lady Jane Grey. The Angel makes rather a long speech against Popery, "that Harlot old," whose seductions and machinations Mr. Southey at the present moment seems rather unreasonably to dread, and thus winds up the oration, speaking of the established church :—

"Built on a rock, the fabric may repel
Their utmost rage, if all within be sound :
But if within the gates Indifference dwell,
Woe to her then ! there needs no outward wound !
Through her whole frame benumbed, a lethal sleep,
Like the cold poison of the asp will creep.

"In thee, as in a cresset set on high,
The light of piety should shine far seen,
A guiding beacon fixed for every eye :
Thus from the influence of an honoured Queen,
As from its spring, should public good proceed,—
The peace of Heaven will be thy proper seed.

"So should return that happy state of yore
When piety and joy went hand in hand ;
The love which to his flock the shepherd bore,
The old observances which cheered the land,

The household prayers which, honouring God's high name,
Kept the lamp trimmed and fed the sacred flame."

The Angel of the Church and the saintly train vanish,
and their place is occupied by "another minister of bliss,"
one of that angelic company

"Who, guardians of the rising human race,
Always in Heaven behold the Father's face."

The object of this mission is to exhort the Princess to use her influence in promoting the great object of the education of the lower classes. Although none but common-place topics are introduced into this harangue, yet the purpose is good, and the language by no means infelicitous. Mr. Southey has always been very laudably zealous in his exertions on this subject, and our readers will recollect, that in his "Pilgrimage to Waterloo," he travelled no little distance out of his course for the sake of introducing it. The eight subsequent stanzas are spoken by the Angel to the Princess Charlotte:—

"I plead for babes and sucklings, he began,
Those who are now, and who are yet to be:
I plead for all the surest hopes of man,
The vital welfare of humanity:
Oh! let not bestial ignorance maintain
Longer within the land her brutalizing reign.

"O Lady! if some new-born babe should bless,
In answer to a nation's prayers, thy love,
When thou, beholding it in tenderness,
The deepest, holiest joy of earth shalt prove,
In that the likeness of all infants see,
And call to mind that hour what now thou hearest from me.

"Then seeing infant man, that Lord of Earth,
Most weak and helpless of all breathing things,
Remember that as Nature makes at birth
No different law for Peasants or for Kings,
And at the end no difference may befall,
The 'short parenthesis of life' is all.

"But in that space, how wide may be their doom
Of honour or dishonour, good or ill!
From Nature's hand like plastic clay they come,
To take from circumstance their woe or weal;
And as the form and pressure may be given,
They wither upon earth, or ripen there for Heaven.

"Is it then fitting that one soul should pine
 For lack of culture in this favoured land?—
 That spirits of capacity divine
 Perish, like seeds upon the desert sand?—
 That needful knowledge in this age of light
 Should not by birth be every Briton's right?"

"Little can private zeal effect alone;
 The State must this state-malady redress!
 For as of all the ways of life, but one—
 The path of duty, leads to happiness,
 So in their duty States must find at length
 Their welfare, and their safety, and their strength.

"This the first duty, carefully to train
 The children in the way that they should go.
 Then of the family of guilt and pain
 How large a part were banished from below?
 How should the people love with surest cause
 Their country, and revere her venerable laws!

"Is there, alas! within the human soul
 An inbred taint disposing it for ill?
 More need that early culture should controul—
 And discipline by love the pliant will!
 The heart of man is rich in all good seeds;
 Neglected, it is choaked with tares and noxious weeds."

Two female personages called Speranza and Charissa (Hope and Charity we suppose), next pass in the procession, and pausing before the throne, unfold "earth's melancholy map," to shew how great a space is yet covered with the darkness of ignorance and idolatry. Speranza represents the duty of this country to diffuse "the sacred word of Heaven," calls upon the Redeemer to speed the work, and concludes by invoking a blessing on "this happy island."

"A strain of heavenly harmony ensued,
 Such as but once to mortal ears was known,—
 The voice of that Angelic Multitude
 Who in their orders stand around the Throne;
 PEACE UPON EARTH, GOOD WILL TO MEN! they sung.
 And Heaven and Earth with that prophetic anthem rung.

"In holy fear I fell upon the ground,
 And hid my face, unable to endure
 The glory, or sustain the piercing sound:
 In fear and yet in trembling joy, for sure

My soul that hour yearned strongly to be free,
That it might spread its wings in immortality.

"Gone was the glory when I raised my head,
But in the air appeared a form half-seen,
Below with shadows dimly garmented,
And indistinct and dreadful was his mien:
Yet when I gazed intentlier, I could trace
Divinest beauty in that awful face.

"Hear me, O Princess! said the shadowy form,
As in administering this mighty land
Thou with thy best endeavour shalt perform
The will of Heaven, so shall my faithful hand
Thy great and endless recompence supply;—
My name is DEATH: THE LAST BEST FRIEND AM I!"

Thus terminated the body of the poem, and in the Epilogue Mr. Southey apologizes for introducing this last character in a *Carmen Nuptiale*: indeed we do not perceive any sufficient reason for it, since the promise of reward might have more fitly been delivered by any of the characters before mentioned. Surely Death was a most unwelcome visitor at a marriage entertainment. The author then again reverts to himself (a theme he is rather too fond of), and delivers a mixture of piety and adulation in the form of a prayer, from which however we must in justice admit that patriotism is not excluded: the following short specimen is from the conclusion:—

"He prays, that when the sceptre to thy hand
In due succession shall descend at length,
Prosperity and Peace may bless the land,
Truth be thy counsellor, and Heaven thy strength;
That every tongue thy praises may proclaim,
And every heart in secret bless thy name.

"He prays, that thou mayst strenuously maintain
The wise laws handed down from sire to son:
He prays, that under thy auspicious reign
All may be added which is left undone,
To make the realm, its polity compleat,
In all things happy as in all things great:

"That through the will of thy enlightened mind,
Brute man may be to social life reclaimed;
That in compassion for forlorn mankind,
The saving Faith may widely be proclaimed
Through erring lands, beneath thy fostering care;—
This is his ardent hope, his loyal prayer.

“In every cottage may thy power be blest,
 For blessings which should every where abound;
 Thy will beneficent from East to West
 May bring forth good where'er the sun goes round;
 And thus through future times should CHARLOTTE's fame
 Surpass our great ELIZA's golden name.”

After having gone so much at length into this small volume, it is scarcely necessary for us to add any thing in the way of general observation. We certainly think that Mr. Southey would have done much better if he had not thought necessary to give an allegorical appearance to it, for we think his talent does not lie that way, nor were he ever so capable as it is the taste of the present age. In his style, as in his stanza and in the mode of treating his subject, the author obviously intends to imitate the productions of a period when many of the public entertainments were allegorical; the masques at court and the pageants in cities prepared the mind for works of this sort, but in the present day they have fallen into total disuse; none but a few fervent admirers of Spenser can now understand allegorical poetry, and because they are such admirers, they will be the less disposed to endure any thing of second or third rate merit in this species of composition. For these reasons, we deem Mr. Southey's choice injudicious, independent of the very inartificial manner in which he has introduced and connected his characters, which are described, as our readers have seen, in a manner neither novel nor striking.

Throughout the various lectures read to the Princess by the personages presented, much good advice is given upon the general maxims of policy and government, and so far we highly approve of the work before us; but we must say, that from beginning to end very little poetry is to be found in it, even of the descriptive kind; it is any thing but a *Carmen Nuptiale*, and a prose discourse upon the duties of a Princess would have been quite as appropriate to the occasion. The verse however may in some respects be considered an excuse for the advice, the intrusion of which is an innovation upon the ordinary functions of the Laureate; but Mr. Southey recollected no doubt the adage, that the morals of the Prince make the manners of the times;

“For Princes are the glass, the school, the book,
 Where subjects' eyes do learn, do read, do look.”*

* Shakspeare's Tarquin and Lucrece.

ART. IV.—*A Defence of the Bill for the Registration of Slaves.* By JAMES STEPHEN, Esq. in *Letters to W. Wilberforce, Esq. M. P. Letters I. and II.* London, for Butterworth and Son, 1816. Pp. 50 and 218.

THE contest between the friends of the Abolition of the Slave Trade and the Planters of the West Indies who are inimical to it, at no period since the commencement of the struggle has been carried on with greater warmth than in the last session of parliament. For about eight years after the final victory of the cause of humanity, a cessation of hostilities took place, occasionally disturbed however by the efforts of Sir Samuel Romilly, Mr. Brougham, and other members, to repel the enemy whom they saw making daily encroachments upon the line of demarkation.

Those who were acquainted with the real state of things in the West Indies, and with the local advantages most of the islands possessed for carrying on an illicit trade in negroes, were scarcely sanguine enough to hope that the abolition law would be completely effectual: without casting any heavier imputation upon the planters, than that they would be influenced by the same motives that actuated other men, it was foreseen that the Act would be evaded, because the promoters of it were not then able to introduce, or perhaps to devise all the provisions calculated to secure its strict observance. They therefore trusted to the continuance of that feeling which had passed the Abolition Bill, for the adoption of subsequent measures when it should be found that those measures were necessary. The advocates for the amelioration of the condition of the negroes, now contend that the time has arrived when that necessity is evinced—when all who trusted that the first law would be sufficient are undeceived, and when none but the Planters of the West Indies themselves can maintain that no other regulations are required. Under this impression, Mr. Wilberforce introduced his measure for the registration of slaves, by which it was to be provided, not only that books should be kept in the West Indies, ascertaining precisely the number of slaves in each of the islands, but that duplicates of those books should be transmitted to Great Britain, with periodical authenticated returns, in order that all changes in the property of slaves might be known, and their increase or diminution by importation or otherwise, with accuracy ascertained.

For several reasons, more particularly on account of the state of our negotiations on the continent and in the Peninsula, he refrained from pressing his measure during either the last, or the preceding session of parliament, and in the mean time his antagonists collected their forces to oppose him with the utmost obstinacy. Pamphlets of all dimensions and of all degrees of ingenuity have been launched at him and his friends, and even the Legislative Assemblies of some of the islands, and particularly of Jamaica, have not scrupled to engage in the conflict. They had the powerfully impelling motive of temporary and personal interest to urge them, while the supporters of the registration, actuated by the present principles of humanity, found many who concurred in their benevolent project, but comparatively few who were willing to afford them any zealous assistance: their antagonists were firmly united in a common resistance, and aided by all the influence of wealth; they on the other hand had only the goodness of their cause to support and combine them, and their only reward was the consciousness of deserving it.

All the misrepresentations that before the passing of the Abolition Bill, for twenty years, were heaped upon its friends and were constantly refuted—all the calumnies by which they were assailed so ineffectually, have been revived within the last two years, and the Registry Bill, which only has for object to render the abolition effectual, has been attacked, as if its effect were to be the instantaneous emancipation of the slaves on our plantations. The truth is, that a measure of this kind is rather calculated to postpone than to accelerate such an event, for by promoting the comforts of the negroes, and rendering them contented in their stations, it will tend rather to secure, than to endanger the property of the West India proprietors. To repel these attacks and accusations, the two letters, whose titles are given in the commencement of this article, have been written by Mr. Stephen, who long was an active member of the House of Commons, and the motive for whose retirement from his ostensible duties does him as much credit as if he had been able, by remaining, to accomplish the most commendable designs.

Since they were published, indeed within the last few weeks, their interest has been considerably augmented by a discussion in parliament of great importance upon the subject of the Registry Bill, and as in the usual vehicles of intelligence of the kind, only the speech of Mr. Wilber-

force, and even that, very imperfectly was given, we are happy to have it in our power, from the most authentic sources, to supply the deficiency, more especially upon points that have arisen since the date of the correspondence of Mr. Stephen.

The points to which the able author of the two letters before us applies his most convincing arguments, are principally two.—1st. To shew that the measure is necessary in consequence of the frequent illicit importations of negroes. 2ndly. To prove that only by the legislature of the empire can this purpose be effectually accomplished, as the colonial assemblies will do nothing to interrupt a practice, in the continuance of which they are so deeply interested. These subjects, more or less, were both touched upon in the course of the debate to which we have alluded, ample use being made of the matter supplied by Mr. Stephen; but there is a third point which in the discussion became extremely prominent—we mean the charge that the present disturbed state of the West India Islands, by which (as was argued by the enemies of registration), the value of property is so much depreciated—even that the late insurrection in Barbadoes, are both to be attributed to the Registry Bill, and to no other cause. This is indeed a very heavy accusation, and we will give it in the words of an honourable member, distinguished for this exception to the general liberality of his character: we mean Mr. Barham, one of the most extensive West India proprietors now in Parliament. We advert, in the first instance, to this part of the subject, because the intelligence of the insurrection in Barbadoes has arrived since the appearance of the Letter of Mr. Stephen.

“ It is said (observed Mr. Barham) that the universal ferment in the West Indies, and the recent bloody insurrection in Barbadoes, have not been caused by the Registry Bill. We all know that in that Island an insurrection was least likely to be successful—First, because there are no mountains and no fortresses; secondly, because the white population is greater there than in the other colonies; and thirdly, because a larger military force is kept up there; yet we see that an insurrection did take place—that the moment the Registry Bill arrives the ferment begins, which ends only in the destruction of many hundred lives. I ask any man how it could happen, that before the receipt of this measure all the colonies should be in a state of profound tranquillity, and yet after the receipt of it, that they should be thrown into the utmost confusion and alarm, if it were

not occasioned by the Registry Bill? Can any other plausible cause be assigned for it? Yet we are told that the white people of Barbadoes were the true causers of the insurrection; that they contrived their own ruin for the sake of manufacturing an argument against the Registry Bill; that though the value of property there, by this melancholy event, is reduced to two year's purchase, yet the whole was a scheme of their own devising and executing, to throw discredit on the Registry Bill. The real cause of the insurrection is as undeniable as the fact; and however the promoters of this measure may gloss over their conduct, however they may persuade themselves that they are innocent, and their Bill harmless, 'ere long they will be compelled to listen to a still small voice in their own bosoms that will ask them if they have done well? They may now retire in the contemplation of all the beauties of that system of emancipation they fancy they have established; but they may soon have to repent the misery they have occasioned to the West Indies, the property they have destroyed, and the lives they have wasted. What consolations will my honourable friend (Mr. Wilberforce) find, when sometime hence, in his imagination, the forms of the one thousand two hundred unhappy victims to his measure that have recently suffered, are presented before him, exclaiming, 'Twelve months ago we were happy innocent and contented, and but for you we might have been so still!'

This theatrical appeal was scarcely fair, even had it been well founded; but we have reason to believe that nothing was ever more grossly misrepresented than the insurrection at Barbadoes. The money of the colonists was lavished through their agents to obtain insertions in the newspapers, giving the most highly coloured representations of the affair. That its origin had any connection with the Registry Bill, excepting so far as that measure proposes incidentally to restrain the unjust severity of the masters, no man, who is not interested in the misrepresentation, will be disposed to believe for a moment. All the facts, excepting the single one that one thousand two hundred blacks were inhumanly slaughtered, have been exaggerated to an incredible extent. Letters we have seen from the Island, express the horror of the writers at the blood-thirsty vengeance wreaked by the whites upon the unarmed and submissive negroes. Only three Europeans suffered in any way personally; and we learn from an officer who was

on the staff in Barbadoes at the time, that instead of one and forty plantations being destroyed, the injury was exceedingly trifling. So much for the probability of the statement that the value of property had been reduced to two years purchase. This commotion, whatever was its extent, certainly occurred most opportunely for the antagonists of the Bill, and they have made the most of it in every way. But we prefer the observations of Mr. Brougham upon this point to our own, and our readers will probably be of the same opinion. In his most able speech on the 19th of June last, he delivered himself as follows in reference, principally, to what we have inserted from the mouth of Mr. Barham.

“ However desirous I may be not to enter into the contest on the present occasion ; however fearful I may be that I may give rise to a discussion that will aggravate the evils which all equally feel and deplore, it is impossible that I should remain silent under the accusation brought against the supporters of the Registry Bill. We are charged with having brought forward our measure, and instead of prosecuting it to its conclusion, with having suspended it over the heads of the colonists : that it has been supported by such arguments, and founded on such principles as have a tendency, and (as has been insinuated) an intention to excite discontent, and even to produce insurrection. In a word, we have been accused of being neither more nor less than the causers, the wilful causers, of the late calamities in Barbadoes, by which so many human lives were sacrificed. I am anxious to meet this charge, because it is necessary to repel it ; and I trust that no man will misinterpret my expression when I say, that I give it the most broad and positive contradiction. It is asserted by the other side, that we take part against the white population ; that we have no intention to ameliorate the condition of the blacks, no wish in the first instance, to render these unfortunate beings capable of enjoying freedom as a boon and not as a curse, but that immediate emancipation is our object—if safely, it is well ; but at all events emancipation. These, let me say, are not our principles, and never were our principles, though they have been always unjustly charged against us, not merely by the honourable gentlemen I see ranged against us now, and who deserve some credit for their manner and the candour of their outward tone, but by a greater man than they (Mr. Windham) who some time ago took an active share in the business of this

house, and who, fortunately for this question, though unfortunately for every other, is now no more. The connection between abolition and negro emancipation, and between registration and negro insurrection, have been always attempted to be made out; but there is nothing in our principles, and not one tittle in our argument which gives the slightest colour for the accusation."

He then went on to examine some evidence produced by Mr. N. Palmer, (who it will be recollected by our readers led the cause on the other side on the night of the 19th of June) to shew, that the insurrection in Barbadoes originated in the Registry Bill: this evidence was a letter, purporting to contain the confession of a negro at the place of execution, and another giving the opinion of the Speaker of the House of Assembly of St. Vincent's. The honourable member afterwards adverted to the real causes of the insurrection; viz. the inflammatory statements published by the planters themselves, calculated to mislead the negroes, and to misrepresent the measures designed to ameliorate their condition—not to give them instantaneous liberty.

"Those (he adds) who have preached up this mad doctrine of sudden emancipation, have not been the friends of the Abolition of the Slave Trade, but the Colonial Assemblies: in every form both official and unofficial they have disseminated it among the Negroes, and while they censure, as imminently dangerous, every syllable that falls from this side of the House, they offer on the spot, in the newspapers of the Island, every incitement, every incentive to insurrection that ingenuity can invent. I hold in my hand two Gazettes, one of Jamaica and the other of Barbadoes, published within the last eight months, in both of which the topic of emancipation is enforced under the authority of the Speaker of the Legislatures of the islands. They have misrepresented the Registry Bill, and drawn the calamity upon themselves: in the newspapers to which I have referred, they declared that it is the cloak of emancipation; that if it be passed their property is lost; that the moment it appears on the island, insurrection must be the consequence, and this as late even as the 23d of March last: they add, that the threat of the Registry Act has already compelled many to quit the island of Jamaica; that they are conveying their property to America and Europe, and that the colony will soon be left at the mercy of the negroes. What can be the effect of such declarations but insurrec-

tion? The slaves are absolutely invited to it, and can such men be serious or sincere when they contend that a speech in the House of Commons in England is so dangerous, so likely to produce an explosion in the West Indies, when they are thus pouring out flakes of fire from their own lips? Therefore I disbelieve this tale of insurrection—therefore I reject the evidence extracted from a dying malefactor—therefore I say that no credit is due to those whose arguments and whose practice are so completely at variance.

Having so far anticipated a publication which we understand is preparing of the debate of the 19th of June, upon this most important point, we shall now proceed to give a short view of the letters of Mr. Stephen.

In his first letter, after noticing the motives which induced him to undertake to advocate the Registry Bill, he states the four propositions of his opponents:

First. That the measure is brought forward in a fanatical, uncharitable, and revolutionary spirit, and with insidious and mischievous designs.

Second. That it is unnecessary.

Third. That it is unconstitutional, and,

Fourth. That if passed into a law it will produce dangerous disaffection in our West India Islands.

Upon the last of these we have already inserted a part of the complete refutation given in parliament: in his letters Mr. Stephen has only yet discussed the two first, probably reserving his remarks upon the two last, until the next session of parliament, when Mr. Wilberforce intends to bring the question on the Registry Bill to an issue. The author thus states the objects of the measure and the probable consequences of its rejection.

“And here, my dear Wilberforce, it may not be improper to guard myself and you from future imputations of inconsistency on this great and interesting subject. Knowing your views of it as fully as my own, I will here publicly repeat the avowal of what our intentions really are.

“If a general Registry of slaves be obtained, (not such as the interior legislatures will or can establish, but such as your Bill proposes to provide, a register which should really prove effectual to its object) there we are content that the reforming of slavery by act of Parliament shall end. Though I have no authority to speak for the friends of our cause at large, I doubt not that such is the common opinion, and would be the willing engagement of those who act with us in promoting the registration of slaves.

“But no mock enactments, such as those with which the Assemblies have amused us in their meliorating acts, will at all suffice.

Crit. Rev. Vol. IV. July, 1816.

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We know that no registry will be effectual, but one that is accompanied by regulations, and enforced by sanctions, which belong to the jurisdiction of Parliament alone. The transmission, for instance, of duplicates of the colonial books, and of the subsequent periodical returns to this country; the establishment of a public depository for them here; and the making a correspondence with these Records necessary to the validity of titles acquired by British purchasers or mortgagees; are all provisions absolutely necessary to the due execution of the law: yet they are such as no authority but that of Parliament can ordain.

"Let these, and the other securities proposed by your Bill, be given against the fraudulent evasion of the Abolition Acts; and we are willing to abide by the experiment. We may then trust to the effects on the temper of the Assemblies, for the reformation of the Slave Codes, and for all such improvements in the condition of the slaves, as can be introduced by positive law. We may also with confidence expect, from the progressive effects in the minds and on the conduct of masters, the fuller reformation, and future extinction of slavery itself.

"Should however this most efficacious and inoffensive remedy be withheld, let not our opponents tax us with inconsistency when we resort to other Parliamentary means for the relief of the unfortunate slaves.

"Denied a fair trial of the expedient we prefer, we shall be driven to others, in which we have less confidence indeed, but which it would be opprobrious in that case to leave untried. Adopting the first views of Mr. Burke, we shall pursue the only course open to us, that of applying to Parliament for laws directly addressed to the abuses we wish to restrain. Some of these are the mere creatures of positive laws, and may be cured by a simple repeal; such as the acts which make slaves liable to be separated, for ever, from their homes and families, by process of law; and those audacious recent innovations that restrain in some of the islands the master's power of enfranchisement. But it will be our bounden duty also to call on the Legislature to prohibit, at least, the brutal practice of driving, and other destructive oppressions, in the exercise of the master's power. With all the difficulties of giving effect to such laws on the plantations, it is a work which it would be criminal not to attempt, if a registry, in other words an effectual Abolition, the best remedy for such evils, be withheld.

"It is true, that in efforts like these we must expect opposition at least as warm and pertinacious as that which is now making to your Register Bill. But repeated discussions will diminish our difficulties, and add to our strength. Our case is too strong to be resisted when thoroughly understood; and though like that of the open slave trade, it may be long disguised by misrepresentation and prejudice, we shall triumph at last, by bringing it home to the conviction, and to the humane, the moral and religious feelings of Parliament and the Country."

The motives with which this Bill is brought forward are next stated—first he shews that they are not fanatical, but those which had induced the house to pass the Abolition Law—next, that they are not uncharitable, because besides the evidence of fact, it is founded on the repented declarations of the planters before 1807 as a reason for not passing the Abolition Law, that smuggling could not and ought not to be prevented; and thirdly, as to the insidious and mischievous designs imputed, he appeals to past experience.

The second letter is more important than the first, as it is devoted to prove that the Registry Bill is necessary; and it is chiefly in reply to a Report published by the assembly of Jamaica, which reports an answer to a similar document from the African Institution drawn up by Mr. Stephen. After the first point is opened, relative to the actual existence of an illicit trade in slaves, the second letter contains a long legal argument in opposition to the Attorney General of Jamaica, and a barrister, relative to the writ *de homine replegiando* and other laws affecting the condition of slaves, and the redress they can receive in colonial courts of justice. The object of Mr. Stephen in this discussion is, to establish the truth of the preamble of the Bill which had been attacked by his antagonists. A minute examination of the oral evidence, adduced to prove the non-importation of slaves is then entered upon, and it is followed by a series of very acute remarks upon the Population Returns of Jamaica, by which the author endeavours to prove, by clear deduction, that in the year before the passing of Sir Samuel Romilly's Bill to make trading in slaves a capital felony, a large number were clandestinely introduced in anticipation of that law. It is impossible in the compass of a review, to give even a few links of the chain of reasoning by which he arrives at the conclusion, that slaves have been clandestinely imported to a considerable extent. He derives the following estimate of the number of negroes with which Jamaica may be supplied, notwithstanding existing prohibitory laws, from a naval officer correspondent in the island.

Sixty Spanish false traders between Cuba and Jamaica,	Annually.
making a voyage in three weeks or seventeen voyages in	} 10,200
the year, and bringing each time 10 negroes disguised as	
mariners or otherwise concealed in the vessel	
	Carried forward

Brought forward.....		10,200
Thirty do. do. from the Spanish Main and Jamaica, making a voyage in five weeks, or ten voyages in the year, and bringing each time 10 negroes	}	8,000
Twenty-five British force traders from Jamaica to different parts of the Spanish Main, making six voyages in the year, and bringing each time 10 negroes.....		
		1,500
Total annual importation of slaves....		14,700

Having with patience and logical acumen detected other misrepresentations and impositions contained in the Jamaica Report, into which our limits will not allow us to enter, Mr. Stephen concludes his second letter in these terms.

“ But our cause, my dear Wilberforce, (he observes) will gain strength from these important attacks on its leader. Reasoning men who have had prepossessions against the necessity of the Registry Bill, are now coming over to our side, in consequence of their observing by whom, in what manner, and with what unprecedented exertions, we are opposed. They will reason in the same way, from the visible antipathy to a character so unlikely from his manners to inspire it, and to whom the Assemblies would vote statues rather than libels, if they had really opened their eyes to the evils and guilt of the slave trade.”

The points yet remaining to be discussed by Mr. Stephen are therefore the constitutionality of the interference of the British parliament with the internal regulations of the colonies, and the dangers threatened to the West Indies if the Registry Bill be passed into a law. We cannot conclude this article without subjoining another passage from the excellent speech of Mr. Brougham on the 19th of June, in which he treats of the improbability that the Colonial Legislatures will adopt any regulations, if they be not enforced by the Parliament at home.

“ It is argued that we must not interfere with the colonial legislatures; that such a step would be both unconstitutional and impolitic; that they are perfectly competent and perfectly ready to exert themselves for the amelioration of the condition of the slaves. I will tell the house one of my reasons for thinking that the Assemblies of the Islands will not exert themselves. We are therefore at issue upon this point. Having occupied already so much of its attention I will only refer the house to one specimen of their readiness, which shews, that for bettering the condition of

the blacks, not only the recommendations of Parliament, but even the orders of the Governors of the Islands are disregarded. The house will recollect, that after 1805 a great deal of discussion took place in consequence of the dispatches of Lord Seaforth, when the Barbadoes Legislature refused to make murder a capital offence, notwithstanding they were told, that if they did not adopt that and other laws for the improvement of the condition of their slaves, the Abolition Law would be passed to compel them. Yet what was done by the Barbadoes Legislature? Nothing.—Up to 1804 the law of the Island was, that if any white man shall kill a slave it should be held no offence, if it were not done with *malice prepense*, but if it be done with *malice prepense* and bloody-mindedly, then the murderer shall be fined fifteen pounds. After the discussions in this country however, they did think fit to enact that the murder of a slave should be a capital offence: but in what way? In such a way as to render the law totally nugatory; for the law provides that if any white shall wantonly, wilfully, with malice afore-thought, and *without provocation* kill a slave, then he shall be adjudged guilty of murder, without benefit of clergy. Then, I ask whether the Legislature of Barbadoes has made murder a capital crime? No—for the murderer has a loop-hole through which he may creep from punishment; for if he can prove even the slightest provocation on the part of the deceased—a stubborn look, a humble remonstrance against cruelty, a refusal, from positive inability, to continue at work, or merely the elevation of the voice, the murderer is excused, and he is only fined eleven pounds four shillings for the wanton destruction of a fellow creature. I ask the house if this law does not in fact aggravate the evil and encrease the impunity of the master? and what reform can we expect from bodies formed like the Legislatures of the Colonies? Shall we leave it to them, instead of remedying the causes of our complaints, to augment and aggravate them?"

We shall take an opportunity of renewing our remarks upon this subject as soon as the series of Letters of Mr. Stephen to Mr. Wilberforce are continued.

ART. V.—*Of Statuary and Sculpture among the Ancients, with some account of Specimens preserved in England.*
By JAMES DALLAWAY, M. B. F. A. S. London, for J. Murray, royal 8vo. Pp. 418.

THIS work is a very useful compilation, and if the materials are not new, the arrangement is sufficiently precise and methodical. The author is an amateur, but we think of no very lively feeling, although he has visited Rome and Florence to have his passions inflamed by the powerful originals, which are the subjects of his observation. It seems that a considerable time has elapsed since he made his excursion for that purpose, and perhaps his sensibility may, by the frigid effects of time, have been much diminished. But however this may be, there is nothing assuming in his pretensions, and these pages are modestly offered to the young lovers of the art, who may require an account of curious and expensive volumes beyond their reach, or “as mere scantlings, by the help of which a more complete structure might be raised.”

Etchings to the number of twenty-nine are subjoined, and it is some objection as to the choice of the subjects that, the Laocoon excepted and perhaps one more, these designs have no reference whatever to the discussions of the merits and demerits of the specimens of Sculpture noticed in the course of the work. It would almost seem as if the author had chosen them on account of their inapplicability, instead of being selected as an illustration of the principles, and a display of the powers of execution on which he dilates. It is admitted the etchings are not the work of a professional artist, but we are told they “are contributed by friendship and genius.”

Before we enter more particularly into the subject, we will give the general outline of the work. It is divided into six sections, the first of which treats of the history of Sculpture and Statuary, principally in Greece, Egypt, and Etruria; the second of the Schools of Sculpture, the masters under which they were conducted, and the artists who were educated in them to the period of the decline of their profession; the third adverts more especially to the state of Sculpture at Rome, from the foundation of the city to the removal of the seat of empire to Constantinople; the fourth is applied to an account of the discovery of the antique Statues in Italy, a detail of the collections at Rome, a dissertation on the materials, and some remarks on the maxims to be

regarded in the restoration of Statues; the fifth section adverts to various cabinets abroad, and the sixth chiefly to those in this country.

On the origin of the art the author says that designs raised upon or indented into plain surfaces, were first suggested by shadow. Modelling in clay succeeded, and gave rise to Sculpture; first in wood or ivory, then in bronze, and lastly in marble.

"Bronze," he says, "was at first rivetted and hammered into a mass, then filed or sculptured into shape. Afterwards, by means of moulds, filled with metal in a state of fusion, statues and bas-reliefs were made, and the ultimate effort of art was that of carving out of a solid block of marble a perfect representation of human and animal forms. Solid gold was, in very rare instances, used as a material of sculpture; it was laminated or plated only upon ivory, marble, or wood. Statues were made of silver and iron, and even marble was combined with wood, plated with gold."

In tracing the progress of the art with the early history of mankind, he observes,

"No monument of Sculpture among the ancient Jews has been preserved, from which any just opinion can be formed of their talents for the arts. The calf erected by them in the Wilderness as an object of adoration, and the ornaments of the arc, are proofs that they were known to them in the days of Moses. It is probable, that the idols they worshipped, which were the deities of neighbouring nations, were exactly similar in point of form and materials. The prophet Isaiah minutely describes the process of making these images, by carving in wood or stone, or by casting in molten brass.

"Of the Sculpture of the first inhabitants of Phœnicia there are no remains; there are some in Abyssinia and Babylon. The Sidonians are praised by Homer. Diodorus Siculus mentions, that there were statues of animals painted, so as the more to resemble life; and those of Psolus, Ninus, and Semiramis were of bronze. In examining the ruins of Persepolis, sufficient evidence has occurred that Sculpture was known and practised in Persia in the period of its earliest kings. The ancient Indian temples of the remotest ages contain many vestiges of the arts of design, but they are far inferior to those of European nations, or even Egypt. Their divinities, still more monstrous, consisting of many heads, arms, and feet, rendered symmetry impracticable in their representation. No change has been allowed in the shape of their popular idols, which exhibit, even at this day, an identity of primæval form."

Blocks or stones at first represented the deities, and the thirty worshipped in Greece were represented by square stones, which remained in the city of Phæra, in Achaia,

near the close of the second century of the christian epoch. The Venus at Paphos was designated by a column, and even Cupid and the Graces were typified by oblong pieces of marble. Herodotus remarks that the Persians disapproved of statues, not believing the divinities to be of the human form.

Homer's description of the Shield of Achilles, the Bowl of Helen, and the Belt of Hercules, favour the conjecture that the art of casting metals had made considerable progress in the time of that poet; but the probability is, as our author assumes, that no artist of that day could have approached the completion of his ideas.

After the Egyptian works of art, the most ancient, he tells us, are those of the Etruscans; and the first emigration recorded to their country was that of the Pelasgi, a people of Arcadia, who brought with them the style at that time prevalent in Greece. Nola and Capua, their principal cities, were founded about 800 years before the christian æra, and it was near the sites of those places that the most excellent specimens of the combined arts of pottery and painting have been discovered. Pateræ are of Etruscan invention, and were employed in sacrifices either to contain libations, or to receive the blood of the victims.

But, he observes, no country required so much the talent of the sculptor, or rewarded it so liberally as Greece. It was connected with the established policy, distinguished statesmen, warriors, and victors in the Olympic Games were honoured by the erection of a statue for the preservation of their fame. Two principal epochs in Greek history, the fabulous and the heroic, exhibit the perfection of the art; and in some instances, a single subject occupied the whole life of the person to whose labour and genius it was entrusted.

Lately so many invaluable specimens of bas-relief have been obtained from the ruins of the Parthenon, that we have become more curious as to this department of the art.

"Every nation of antiquity," says our author, "possessed Bas-reliefs in common with other sculpture; in point of priority it is the earliest mode, and presumed to be antecedent to the age of Dædalus. Sculpture in relief is properly speaking that which is not insulated, but attached to, and forming a part of a ground or slab. This art received great improvement from the talents of Phidias and Mys, who appear to have worked together; and its final perfection from the hands of Polycletus. It was applied to every material of sculpture, more particularly to bronze and marble, and to

ivory by Phidias, in those exquisite bas-reliefs attached to the base of the Statue of Minerva."

On another description of Sculpture of most extensive practice in modern times, we have the following account, in which a useful hint is given as to the form, that will not be disregarded by the judicious artist.

"Busts, which exhibit the head, shoulders, and breast, were more generally applied to portraits of men and women, and are not of remote antiquity. They were probably invented as a certain improvement on the Hermæan shape. No term, neither Greek nor Latin, exactly defines, without circumlocation, what the moderns call 'a bust.' This description of sculpture appears to have been little known in Greece before the reign of Alexander, when it was in use. It became a Roman fashion about the end of the consular æra, but prevailed to a great extent under all the emperors. Many busts in the villa of Albani, and other collections, have the breast of alabaster with the head of bronze, or are composed of white and variegated marbles. In point of taste, the Greek terminal form is preferable to the Roman, of making the bosom and drapery circular, that the whole may be freely supported by a kind of pivot."

Statues may be distinguished into Colossal, such as the Jupiter and Minerva of Phidias; Heroic, those which exceed the ordinary stature of man; and the Portrait, which are the exact size of the human figure, and which was adhered to in the representation of the Athletæ or Olympic Victors. To these may be added the Lares or Penates, which were usually on the scale of a few inches.

We will next follow our author in adverting more particularly to the artists, and the schools in which their talents were formed.

Prometheus, who is said to have been contemporary with Moses, was the first who prepared idols in the human form, if the Greek mythology with regard to Vulcan be rejected: subsequent to his time three schools of design appear to have been established in the Island of Ægina, at Corinth and at Sicyon. The next of which we read are Dædalus and Similis, when several ages seem to have elapsed, during which the name of no artist has been preserved. About the year before Christ, 777, we have Rhæcus, a native of Samos, who appears to have been the first Sculptor, whose date may be placed after the siege of Troy. Both he and Telecles, of the same school, took the opportunity of pursuing their studies in Egypt. In the three centuries that intervened prior to the age of Phidias, we have Theodorus,

Glaucus, and Malas of Chios, Dipoenus and Scyllis, who were brothers and natives of Crete, with Theocles of Laconia, who finished at Olympia figures of the Hesperides in bronze and gold. To these we may add Calamis and Callimachus, remarkable for the lightness and elegance of their productions, with Dameas, who made an iconic statue or portrait of Milo, and Pythagoras of Rhegium, who has received extraordinary praise from Pausanias for his statue of Anthymus, the pugilist. We must not omit Myron, who excelled in the expression of the passions, or Polycletus, the pupil of Ageladas, of Sicyon, than whom no Statuary was more celebrated.

Phidias, by birth an Athenian, was of the same school. He was constituted director of the sublime works in Architecture conducting in the city of science and art; and he was probably the first who gave to his productions all the grandeur, breadth, and majesty of which the art seems capable; yet perhaps the masculine beauty was even exceeded by the sweetness and grace he imparted to his subjects. The writers who have celebrated his talents, at a loss to find resemblances worthy of him in his own immediate profession, have compared him with Thucydides, the sublime historian, and Demosthenes, the accomplished orator of Greece. No existing statue can be traced to his hands; but the most celebrated of his works were his Jupiter at Elis, and his Minerva of the Parthenon. The one was a sitting figure, forty-six feet high, principally of ivory, and the modest artist exhibited it to every person disposed to examine it, and corrected it from the observations so obtained. The Minerva was nearly of the same size; but she stood, and held a spear; her shield was profusely sculptured, and lay at her feet. The gold in this statue is calculated at the value of £9,120. and we mention it particularly because under the suspicion of having purloined the precious metal, employed in these magnificent works, he died deprived of liberty, and probably under the hands of the executioner.

Our author next notices about fifteen artists which flourished a century subsequent to the time of Phidias, from amongst whom we shall notice only two of the highest reputation: Praxiteles, celebrated for the Venus of Guidus, a place visited by Cicero for the sole purpose of seeing this statue, and the Venus with drapery made for Cos. His Cupid, by an artifice, was obtained by Phryné the courtesan, and was presented by her to Thespia, her native city:

Lysippus of Sicyon established a new school, in order to revive the severer manner of the ancient sculptors. His works are said to have been six hundred and ten in number, and he was employed on the portraits of Alexander the Great. The colossal Jupiter at Tarentum, sixty feet high, was cast by the same hand. Winkelmann observes, that not a single specimen by this artist has been preserved.

The author whom we have just named assigns to Greece four distinct styles: the first the ancient, prior to Phidias; the second the grand, in the time of that pre-eminent artist; the third the graceful, under the two we have just noticed; and the fourth that of the copyists, practiced by a crowd of feeble students. At this latter period we have nothing to console us under the degradation of the arts. It is true that Aratus and Philopœmen attempted their restoration in Greece, but their mutual jealousies prevented the accomplishment of such a meritorious design. When L. Mummius took Corinth, the superb works of art there deposited were conveyed to Rome to grace his triumph. Sylla afterwards possessed himself of the treasures of Mithridates, and Marcellus of those of Syracuse. Verres pillaged the temples of Greece, and Sicyon was ravaged by Scaurus. Sparta encountered the same fate from Muræna and Varro. Magna Græcia suffered under the like calamity, and Athens, and all the favourite seats of the arts were either plundered or destroyed by those illiterate conquerors, who were unable to estimate their true value.

We shall be extremely brief in our review of the contents of the third section, referring chiefly to the sculptors and works of art at Rome subsequent to the general devastation to which we have just adverted.

The Romans erected statues to distinguished characters even in the time of their fabulous history, and an altar, dedicated to Romulus, but without his statue, is said to have been placed by Evander near to the site of Rome. Under the first Kings statues were introduced into the Capitol, and we read of those of Horatius, Cocles, Clelia, and Curtius, which were exhibited to the Roman people as a perpetual encouragement to patriotism and virtue. If Rome were not equal to Greece in the merit of her statues, she was scarcely inferior in the number of them; but both painting and sculpture as arts she acquired from Greece, at first, however, receiving them with coldness and disdain, since they were derived from a vanquished nation. When this people became more luxurious, the love of these foreign

embellishments increased, and several proconsuls and generals established galleries and private collections, among whom we may mention Asinius Pollio, Verres, and Vindex; and Cicero himself was particularly desirous of furnishing his library with some choice specimens of this description. Pompey and Cæsar were not only rivals in war but in art; and in the temple which the latter dedicated to the reputed ancestor of his family, Venus Genetrix, were not only exquisite Greek statues, but Cameos and Intaglios of extraordinary taste and delicacy.

After the government of Rome was committed to a single Dictator or Emperor, there being no encouragement to artists in Greece, and the chief works having been transported to Rome, the men of genius repaired thither, and among these were Arcesilaus, the freedman of L. Lucullus, highly praised by Varro, and Pasiteles, who has been confounded with Praxiteles, and who was a native of Magna Græcia. Under the first Emperors, the boldness and spirit of the Greek style was preserved, and to it strong resemblance was superadded: thus Augustus has the cruelty of the triumvir, Agrippa is as Pliny describes him, Livia is enraged, Julia is meretricious, Caligula threatening, and Claudius stupified. When the Romans became servile, as under Tiberius and Claudius, the contemptible jealousy of the rulers restrained the privilege of erecting statues, but under Hadrian it was restored.* This Emperor was not only an admirer of the arts, but was himself an artist; and his correct judgment in all matters of this kind, contributed more than his unlimited wealth to the superiority of his collections. Every province of Greece enjoyed his munificence; and among the stupendous monuments of his reign were, the Temple of Jupiter at Athens, which he restored, and that of Cyzicum on the shores of the Propontis, which he built. The Tivoli Villa was of his construction; and here, under his direction, were deposited models of all the most splendid edifices. The last epoch of this description of

* The prohibition here referred to, was dictated precisely in the same spirit with the ordonnance in modern France, of which a justification is attempted in the Paris Journals received on the 22d of this month. By this edict, public bodies are prevented from testifying their respect to eminent individuals by conferring upon them swords, boxes, and other complimentary donations. We trust that the generous and enlightened policy of Hadrian will not be disregarded, and that the example of ancient times will be sufficient to expose the mischief and absurdity of this contemptible application of mandatory power.

art in Rome, comprehends the time of Trajan, Hadrian, and the Antonines, and terminates with Commodus.

From the view of the rise, progress, and ultimate disappearance of the art in Rome, our author proceeds to give some account of the discovery of the principal statues of which either the originals or copies are preserved.

The M. Aurelius was removed, by the advice of Michael Angelo in 1538, from its station in the front of the Lateran Church. The Torso of Hercules is supposed to be a part of a group, and Mr. Flaxman has modelled a restoration as Hercules and Hebe. The Laocœon is attributed to Agesander; and since it is chiselled only and not polished, it is supposed to be merely a copy. It consists of five pieces of Parian marble. Winkelmann assigns it to the first century of the Christian era. When removed to Paris, it was covered with a thick wash of lime, then placed in the centre of a case of wood, and afterwards the whole was filled up with a mixture of wax and rosin, so as to form a solid cube, in order that it might not be injured by the motion during the conveyance. Michael Angelo, Raphael, and Annibal Caracci, were enthusiastic admirers of this production. The Antinous or Mercury has also been called Hercules imberbis, and Theseus. The legs do not correspond with the rest of the figure, which is of the finest Parian marble. The Venus de Medicis was so denominated from having been placed in the garden of the Villa Medici at Rome. According to the antiquaries of the sixteenth century, this is the genuine Venus formed by Praxiteles for the Guidians, and which is described by Lucian. In the Hercules and Telephus, the father supports his son in his left hand, and is clothed in the spoils of the Hermæan Lion.

The Hercules Farnese, with the group of Dirce, Zethus, and Amphin, usually called the Toro, were placed in the Farnese Palace at Rome about the middle of the sixteenth century. We contemplate in this statue, says our author, the hero equal to the performance of all the exploits which have been attributed to him by the poets.* The group of

* "These, who have been accustomed to look at the Farnese Hercules as the perfection of statuary, will perhaps be disappointed at not beholding in these works of Phidias the same obtrusiveness of muscle; not reflecting that beauty, activity, and strength, are generally accordant, and that it is the opinion of men of science, that the Farnese Hercules is rather to be viewed as a standing study of external anatomy, than as a figure intended to have motion, since the size and rotundity of all the muscles is so great, that it would be impossible for a human being so constructed to be other-

Niobe consists of fifteen figures as large as life, representing the mother, children, and tutor, and the execution is attributed to Scopas. The Belvidere Apollo, the most exquisite production of antiquity, was taken from under the ruins of the palace and gardens of Nero, which were at Antium, about forty miles from Rome. It is doubted whether he is here represented as the vanquisher of the serpent Python, or exterminating the progeny of Niobe, the faithless Coronis, or the imperious giants. The artist is unknown. Mengs supposes it is a copy of a more famous original. The lower portion of the body is said not to be so well finished as the head. The forepart of the right arm and the left arm, which were deficient, have been restored by a pupil of Michael Angelo. The Gladiator Borghese is attributed to Agasias, whose name is inscribed on the plinth. Le Noir positively assumes it is the statue of Chabrias the Athenian General, in the attitude of sustaining the shock of the Lacedæmonian army. The Dying Gladiator, or Mirmillo expirans, is now considered as representing a wounded soldier, probably a Gaul or German, the Torques, or rope-chain round the neck, having been a common ornament among these people. The Venus of the Capitol, like the Medicean, does not express strong emotion; and the difficulty has been, to avoid insipidity where it is not intended to exhibit any particular passion. The beautiful statue of Meleager was discovered, according to Aldrovandi, near to the Porta Portese; it is of greyish marble, such as the Athenians procured from Mount Hymettus. The last noticed by our author are the Discoboli or Athletæ, in different attitudes with quoits. The one stoops very much forward, having the face declined, but not turned toward the discus, which he holds in his right hand on the point of throwing it, answering the description given by Lucian of the bronze by Myron. The other stands upright, with a retiring step and his eye fixed, as if intent on marking the distance. *Spatium jam immane parabat.* His left hand holds the discus. His head is bound with the fillet worn by victorious Athletæ.

We shall pass over, from the necessity of circumscribing our review, all that is said of the royal galleries in the fifth section, and conclude with a cursory examination of those of

wise than in a quiescent state; the action of one set of muscles would interfere with the action of another."—*Wide Critical Review*, Fifth Series, Vol. III. p. 415.

our own country, which will be of some assistance to the curious traveller when he visits the neighbourhood of the seats of our nobility and gentry, whose munificence has been exhibited in preserving and completing the valuable works connected with the subject of these inquiries. We will only premise, with regard to the restoration of the monuments from the Napoleon Museum, that we have a communication from Italy of the 24th of June instant, stating, that the English ship *Abundance*, with the second convoy of the monuments of art, returned to that capital, has entered the port of Civita-Vecchia, after a favourable voyage.

The collection of Thomas Earl of Arundel, the father of virtù in England, having been dispersed, we shall first notice from our author the Pembroke collection at Wilton, where we have a statue of Hercules with the Hesperian Apples nearly eight feet high, not in repose as the Farnese, but equally muscular. There is also an Apollo of the same merit, a Fawn characteristically designed, a Greek hero called Pyrrhus, and several females of the Augustine family.

At Ditchley, Dr. Mead had an Hygeia two feet high. His Flora is at Stourhead.

The most valuable bust of Antinous is at Wentworth House, in Yorkshire.

In the reign of George the Second, two rival mansions were erected in Norfolk, Houghton, and Holkham. At the former there were many marble statues, but none of great value. At Holkham, one specimen, a Fawn, has been designated as the finest male statue in England: it was purchased by Lord Leicester at Rome for £1,500, and is in two pieces, the upper being fitted to the lower under the folds of the drapery. It is mentioned by Spence in his *Polymetia*, who conjectures that it was once in the possession of Cicero. Here we have also a colossal bust of Lucius Verus, which was discovered in the Porto Nettuno.

The late Earl of Egremont formed the gallery of ancient sculpture at Petworth, and the Dilettanti Society deputed Mr. Townley to make a selection from these to be engraved in their splendid work. Here we have a statue of Camillus, or an assistant at the sacrifice, his head bound with a garland of leaves—Silenus Canephorus, or bearing a basket on his head—Apollo Citharæda, or Musagetes habited in a Pallium—a head of Venus of heroic size; another of Ajax colossal; a third of an aged woman, as the wife of a

Pontifex; and a fourth a female bust, the head-dress and features of which resemble those on the medals of Julia Pia—A young Fawn discovered near Rome, and Marsyas teaching Olynthus to play on the flute, an animated group of early Greek sculpture.

The Orford collection at Strawberry Hill has several pieces of merit; among these are two Eagles, a bust of Vespasian, another of Marcus Aurelius, and a third of Caligula. The first is of Ethiopian marble, and the last has silver eyes.

At Castle Howard there are a few busts, and with these is the head of Atis Diphues, with the Phrygian bonnet.

With the Townley collection we shall conclude our author's catalogue. While the gentleman whose name it bears was progressively acquiring the fine specimens of Greek sculpture, Sir William Hamilton was accomplishing his plan to collect the Vases of Magna Græcia, which were embellished with the utmost efforts of Etruscan design. The British Museum, that under great improvement in the management is now open for public inspection, contains the joint acquisition of these expert and laborious collectors, and those of Mr. Townley were purchased by order of Parliament for the sum of £20,000. The Museum Britannicum, by Taylor Coombe, Esq. and the drawings by Mr. William Alexander his assistant, are in the course of publication, and to both these the reader is referred for more minute information.

The Ceres-Isis, or Canephora, is larger than life, and was one of the Cariatides which supported the portico of some ancient building. Dr. E. Clarke of Cambridge, in his account of the fragment of Ceres brought from Eleusis, considers this statue as of that divinity. The Cupid is less than life, bending his bow, with the lion's skin hanging over the quiver. There are some Fawns, a head of Homer on a Terminus, the head of Caracalla placed upon a modern bust, a bust of Trajan with the breast naked, and an oval vase three feet high with handles. To these we shall only add two busts of the Townleian collection, also preserved in the British Museum; a head of Hercules, colossal, conjectured by several virtuosi to be the original of the Hercules Farnese; and a head of Mercury, which is esteemed to be a specimen of exquisite and characteristic beauty.

After affording such a liberal allowance of space in our monthly pages to this publication, which we admit to be a very useful and amusing accidence of sculpture, or the rudiments of

the literary history of the professors of that art and their productions, it becomes our painful duty to notice some particulars of the misconduct of the author, and some prominent errors in the work.

It will scarcely be credited, that this view of statuary and sculpture through upwards of 250 pages, is extracted verbatim from the *Anecdotes of the Arts of England*, which the same writer published sixteen years ago. We should have had no objection to his borrowing from his own sources, and making the acknowledgment in the title-page, preface, or any other conspicuous situation, but we must censure the want of ingenuity in offering to the world a stale re-publication of this kind without such notice. Those who, from their prepossession in favour of the author on account of his former undertaking, may purchase the present (which is an octavo volume at 2*l.* 8*s.*), will find that they obtain little more than the repetition of his earlier opinions, that may perhaps already constitute a part of their library.

But this is not the only portion which is rendered less valuable by recital; nearly forty additional pages are drawn with little variation from the *Reports on the Elgin Marbles* by the committee of the House of Commons, and from the contemporary pamphlets on the same subject. Thus there remains only about 100 pages of, and these not strictly, new matter, with a few indifferent etchings by an amateur, and not by a professor, as the consideration for the sum paid for this expensive work.

An inconvenience also arises from this blending of the publication of 1800 with that of 1816, which is, that the new materials not properly incorporating with the old, occasions a sort of disgusting patch-work; and as in the latter, the important discoveries which that interval has supplied could not be comprehended, many of these appear to us to have been from indifference or carelessness omitted.

On another kind of inattention we have to remark. In a book professedly on the sublimest productions of human genius, in which the work is connected with the exalted mind by which it is created, we do expect some correspondent elevation between the subject and the description of it; but in these pages, with all the advantages of re-consideration which the author possessed, we find nothing but a cold inanimate account, and he seems never to trust his sensibility, whatever may be the impulse by which the passion should be excited. The consequence is, that if his reader has

Crit. Rev. Vol. IV. July, 1816.

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any feeling, instead of that harmony being produced between him and the writer, which is always desirable, the former is constantly in discord, and is endeavouring to atone, by his own warmth and liberality, for the frigidity and reserve with which the author is chargeable.

The chronology of a work that is to contain the history of the rise and progress of art, ought especially to be correct, as any inaccuracy of this kind must wholly defeat the leading purpose of the author: but here several anachronisms occur. Page 17 it is said, that "a principal settlement was made by a colony of the Lydians 300 years before the time of Herodotus," and the date assigned for this settlement is 1043 years prior to the Christian æra. That historian was born about the year 484, and died 413 years before that æra, involving a miscalculation of three centuries.* But we have another mistake of the same nature that is wholly unaccountable. Speaking of Phidias, whom Mr. Dallaway places 457 years before Christ, he says that his contemporaries were the philosophers Socrates, Plato, and Aristotle. Plato died 129 years after the period he assumes to be that of Phidias, and Aristotle 135 years subsequent to it; and thus are confounded two of the most important epochs of the art distinguished by the author, that of the Athenian statesman and that of the Macedonian hero.

But a serious objection remains yet unexplained, and it is the sentiment (expressed page 154) that a state of political freedom has no influence on the arts, that they have flourished most under the greatest tyrants, and that their success is more to be attributed to royal protection than to national liberty. This opinion is in direct opposition to that of Winkelmann and all the best writers on the subject. If Pericles were a demagogue and Alexander a tyrant, Phidias and Lysippus were born in freedom; under this glorious sunshine their talents were cherished and unfolded; and without this powerful and generous impulse, all the patronage their exalted merits secured to them, would not have produced the Lemnian Pallas or the Tarentine Jove. Our author was formerly chaplain and physician to the British Embassy at Constantinople, and he was also secretary to the Earl Marshal of England, one of the great officers of the crown who takes cognizance of matters relating to armorial honours. From such situations, with the most despotic go-

* Herodotus himself, in fixing the date of the event in the time of Lycurgus, places it about 884 years before Christ.

vernment abroad, and in the most courtly office at home, he may have acquired notions of imperial favour and vassal dependence which have no concern with the spotless purity of truth in which the arts are nourished, and which will in no way promote that constitutional vigour by which their highest perfection can alone be attained.

ART. VI.—*A Letter to a Friend of Robert Burns, occasioned by an intended Re-publication of the Account of the Life of Burns, by Dr. Currie, and the Selection made by him from his Letters.* By WILLIAM WORDSWORTH. London, for Longman and Co. 1816. 8vo. Pp. 37.

DR. CURRIE, the editor of the poems, and the compiler of the Life of Burns, which was published in 1800 for the benefit of the family of the poet, then lately deceased, has been repeatedly blamed for the manner in which he executed his task, and the object of the pamphlet which forms the subject of the present article, is through a Mr. Gray of Edinburgh, to give some advice to Mr. Gilbert Burns relative to the best mode of vindicating the memory of his brother, by the correction of the errors of his biographer, and by the omission of certain parts of Dr. Currie's publication, which Mr. Wordsworth and others contend ought never to have been printed. The chief ground of complaint against Dr. Currie is, that he has either done too much, or not done enough; if he thought it right to lay before his readers so many of the private letters of Burns, he ought to have placed them in such a series as would have shewn the connecting links of impulse, and to have accompanied them with those observations that would have placed the offences of the poet, therein with bitter remorse confessed, in a fair point of view; if the crime be detailed, at least it ought to be related with some of the incitements and allurements without which crime is never committed. Upon this point Mr. Wordsworth well remarks :

"Would a bosom friend of the author, his counsellor and confessor, have told such things, if true, as this book contains? and who, but one possessed of the intimate knowledge which none but a bosom friend can acquire, could have been justified in making these avowals? Such a one, himself a pure spirit, having accompanied, as it were, upon wings, the pilgrim along the sorrowful road which he trod on foot; such a one, neither hurried down by its slippery descents, nor entangled among its thorns, nor perplexed by its wind-

ings, nor discomfited by its foundering passages—for the instruction of others—might have delineated, almost as in a map, the way which the afflicted pilgrim had pursued till the sad close of his diversified journey. In this manner the venerable spirit of Isaac Walton was qualified to have retraced the unsteady course of a highly-gifted man, who, in this lamentable point, and in versatility of genius, bore no unobvious resemblance to the Scottish bard; I mean his friend COTTON—whom, notwithstanding all that the sage must have disapproved in his life, he honoured with the title of son. Nothing like this, however, has the biographer of Burns accomplished; and, with his means of information, copious as in some respects they were, it would have been absurd to attempt it.”

The conclusion therefore is, that such letters of the poet as communicate no useful information, and only gratify those who sooth their own vices by the discovery that others like them have offended, ought to have been completely excluded. The soul-sick confessions of a sensitive mind can never be taken as literally true; but although Dr. Currie has certainly been censurable in this respect, we think he is not quite as much to blame as Mr. Wordsworth contends. At the time Dr. Currie's edition appeared, Burns had but recently died, and his biographer had a very difficult course to steer between personal delicacy on the one hand, and public expectation on the other. The follies and vices of the poet were generally known to those who were likely to read the work, and it was also known that his family and friends had put into the hands of his biographer all the *minutiae* of information which the most active industry could collect; he must unavoidably therefore give offence, or occasion disappointment. The case would have been very different had he been writing of an individual remembered only by his works, upon whose character and conduct no opinion had been formed, and with regard to whom the world in general would be ready to receive any impression the biographer might think warranted. To drag from the obscurity of antiquity, with the scrutinizing and malicious eye of a public detector of delinquency—to pry through the veil which the impartial hand of time has drawn over long-past errors, has been the task of the modern editors of our ancient writers. Plutarch has often been held up as a model of this kind of writing, portraying only the noble and imitable features of the characters he paints; but even if it were so, the parallel is not fair, because all biographers have not a choice of their subjects; the faults and follies of Burns had been bruited even by himself in print, and Dr.

Currie in his life had to encounter the charge of unkind communicativeness, or of unfair suppression.

That Dr. Currie has however gone too far we are very ready to admit; he seems to have forgotten, that when a man like Burns, of an open and generous disposition, reprobates his own vices, he is much less to be believed than if he applauded his own virtues; it does not follow, because he says it, that it must be true, or that if it be true, it is necessary to publish it. Upon the duties of a biographer in the abstract Mr. Wordsworth well and truly observes, that "biography, though differing in some essentials from works of fiction, is nevertheless like them an *art*—an art, the laws of which are determined by the imperfections of our nature, and the constitution of society. Truth is not here as in the sciences and in natural philosophy, to be sought without scruple, and promulgated for its own sake, upon the mere chance of its being serviceable; but only for obviously justifying purposes, moral or intellectual." He follows it by some other remarks equally just.

"Silence is a privilege of the grave, a right of the departed: let him, therefore, who infringes that right, by speaking publicly of, for, or against, those who cannot speak for themselves, take heed that he opens not his mouth without a sufficient sanction. *De mortuis nil nisi bonum*, is a rule in which these sentiments have been pushed to an extreme that proves how deeply humanity is interested in maintaining them. And it was wise to announce the precept thus absolutely; both because there exist in that same nature, by which it has been dictated, so many temptations to disregard it,—and because there are powers and influences, within and without us, that will prevent its being literally fulfilled—to the suppression of profitable truth. Penalties of law, conventions of manners, and personal fear, protect the reputation of the living; and something of this protection is extended to the recently dead,—who survive, to a certain degree, in their kindred and friends. Few are so insensible as not to feel this, and not to be actuated by the feeling. But only to philosophy enlightened by the affections does it belong justly to estimate the claims of the deceased on the one hand, and of the present age and future generations on the other; and to strike a balance between them.—Such a philosophy runs a risk of becoming extinct among us, if the coarse intrusions into the recesses, the gross breaches upon the sanctities, of domestic life, to which we have lately been more and more accustomed, are to be regarded as indications of a vigorous state of public feeling—favourable to the maintenance of the liberties of our country.—Intelligent lovers of freedom are from necessity bold and hardy lovers of truth; but, according to the measure in which their love is intelligent, is it attended

with a finer discrimination, and a more sensitive delicacy. The wise and good (and all others being lovers of licence rather than of liberty are in fact slaves) respect, as one of the noblest characteristics of Englishmen, that jealousy of familiar approach, which, while it contributes to the maintenance of private dignity, is one of the most efficacious guardians of rational public freedom."

Had Dr. Currie been sensible of the truth of what is above stated, many painful letters would have been left in that obscurity for which the writer intended them; and it is singular, as the very concluding words of the biographer are that "Burns did not foresee that his own letters were to appear in print," that the reflection did not occur whether it were fit thus to thwart the admitted intentions of the poet, who in one of his letters seems to prophecy the manner in which his memory would be tortured, to extract the minutest offences of his life. "Often," he exclaims, "in blasting anticipation, have I listened to some future hackney scribbler, with the heavy malice of savage stupidity, &c.;" and other passages might be quoted, in which he for a moment regrets that ingenuousness by which he laid himself open to undeserved imputations.

It is not to be wondered that Mr. Wordsworth on this occasion should stand forward in vindication of a man of so many estimable and admirable qualities as Burns, not merely from a natural love of justice, but from a peculiar resemblance between the minds and the stiles of the two poets—we speak of the mind and state of Burns before they became infected by the society and habits into which he fell in the later years of his life. As all true poetry has the same foundation, so all true poets must have some principles in common; and the chief difference between Burns and Wordsworth is, that the former was energetic, simple, and unaffected, in all his earlier and better pieces using the common language of men in a state of excitement because he knew no other; and the latter because he holds it to be the very essence of his art. It is this quality that constitutes the principal charm of the productions of the Scottish bard; and as at the period to which we allude he knew of no other school, he never deviated from the rules which it prescribes. Our readers may not at first be sensible of this similarity, but if they will carefully examine the productions of Mr. Wordsworth, they will find that our opinion is borne out, not only in principle but in practice. We need only quote from the letter before us the subsequent eloquent passages to shew how well its author

understands and how deeply he enjoys the better part of the works of Burns.

“ But you will perhaps accuse me of refining too much; and it is, I own, comparatively of little importance, while we are engaged in reading the *Iliad*, the *Eneid*, the tragedies of *Othello* and *King Lear*, whether the authors of these poems were good or bad men; whether they lived happily or miserably. Should a thought of the kind cross our minds, there would be no doubt, if irresistible external evidence did not decide the question unfavourably, that men of such transcendent genius were both good and happy: and if, unfortunately, it had been on record that they were otherwise, sympathy with the fate of their fictitious personages would banish the unwelcome truth whenever it obtruded itself, so that it would but slightly disturb our pleasure. Far otherwise is it with that class of poets, the principal charm of whose writings depends upon the familiar knowledge which they convey of the personal feelings of their authors. This is eminently the case with the effusions of Burns:—in the small quantity of narrative that he has given, he himself bears no inconsiderable part; and he has produced no drama. Neither the subjects of his poems, nor his manner of handling them, allow us long to forget their author. On the basis of his human character he has reared a poetic one, which with more or less distinctness presents itself to view in almost every part of his earlier, and, in my estimation, his most valuable verses. This poetic fabric, dug out of the quarry of genuine humanity, is airy and spiritual:—and though the materials, in some parts, are coarse, and the disposition is often fantastic and irregular, yet the whole is agreeable and strikingly attractive. Plague, then, upon your remorseless hunters after matter of fact (who, after all, rank among the blindest of human beings) when they would convince you that the foundations of this admirable edifice are hollow; and that its frame is unsound! Granting that all which has been raked up to the prejudice of Burns were literally true; and that it added, which it does not, to our better understanding of human nature and human life (for that genius is not incompatible with vice, and that vice leads to misery—the more acute from the sensibilities which are the elements of genius—we needed not those communications to inform us) how poor would have been the compensation for the deduction made, by this extrinsic knowledge, from the intrinsic efficacy of his poetry—to please, and to instruct!

“ In illustration of this sentiment, permit me to remind you that it is the privilege of poetic genius to catch, under certain restrictions of which perhaps at the time of its being exerted it is but dimly conscious, a spirit of pleasure wherever it can be found,—in the walks of nature and in the business of men.—The poet, trusting to primary instincts, luxuriates among the felicities of love and wine, and is enraptured while he describes the fairer aspects of war: nor does he shrink from the company of the passion of love

though immoderate—from convivial pleasure though intemperate—nor from the presence of war though savage, and recognized as the hand-maid of desolation. Frequently and admirably has Burns given way to these impulses of nature; both with reference to himself and in describing the condition of others. Who, but some impenetrable dunce or narrow-minded puritan in the works of art, ever read without delight the picture which he has drawn of the convivial exaltation of the rustic adventurer, Tam o'Shanter? The poet fears not to tell the reader in the outset that his hero was a desperate and sottish drunkard, whose excesses were frequent as his opportunities. This reprobate sits down to his cups, while the storm is roaring, and heaven and earth are in confusion;—the night is driven on by song and tumultuous noise—laughter and jest thicken as the beverage improves upon the palate—conjugal fidelity archly bends to the service of general benevolence—selfishness is not absent, but wearing the mask of social cordiality—and, while these various elements of humanity are blended into one proud and happy composition of elated spirits, the anger of the tempest without doors only heightens and sets off the enjoyment within.—I pity him who cannot perceive that, in all this, though there was no moral purpose, there is a moral effect."

To revert to the principal object of the letter before us, viz. to point out to Mr. Gilbert Burns the best mode of repelling the unjust charges against, or of palliating the exaggerated errors of his brother, we cannot help observing that it is much to be regretted that the biographical memoir was not in the first instance compiled and edited by that individual who was best acquainted with the facts of the life, and the dispositions of the mind of Burns: at all events the work of Dr. Currie having been put forth in so imperfect and objectionable a shape, it was a matter of duty on the part of those who possessed the means of doing so, to rescue the memory of Burns from obloquy. Sixteen years have however now elapsed without any such attempt, though it has long been promised, and in the mean time a reprint of Dr. Currie's edition, with all its defects, has been given to the public in a cheap form; so that this dilatoriness in vindication, has not only tended to confirm, but to spread the disadvantageous opinions that have been formed. Whether the publication of this Letter by Mr. Wordsworth be meant to supersede a new edition, with alterations and omissions, we do not know, but it appears to us to render it the more necessary, since it shews that there is something in the 'back ground' that ought not in justice to be longer withheld. Mr. Wordsworth's advice is thus expressed:

"If it be deemed advisable to reprint Dr. Currie's narrative, without striking out such passages as the author, if he were now

alive, would probably be happy to efface, let there be notes attached to the most obnoxious of them, in which the misrepresentations may be corrected, and the exaggerations exposed. I recommend this course, if Dr. Currie's Life is to be republished, as it now stands, in connexion with the poems and letters, and especially if prefixed to them; but, in my judgment, it would be best to copy the example which Mason has given in his second edition of Gray's works. There, inverting the order which had been properly adopted, when the Life and Letters were new matter, the poems are placed first; and the rest takes its place as subsidiary to them. If this were done in the intended edition of Burns's works, I should strenuously recommend, that a concise life of the poet be prefixed, from the pen of Gilbert Burns, who has already given public proof how well qualified he is for the undertaking. I know no better model as to proportion, and the degree of detail required, nor, indeed, as to the general execution, than the life of Milton by Fenton, prefixed to many editions of the *Paradise Lost*. But a more copious narrative would be expected from a brother; and some allowance ought to be made, in this and other respects, for an expectation so natural.

"In this prefatory memoir, when the author has prepared himself by reflecting, that fraternal partiality may have rendered him, in some points, not so trust-worthy as others less favoured by opportunity, it will be incumbent upon him to proceed candidly and openly, as far as such a procedure will tend to restore to his brother that portion of public estimation, of which he appears to have been unjustly deprived. Nay, when we recal to mind the blank things which have been written of this great man, and the frightful ones that have been insinuated against him; and, as far as the public knew, till lately, without complaint, remonstrance, or disavowal, from his nearest relatives; I am not sure that it would not be best, at this day, explicitly to declare to what degree Robert Burns had given way to pernicious habits, and, as nearly as may be, to fix the point to which his moral character had been degraded. It is a disgraceful feature of the times that this measure should be necessary; most painful to think that a brother should have such an office to perform. But, if Gilbert Burns be conscious that the subject will bear to be so treated, he has no choice; the duty has been imposed upon him by the errors into which the former biographer has fallen, in respect to the very principles upon which his work ought to have been conducted."

Besides the defects noticed in the course of this article, there are others in the Life of Burns, as detailed by Dr. Currie, which have not escaped remark on former occasions; and we do not think that, properly executed, a more useful

CANT. REV. VOL. IV. July, 1816.

I

or interesting work could be given to the public than the *Life of Burns*: we would prefix as a motto his well known lines:

"Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted."

ART. VII.—*A Chronological History of the Voyages and Discoveries in the South Sea or Pacific Ocean, Vol. IV. to the Year 1723, including a History of the Buccaneers of America.* By JAMES BURNEY, F. R. S. Captain in the Royal Navy. London. G. and W. Nicol. 1816.

THE author of this extensive work, from early education and habits, is eminently qualified for the undertaking; he sailed with "that great discoverer and excellent navigator the late Captain Cook," under whom he served as lieutenant in his two last voyages: he had subsequently the command of his Majesty's ship the *Bristol* of 50 guns in the East Indies; and since he withdrew from active employment, the evening of life has been engaged in inquiries immediately connected with his professional duties. Besides the present laborious production, in 1796 he published a *Plan of Defence against Invasion*; in 1809, *Experiments on the River Thames to ascertain the Direction of the Currents*; and in 1811, a *Chart of the Coast of China*, with a memoir relating to the subject.

The first part of this voyage to the South Seas was reviewed in our 110th volume, or the first of a new series, published for February 1804; and we then said "We have paid great attention to this volume, because we think it of considerable importance, not only from its own intrinsic merits, and the varied information it conveys, but as the parent and prototype of many succeeding ones." We at the same time took the opportunity of giving the author a few words of advice, which he has properly regarded in the sequel of his work; and it was, that he should pay "less attention to the minuter events of the voyages; the mutinies of sailors; the contests with the natives, who can imperfectly understand the language and comprehend the subjects of the navigators; the assumed dignity and mistaken splendor of petty uncivilized chiefs; in short, all those circumstances not connected with science." Our wish was, and is,

that all the strength and majesty of such a subject should be preserved by a person so well acquainted with it, and that we should have something more worthy than the medleys compiled by fable-dealers in their garrets, calculated only to exhaust the patience and mislead the understanding of the reader.

In this just and reasonable expectation we have hitherto not been disappointed; but the author has in some degree been frustrated in his own purposes, which were, as appears by the advertisement to the second volume, in the next to carry the discoveries in the South Seas to the commencement of the reign of his present Majesty (1760). In this third volume he is 72 years short of his proposed date, and even in that now under our immediate review, he is 37 years deficient of the time he intended to dispose of in its precursor; so that the transactions are brought down only to 1792, terminating with the circumnavigation of the Dutchman Roggweia.

Under these circumstances, it behoves us to advert briefly to the plan of the work, the execution of which has been so prolix, contrary to the original design of the author; and if our remarks shall assist him in taking a shorter course, his readers we think will attend him both with more profit and pleasure to the end of his voyages.

There appears to us to be a radical defect in the scheme, on which however the author seems to have taken so much pains to inform his mind and to obtain the best advice, that it is with great reluctance we notice the misconception of his project: "To you," he says, in his dedication to Sir Joseph Banks, "my plan was first communicated, and the encouragement it received from you determined me to the undertaking." But before we state our objection, we think it to be right to except from it so much of the arrangement as refers to the classification according to the hydrographical division of the globe, of which we entirely approve. Our objection is of this kind: the author has proposed to himself to give a progressive history of the discoveries in the South Seas, instead of furnishing his readers with a distinct account of the ultimate state of things according to the discoveries in those waters made up to the present time. In art or in science we do not desire to know the natural or moral causes or accidents which alternately disturbed and obstructed the successive inquirers before they arrived at the conclusion they sought, so in these cosmographical pursuits we are indifferent as to which side

or portion of an island, continent, whirlpool, or current first attracted the attention of the navigator, and we are anxious only to know the reach and extent of the discovery to its utmost limits for the purposes of future utility. The course pursued by the author appears to us like that of the teacher of mathematics who would, in explanation of the proposition, detail the difficulties the human mind had to encounter before the great Pythagoric theorem was invented; or the instructor in surgery, who would, in illustration of the arterial system, dilate on the impediments which for ages interrupted its disclosure; both the one and the other leaving to remote and uncertain contingency the exposition of the ultimate truth established by those splendid discoveries in science and nature.

But it is due to the author that we should not hazard this general remark without some qualification. The history of cosmography (or voyages and travels) is divided by Lord Bacon, in his discourse on the Advancement of Learning, into three parts—national history in respect to the regions themselves, civil history in reference to the “habitations, regimens, and manners of the people,” and mathematics in regard “to the climes and configurations towards the heavens.” The observation we have just made in no view applies to the second part of this compounded sort of history, and we need not remark on the worth of civil history in all its minute and progressive circumstances. So far as the labours of Captain Burney have been applied to this department, they will be fitly esteemed, and will be considered as affording an accession to the mass of information obtained on the nature and character of man under very different influences and situations from those to which we are accustomed in civilized and polished society.

We object then not to the scheme of chronological development, inasmuch as the publication refers to civil history; but we do object in what regards natural history and mathematical science, as explained by Lord Bacon, and we think that the former should have been supplied in a compressed shape, and is by no means so intimately interwoven as not to be conveniently separated. The hint we give might have been taken by the author from a work long since published, in which the philosophical part of the voyages of Cook, with which Capt. Burney is so conversant, is separated from that which is more immediately of a maritime character. Under these views, if we may presume again to give advice, it would be that the ingenious author

would complete his undertaking by a little variation in the plan, selecting the civil history of remote situations of which he treats for a succinct and separate disquisition down to the time when he himself becomes personally concerned as a navigator, and then enriching the stock of knowledge with all that is new and valuable among his own papers, or from his own recollections as to the ultimate discoveries which have brought this branch of inquiry to the improved state in which it may now be exhibited. If the former part be briefly stated, the latter division may with the more convenience be as ample as the materials and the acknowledged ability of their possessor may render expedient for the purposes of navigation. We are extremely interested in this recommendation to the author, not only because we object generally to the extended character of his plan, but because, with respect to him as well as others, life is short if art be long, and we fear that the usual period of human existence not allowing him to fulfil his comprehensive designs, the rising generation will be deprived of an important acquisition to nautical science.

In the volume before us, more than the half of the contents is applied to the history of the Buccaneers and Flebustiers. These partisans originated in some English and French, who, by the consent of their respective governments, landed on the island of St. Christopher, which, having never been settled by the Spaniards, was inhabited by Caribbe Indians. When accounts of this event reached Europe, West India companies were formed, and licences were granted to take out colonists. In 1629, these intruders on the natives were in their turn driven out by the Spaniards, but they re-established themselves on the island the following year, and also obtained possession of Tortuga, at the north-west extremity of Hispaniola. At about the same period, the adventurers began to be known by the names of Buccaneers and Flebustiers, the former being more commonly applied to the English, and the latter to the French. The first was derived from an Indian word Boucan, a term applied to cured meat, an article in which a considerable trade was conducted, and the knowledge of the preparation of which had been derived from the Caribbes. The term Flebustiers is the corruption by the French mariners of the English word freebooter.

These persons continued without any immediate connection with the countries to which they originally belonged,

but in 1641 they had somewhat changed their situation, as is explained in the work.

"Now, they were considered in a kind of middle state, between that of Buccaneers and of men returned to their native allegiance. It seemed now in the power of the English and French governments to put a stop to their cruising, and to furnish them with more honest employment; but politics of a different cast prevailed. The Buccaneers were regarded as profitable to the colonies, on account of the prizes they brought in; and even vanity had a share in their being countenanced. The French authors call them *nos braves*, and the English speak of their 'unparalleled exploits.' The policy both of England and of France with respect to the Buccaneers, seems to have been well described in the following sentence: *On laissoit faire des aventuriers, qu'on pouvoit toujours desavouer, mais dont les succes pouvoient etre utiles: i. e.* 'they connived at the actions of these adventurers, which could always be disavowed, and whose successes might be serviceable.' This was not esteemed *friponnerie*, but a maxim of sound state policy.

"It was a powerful consideration with the French and English governments, to have at their occasional disposal, without trouble or expense, a well-trained military force, always at hand, and willing to be employed upon emergency; who required no pay nor other recompense for their services and constant readiness, than their share of plunder, and that their pinnacles upon the Spaniards should pass unnoticed." P. 52 and 53.

In the 9th chapter is given a curious itinerary of the Buccaneers across the isthmus of Darien, when they first visited the Pacific Ocean in 1680. On the 5th of April they began their journey, each man provided with four cakes of bread called dough-boys, with a fusil, a pistol, and a hammer. Three hundred and thirty-one of them were marshalled in divisions, with distinguishing flags, under their several commanders. They commenced the expedition from the neighbourhood of Golden Island, and captured in their progress Santa Maria. From this place they, with some allies they had collected, embarked in canoes and a small vessel which was found there at anchor; and having descended the river which passes that fort in its descent to the ocean, they in a few hours reached the mighty Pacific.

In the 10th chapter we have the first Buccaneer expedition in the South Sea; and it appears that on the 23d of April, two Spanish ships which stood towards these adventurers were taken by them, and a third was saved only by fast sailing. The Spanish commander fell with many of his people. Subsequently they captured several ships in the

Bay of Panama; and continued these depredations for five years. At length the viceroy of Peru having determined to get rid of such mischievous neighbours, fitted out a squadron of fourteen ships, six of which were provided with cannon, six with musketry only, and two were equipped as fire-ships. The force of the Buccaneers was much inferior, and they could rest their hopes of success only on close fighting and boarding. The Buccaneers may at this time be considered as more formidable than ever; and if victory had been acquired by them, the entire dominion of the South Seas would probably have been obtained with it. Nothing more than partial actions took place, and the enemy not being defeated, great disagreements were produced between the Buccaneers, which in the sequel frustrated all their magnificent projects, and left Spain in the complete possession of this watery world and all the golden treasures on its shores.

Thus thwarted in their purposes, the Buccaneers divided into inefficient parties, and this change of circumstances led the author to a new modification of his plan of recital.

"In this, and in other separations which subsequently took place among the Buccaneers," says he, "it has been thought the most clear and convenient arrangement of narrative, to follow the fortunes of the Buccaneer Commander Edward Davis and his adherents, without interruption, to the conclusion of their adventures in the South Sea; and afterwards to resume the proceedings of the other adventurers." P. 184.

Whether this Davis were an Englishman or a Dutchman is not ascertained, but some importance has been attached to the place of his nativity, and a long dispute subsisted among geographers with regard to the discovery of what has been called Davis's Land, of which no accurate account was originally given, Davis having been deterred from making a minute examination under the apprehension of being late in the season for the passage round Cape Horn. But be this as it may, he arrived in the West Indies in the spring of the year 1688, at a fortunate time when a proclamation had recently been issued, offering the British pardon to all Buccaneers who would renounce their mode of life; and they thus were enabled to terminate a long course of piratical adventures with repose and security.

In the 23d chapter we have an account of the French Buccaneers or Flebustiers, under Francois Grognet and

Le Picard, and in the 24th the particulars of their retreat across New Spain to the West Indies, when the South Seas were finally quitted by all these marauders. On reaching the Gulf of Mexico, they found an English vessel at anchor belonging to Jamaica, from which they learnt that the French government had also proclaimed an amnesty in favour of those who since the peace of Spain had committed acts of piracy, upon condition of their claiming the benefit of the proclamation.

Steps were subsequently taken to facilitate the admission of these Buccaneers and Flebustiers to the advantages of regular government. The Carthagena expedition in 1697 was the last transaction in which they made a conspicuous figure, and in that year was signed the Treaty of Ryswick; but we find them in 1702 under a commission from the Governor of Jamaica landing on the isthmus of Darien, near the Samballas Isles, where they were joined by some old companions, who lived among the Indians, and also by 300 of the natives. They marched to several mines, from whence they drove the Spaniards, and took seventy negroes. The negroes were employed for twenty-one days in these mines, but only about 80lbs. weight of gold were obtained as the reward of the enterprise.

The author concludes this part of the work with the following just censure on the conduct of those who assume to themselves the character of regular and legitimate authority.

"In the history of so much robbery and outrage, the rapacity shewn in some instances by the European governments in their West India transactions, and by governors of their appointment, appears in a worse light than that of the Buccaneers, from whom, they being professed ruffians, nothing better was expected. The superior attainments of Europeans, though they have done much towards their own civilization, chiefly in humanizing their institutions, have, in their dealings with the inhabitants of the rest of the globe, with few exceptions, been made the instruments of usurpation and extortion.

"After the suppression of the Buccaneers, and partly from their relics," he adds, "arose a race of pirates of a more desperate cast, so rendered by the increased danger of their occupation, who for a number of years preyed upon the commerce of all nations, till they were hunted down, and, it may be said, exterminated. Of one crew of pirates who were brought before a Court of Justice, fifty-two men were condemned and executed at one time, in the year 1722." P. 325 and 326.

We have seen every where displayed in our progress thus far the benignity of the author, and his anxiety at all times for the triumph of liberty and happiness. The duration of these freebooters was something more than three-quarters of a century, and their depredations extended on both sides the isthmus to the Phillippine and Caribbean Islands. As circumstances required, they either crossed the land between the Atlantic and the Pacific, or encountered all the difficulties and dangers of the navigation of the southern Cape, neither the mountainous solitudes of the one, or the icy rocks of the other, obstructing their bold designs. We do not say that there have been no vagrant warriors of the same description with those which are the subject of this narrative; but we may assert, that there are none whose adventures are recorded with the same accuracy and precision, and certainly none in which the agents themselves, by their observations and writings, have supplied so large a portion of the materials of which their history is composed.

All Europeans in these remote situations, if they were not Spaniards, whether peace or war prevailed between their respective countries, considered themselves as friends and allies, to whom the Spaniards were the common enemy. Of such emigrants the greater portion was probably French, and the English the second in rank as to numbers. The first hunting parties of these intruders was at Hayti, and the object was to provision the ships. Afterwards they engaged in the chase to procure skins, and to cure the flesh, which would be in a more advanced state of society; and it is certain, that the appellation of Buccaneer was not at all known in 1575, at the time of Oxnam's expedition across the isthmus of America to the South Sea.

Of the early events at Hispaniola there is no particular account, but the war which took place with the Spaniards was of the most sanguinary character, the regular government not being at all behind hand in this respect with its irregular opponents. It was in 1586 that the English Captain Francis Drake plundered the city of St. Domingo, and then it was that the French and English in the West Indies increased so rapidly, that the Spaniards were under the necessity of abandoning all the western and north-western parts of Hispaniola, and as we have seen, soon after that period, began the confederacy of the Buccaneers.

We shall now shortly dispose of the second part of this
CRIT. REV. VOL. IV. *July*, 1816.

K

fourth volume, which treats of the voyages and discoveries in the South Sea after the Buccaneers had withdrawn; and we in this place must object to the detail of unsuccessful expeditions, which the author introduces with the view, as he supposes, to render his production more complete. Of this we have an example in the voyage of M. de Gennes, who, on the 3d June, 1691, sailed from Rochelle with six ships, three of them of considerable force, and whose object was to pass through the Streight of Magellan, and who, after a merciless adventure in the Slave Trade, and long and useless delays, returned to the port of departure in 1697, without accomplishing a single purpose of his expedition.

In the third chapter of this division, we have the details of the proceedings of the Spaniards in California, and the conquest in 1697. In the fourth chapter, the promising enterprise, undertaken by a commercial company in Scotland, is stated, when a colony was formed at Darien, which would have opened new sources to the Indian trade, but out of which, we are told, the settlers were starved at the request of the East India Company, and it was finally abandoned in the year 1700. The fifth chapter supplies the voyage of M. Beauchesne Gouin, when an association was entered into in France for establishing colonies in the parts of South America not occupied by Europeans. Here the preparations were on too large a scale for the means, which was precisely the contrary in the voyage of Capt. William Dampier, recorded in chapter seven, who was provided only with an old worn-out vessel called the Roebuck, which foundered through the infirmity of age at the island of Ascension.

The last voyage recorded here is the circumnavigation by Jacob Roggewein, and according to our view of the nature of the undertaking, this, as well as that of M. de Gennes, ought to have been excluded, and especially as the author has admitted, that "the voyage of Jacob Roggewein, from the obscure manner in which his track is described, has been productive of more geographical discussion than any other voyage in the history of maritime discoveries." Much, he adds, has been cleared up by later voyages; and why the modern reader is to wait for the light these afford until a future uncertain period, instead of having the obscurity removed under the advantages of the present state of knowledge, we can in no way imagine. If this extensive publication were alone intended for amusement, like the tales of fictitious writers, we should not perhaps object to such a

scheme; but as it is designed to exhibit a full view of the present state of cosmographical science within the range of the South Seas and their several ramifications, we cannot at all approve of this useless and mortifying delay.

ART. VIII.—*Memoir of the early Life of William Cowper, Esq. written by himself, and never before published; with an Appendix, containing some of Cowper's religious Letters, and other interesting Documents illustrative of the Memoir.* London. Edwards, 1816, 12mo. Pp. 126.

THE works of the subject of this interesting piece of self-biography, have been frequently considered in our former numbers. In our 53d and 60th volumes we reviewed his Original Poems; in the 74th and 107th, the different editions of his Translations of Homer; and in the 108th and 113th, the three quarto volumes of the *Life and Posthumous Writings* of the same author by Mr. Hayley. With regard to the last, we objected to the expensive form of printing, when so small a portion of the work was applied by the editor to the private history of his friend.

The deficiency we have just alluded to, is in some degree, and under the best authority, supplied in the little production before us; yet it is more the history of Mr. Cowper's feelings than of his actions. Mr. Hayley divided his life into three sections: first, to his 50th year, when he appeared before the public as an author; secondly, to the appearance of his translation of Homer; and lastly, from that period to his death. We do not at all impugn the reserve and delicacy of this gentleman, which led him so soon after the decease of Mr. Cowper to withhold the narrative in what respected the early situation of his friend; but now that so long an interval has elapsed, we are extremely glad to have the vacuum filled up, for no doubt, should unnecessarily remain with regard to a character of such importance to taste, literature, and morals.

We may in a very few words state the simple facts or incidents of the life of Mr. Cowper, as they are related by himself, to the year 1765, with which period this publication concludes. At six years old, he was taken from the nursery, and sent to a considerable school in Bedfordshire. At eight he was committed during one year to an oculist for the cure of a weakness in his eyes. From thence he went to Westminster School, and at twelve or thirteen was attacked

by the small-pox. At eighteen years old he was withdrawn from Westminster, and having staid nine months at home, he was placed with an attorney to acquire the practice of the law. When he was of age he entered on chambers in the Temple, and being seized with a dejection of spirits, he made an excursion of some months to Southampton. A place being offered him after his return, connected with the conduct of the journals of Parliament, he studied their contents, with the view to prepare himself for the duty; but it being required that he should be examined at the Bar of the House of Lords, that his competency might be ascertained, he made several attempts at suicide; death being more tolerable to him than such a public exhibition. In a state of complete derangement he was, in 1763, conveyed to Dr. Cotton's establishment at St. Albans, where he remained for eighteen months, and one third of that interval under the immediate care of the physician. About this time he resigned his situation of commissioner of bankrupts, on the conscientious ground of his being inadequate to the duties of it; and being now disengaged from all business, in June, 1765, he repaired to private lodgings at Huntingdon; and in November of the same year he was received as a boarder into the family of the Rev. Mr. Unwin of that place.

He gives the following melancholy account of himself prior to the time appointed for the public examination to which we have alluded.

"One evening in November, 1763, as soon as it was dark, affecting as cheerful and unconcerned an air as possible, I went into an apothecary's shop, and asked for an half ounce phial of laudanum. The man seemed to observe me narrowly; but if he did, I managed my voice and countenance so as to deceive him. The day that required my attendance at the bar of the House, being not yet come, and about a week distant, I kept my bottle close in my side-pocket, resolved to use it when I should be convinced there was no other way of escaping. This, indeed, seemed evident already; but I was willing to allow myself every possible chance of that sort, and to protract the horrid execution of my purpose, till the last moment; but Satan was impatient of delay.

"The day before the period above mentioned arrived, being at Richards's coffee-house at breakfast, I read the newspaper, and in it a letter, which the further I perused it, the more closely engaged my attention. I cannot now recollect the purport of it; but before I had finished it, it appeared demonstratively true to me, that it was a libel, or satire, upon me. The author appeared to be acquainted with my purpose of self-destruction, and to have written that letter

on purpose to secure and hasten the execution of it. My mind, probably, at this time began to be disordered; however it was, I was certainly given up to a strong delusion. I said within myself, 'your cruelty shall be gratified; you shall have your revenge;' and flinging down the paper, in a fit of strong passion, I rushed hastily out of the room; directing my way towards the fields, where I intended to find some house to die in; or, if not, determined to poison myself in a ditch, when I should meet with one sufficiently retired.

"Before I had walked a mile in the fields, a thought struck me that I might yet spare my life; that I had nothing to do but to sell what I had in the funds, (which might be done in an hour) go on board a ship, and transport myself to France. There, when every other way of maintenance should fail, I promised myself a comfortable asylum in some monastery, an acquisition easily made, by changing my religion. Not a little pleased with this expedient, I returned to my chambers, to pack up all that I could at so short a notice; but while I was looking over my portmanteau, my mind changed again; and self-murder was recommended to me once more, in all its advantages.

"Not knowing where to poison myself, for I was liable to continual interruption in my chambers, from my laundress and her husband, I laid aside that intention, and resolved upon drowning. For that purpose, I immediately took a coach, and ordered the man to drive to Tower Wharf; intending to throw myself into the river, from the Custom-house Quay. It would be strange, should I omit to observe here, how I was continually hurried away from such places as were most favourable to my design, to others, where it must be almost impossible to execute it;—from the fields, where it was improbable that any thing should happen to prevent me, to the Custom-house Quay, where every thing of that kind was to be expected; and this by a sudden impulse, which lasted just long enough to call me back again to my chambers, and was immediately withdrawn. Nothing ever appeared more feasible, than the project of going to France, till it had served its purpose, and then, in an instant, it appeared impracticable and absurd, even to a degree of ridicule.

"My life, which I had called my own, and claimed a right to dispose of, was kept from me by him whose property indeed it was, and who alone had a right to dispose of it. This is not the only occasion, on which it is proper to make this remark; others will offer themselves in the course of this narrative, so fairly, that the reader cannot overlook them.

"I left the coach upon the Tower Wharf, intending never to return to it; but upon coming to the Quay, I found the water low, and a porter seated upon some goods there, as if on purpose to prevent me. This passage to the bottomless pit being mercifully shut against me, I returned back to the coach, and ordered it to return to the Temple. I drew up the shutters, once more had re-

course to the laudanum, and determined to drink it off directly; but God had otherwise ordained. A conflict, that shook me to pieces, suddenly took place; not properly a trembling, but a convulsive agitation, which deprived me in a manner of the use of my limbs: and my mind was as much shaken as my body.

"Distracted between the desire of death, and the dread of it, twenty times I had the phial to my mouth, and as often received an irresistible check; and even at the time it seemed to me, that an invisible hand swayed the bottle downwards, as often as I set it against my lips. I well remember, that I took notice of this circumstance with some surprise, though it effected no change in my purpose. Panting for breath, and in an horrible agony, I flung myself back into the corner of the coach. A few drops of laudanum, which had touched my lips, besides the fumes of it, began to have a stupefying effect upon me. Regretting the loss of so fair an opportunity, yet utterly unable to avail myself of it, I determined not to live; and already half dead with anguish, I once more returned to the Temple. Instantly I repaired to my room, and having shut both the outer and inner door, prepared myself for the last scene of the tragedy. I poured the laudanum into a small basin, set it on a chair by the bedside, half undressed myself, and laid down between the blankets, shuddering with horror at what I was about to perpetrate.—I reproached myself bitterly with folly and rank cowardice, for having suffered the fear of death to influence me as it had done, and was filled with disdain at my own pitiful timidity: but still something seemed to overrule me, and to say, '*Think what you are doing! Consider, and live!*'

"At length, however, with the most confirmed resolution, I reached forth my hand towards the basin, when the fingers of both hands were as closely contracted, as if bound with a cord, and became entirely useless. Still, indeed, I could have made shift with both hands, dead and lifeless as they were, to have raised the basin to my mouth, for my arms were not at all affected; but this new difficulty struck me with wonder; it had the air of a divine interposition. I lay down in bed again to muse upon it, and while thus employed, heard the key turn in the outer door, and my laundress's husband came in. By this time the use of my fingers was restored to me: I started up hastily, dressed myself, hid the basin, and affecting as composed an air as I could, walked out into the dining-room. In a few minutes I was left alone; and now, unless God had evidently interposed for my preservation, I should certainly have done execution upon myself, having a whole afternoon before me.

"Both the man and his wife being gone, outward obstructions were no sooner removed, than new ones arose within. The man had just shut the door behind him, when the convincing Spirit came upon me, and a total alteration in my sentiments took place. The horror of the crime was immediately exhibited to me in so strong a light, that, being seized with a kind of furious indignation, I

snatched up the basin, poured away the laudanum into a phial of foul water, and, not content with that, flung the phial out of the window. This impulse, having served the present purpose, was withdrawn.

"I spent the rest of the day in a kind of stupid insensibility; undetermined as to the manner of dying, but still bent on self-murder, as the only possible deliverance. That sense of the enormity of the crime, which I had just experienced, had entirely left me; and, unless my Eternal Father in Christ Jesus had interposed to disannul my covenant with death, and my agreement with hell, that I might hereafter be admitted into the covenant of mercy, I had, by this time, been a companion of devils, and the just object of his boundless vengeance.

"In the evening, a most intimate friend called upon me, and facilitated me on a happy resolution, which he had heard I had taken, to stand the brunt, and keep the office. I knew not whence this intelligence arose, but did not contradict it. We conversed awhile, with a real cheerfulness on his part, and an affected one on mine; and when he left me, I said in my heart, I shall see thee no more!

"Behold, into what extremities a *good sort of man* may fall! Such was I, in the estimation of those who knew me best: a decent outside is all a good-natured world requires. Thus equipped, though all within be rank atheism, rottenness of heart, and rebellion against the blessed God, we are said to be good enough; and if we are damned, alas! who shall be saved! Reverse this charitable reflection, and say, *If a good sort of man* be saved, who then shall perish; and it comes much nearer the truth; but this is a hard saying, and the world cannot bear it.

"I went to bed, as I thought, to take my last sleep in this world. The next morning was to place me at the bar of the House, and I determined not to see it. I slept as usual, and awoke about three o'clock. Immediately I arose, and by the help of a rush-light, found my penknife, took it into bed with me, and lay with it for some hours directly pointed against my heart. Twice, or thrice, I placed it upright under my left breast, leaning all my weight upon it; but the point was broken off, and would not penetrate.

"In this manner the time passed till the day began to break. I heard the clock strike seven, and instantly it occurred to me, there was no time to be lost: the chambers would soon be opened, and my friend would call upon me to take me with him to Westminster. 'Now is the time,' thought I, 'this is the crisis; no more dallying with the love of life.' I arose, and, as I thought, bolted the inner door of my chambers, but was mistaken; my touch deceived me, and I left it as I found it. My preservation, indeed, as it will appear, did not depend upon that incident; but I mention it to show that the good providence of God watched over me, to keep open every way of deliverance, that nothing might be left to hazard.

"Not one hesitating thought now remained; but I fell greedily

to the execution of my purpose. My garter was made of a broad scarlet binding, with a sliding buckle, being sewn together at the ends: by the help of the buckle, I made a noose, and fixed it about my neck, straining it so tight, that I hardly left a passage for my breath, or for the blood to circulate; the tongue of the buckle held it fast. At each corner of the bed, was placed a wreath of carved work, fastened by an iron pin, which passed up through the midst of it. The other part of the garter, which made a loop, I slipped over one of these, and hung by it some seconds, drawing up my feet under me, that they might not touch the floor; but the iron bent, the carved work slipped off, and the garter with it. I then fastened it to the frame of the tester, winding it round, and tying it in a strong knot. The frame broke short, and let me down again.

"The third effort was more likely to succeed. I set the door open, which reached within a foot of the ceiling; by the help of a chair I could command the top of it, and the loop being large enough to admit a large angle of the door, was easily fixed, so as not to slip off again. I pushed away the chair with my feet, and hung at my whole length. While I hung there, I distinctly heard a voice say three times, '*Tis over!*' Though I am sure of the fact, and was so at the time, yet it did not at all alarm me, or affect my resolution. I hung so long, that I lost all sense, all consciousness of existence.

"When I came to myself again, I thought myself in hell; the sound of my own dreadful groans was all that I heard, and a feeling like that of flashes, was just beginning to seize upon my whole body. In a few seconds, I found myself fallen with my face to the floor. In about half a minute, I recovered my feet; and reeling, and staggering, I stumbled into bed again.

"By the blessed providence of God, the garter which had held me till the bitterness of temporal death was past, broke, just before eternal death had taken place upon me. The stagnation of the blood under one eye, in a broad crimson spot, and a red circle about my neck, showed plainly that I had been on the brink of eternity. The latter, indeed, might have been occasioned by the pressure of the garter; but the former was certainly the effect of strangulation; for it was not attended with the sensation of a bruise, as it must have been, had I, in my fall, received one in so tender a part. And I rather think the circle round my neck was owing to the same cause; for the part was not excoriated, nor at all in pain.

"Soon after I got into bed, I was surprised to hear a noise in the dining-room, where the laundress was lighting a fire; she had found the door unholthed, notwithstanding my design to fasten it, and must have passed the bed-chamber door while I was hanging on it, and yet never perceived me. She heard me fall, and presently came to ask if I was well; adding, she feared I had been in a fit.

"I sent her to a friend, to whom I related the whole affair, and dispatched him to my kinsman, at the coffee-house. As soon as the

latter arrived, I pointed to the broken garter, which lay in the middle of the room; and apprised him also of the attempt I had been making.—His words were, ‘My dear Mr. Cowper, you terrify me; to be sure you cannot hold the office at this rate,—where is the deputation?’ I gave him the key of the drawers, where it was deposited; and his business requiring his immediate attendance, he took it away with him; and thus ended all my connexion with the Parliament House.”

The total perversion of his feelings and the miserable state of alienation of all mankind with regard to him, according to his distempered fancy, is shewn in the following short paragraph:

“I never went into the street; but I thought the people stood and laughed at me, and held me in contempt; and could hardly persuade myself, but that the voice of my conscience was loud enough for every one to hear it. They who knew me, seemed to avoid me; and if they spoke to me, seemed to do it in scorn. I bought a ballad of one who was singing it in the street, because I thought it was written on me.”

While he was with Dr. Cotton, his despondency was removed, and the immediate consequence was an ardour of feeling of another kind, which seemed almost equally, from its excess, to endanger the patient. It was however beneficial in its consequences, and he thus relates the circumstances.

“My physician, ever watchful and apprehensive for my welfare, was now alarmed, lest the sudden transition from despair to joy, should terminate in a fatal frenzy. But ‘the Lord was my strength and my song, and was become my salvation.’ I said, ‘I shall not die, but live, and declare the works of the Lord; he has chastened me sore, but not given me over unto death. O give thanks unto the Lord, for his mercy endureth for ever.’

“In a short time, Dr. C. became satisfied, and acquiesced in the soundness of my cure; and much sweet communion I had with him, concerning the things of our salvation. He visited me every morning while I staid with him, which was near twelve months after my recovery, and the gospel was the delightful theme of our conversation.”

An Appendix is added, consisting of extracts from Mr. Cowper's letters to Lady Hesketh and Mrs. Cowper, intended to illustrate the nature and effects of the change in his religious views and feelings; also some papers which appeared in the *Christian Observer*, for the year 1805;

Crit. Rev. Vol. IV. *July*, 1816.

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supplying remarks on the alleged connection between his mental derangement and religious impressions; and to these are added, observations on suicide, and on the futility of those reasons by which its vindication has sometimes been attempted.

ART. IX.—*The History of the Inquisition, as it has subsisted in France, Italy, Spain, Portugal, Venice, Sicily, Sardinia, Milan, Poland, Flanders, &c. &c. with a particular Description of its secret Prisons, Modes of Torture, Style of Accusation, Trial, &c. &c. Abridged from the elaborate Work of Philip Limborch, Professor of Divinity at Amsterdam. Introduced by an Historical Survey of the Christian Church, and illustrated by Extracts from various Writers and original Manuscripts: interesting Particulars of Persons who have suffered the Terrors of that dark and sanguinary Tribunal, and Political Reflections on its revival in Spain by the Decree of Ferdinand VII.* London. Simpkin and Marshall, 1816. Pp. 542.

THIS work is professedly an abridgment from another of which Philip Limborch, a clergyman in Holland, was the author, and who died at the beginning of the last century, at an advanced age. Soon after that production appeared, it became extremely popular, and attracted the notice of the Cardinals Inquisitors at Rome, by whom it was condemned and prohibited, and who forbade the reading of it under the severest penalties. It was, however, recommended by our countryman John Locke, who wrote a complimentary letter to the author on the occasion.

In forming this abridgment, the Editor says he has used his best judgment in preserving the most interesting particulars, and that the edicts, which in the original are printed at length, are usually omitted; but under all the variation which the compression of the subject rendered necessary, he has endeavoured carefully to preserve the references, to give the proper character of authenticity to the translation.

This historical survey is divided into four parts: the first treats of the origin and progress of the Inquisition; the second, of its Ministers; the third, of the crimes of which it takes cognizance; and the fourth, of the manner of proceeding in this tribunal. Under the first division, we have the introduction of the Inquisition into Italy, Spain, and other

situations, and its re-establishment in Germany and France at the time of the Reformation. The following account is given of the forms of examination of the party accused, and of the room into which he is received :—

“ When the prisoner is brought before his judge, he appears with his head and arms and feet naked. In this condition he is brought out of jail by the warder. When he comes to the room of audience, the warder goes a little forward, and makes a profound reverence, then withdraws, and the prisoner enters by himself. At the farther end of the audience-room there is placed a crucifix, that reaches almost to the ceiling. In the middle of the hall is a table about five feet long and four broad, with seats all placed round it. At one end of the table, that which is next to the crucifix, sits the notary of the Inquisition, at the other end the Inquisitor, and at his left hand the prisoner sitting upon a bench. Upon the table is a missal, upon which the prisoner is commanded to lay his hand, and to swear that he will speak the truth, and keep every thing secret. After they have sufficiently interrogated him, the inquisitors ring a bell for the warder, who is commanded to carry back his prisoner to jail.”

On the taciturnity required in the dungeons of this establishment it is said,

“ They insist so severely on keeping this silence, that they may cut off every degree of comfort from the afflicted, and especially for this reason, that the prisoners may not know one another, either by singing, or any loud voice. For it oftentimes happens, that after two or three years confinement in the jail of the Inquisition, a man doth not know that his friend, nor a father that his children and wife, are in the same prison, till they all see each other in the act of faith. And finally, that the prisoners in the several cells may not talk with one another, which, if ever found out, their cells are immediately changed.

“ And in order that the jail of heretics may be kept secret, no one of the officials, no not the judge himself, as we shall afterwards see, can enter it alone, or speak with the prisoners but before another of the officials, nor without the previous order of the inquisitors. All are obliged to swear that they will observe this, that no one may see or speak to the prisoners besides the person who gives them their necessaries, who must be a faithful honest person, and is obliged to swear, that he will not discover the secrets, and must be searched to prevent his carrying any orders or letters to the prisoners.”

In the conclusion we have a distinct chapter on the re-establishment of the Inquisition in Spain by the decree of the present King; and as we happened to be there at

the time when some circumstances of considerable importance regarding this tribunal took place, we will notice them, as they will serve to expose the true character of Ferdinand, and the more lenient principles of his predecessors.

Prior to the year 1784, the Inquisitors had exercised an authority that boldly encroached upon the prerogatives of the Sovereign; and in order to get rid of this interference, Charles the Third, in that year, issued his celebrated decree, which subjected the proceedings of the holy office to the cognizance of the Monarch. From this period, no nobleman or minister, and even no person holding any civil or military office, was to be liable to be brought before that court, if the royal sanction were not previously obtained. In the following reign, notwithstanding the misconduct of Godoy, Prince of Peace, there were many particulars of his government that deserve commendation, and among these must be classed the controul he exercised in regard to the Inquisition. The consequence was, that at the time of the invasion of Spain by Bonaparte, this ambitious establishment had dwindled almost into a mere office of police, to arrest the progress of political instead of religious liberty. But Godoy did no more than pursue the path the Count de Florida Blanca had taken, whom Charles the Third, on his death bed, recommended to the Prince of Asturias as the faithful counsellor who would maintain the best interests of Spain, and of the family on the throne.

Maxims diametrically opposite with regard to the holy office, as it is impiously denominated, have guided the measures of Ferdinand the Seventh.

"Upon this subject," said the new king on his return to Spain, "learned and virtuous prelates, many respectable corporations and grave personages, ecclesiastics and seculars, have represented to me, that Spain is indebted to this tribunal for the good fortune of not having fallen, in the 16th century, into errors which have caused so many misfortunes among other nations; and that on the contrary, at that period, the sciences were here cultivated with distinction, and Spain produced a multitude of great men, distinguished by their knowledge and their piety. It has further been represented to me, that the oppressor of Europe has not neglected to employ, as an efficacious method of introducing the corruption and discord which supported so well his projects, the suppression of this tribunal, under the vain pretext, that it could exist no longer, in consequence of the enlightened state of the present age; and that the pretended Cortes, general and extraordinary, under the same pretext, and

under the favour of the constitution, which they tumultuously decreed, abolished also the holy office, to the regret of the whole nation.

"For these causes I have been earnestly supplicated to re-establish it in the exercise of its functions; and yielding to considerations so just, and to the wish manifested by my people, whose zeal for the religion of our ancestors has anticipated my orders, by hastening to recal spontaneously the subaltern inquisitors of some provinces."

"I have, therefore, resolved, that for the moment, the supreme council of the Inquisition, and the other tribunals of the holy office, shall resume their authorities conformable to the concessions which have been made to them by the sovereign pontiffs, at the instance of my august predecessors."

We trust this publication will tend to promote just views as to the boundaries of civil and ecclesiastical authority; to expose the mischievous consequences of bigotry and intolerance, and to contribute to that affection and brotherhood throughout the Christian world, which is the most acceptable form in which the maxims of the great Christian Instructor can be illustrated.

BIBLIOTHECA ANTIQUA.

ART. X.—*Coryat's Crudities hastily gobbled up in five Moneths Travels in France, Sauoy, Italy, Rhetia, commonly called the Grisons Country, Heluetia alias Switzerland, some Parts of High Germany, and the Netherlands; newly digested in the hungry aire of Odcombe, in the county of Somerset, and now dispersed to the nourishment of the travelling Members of this Kingdome.* London. Printed by W. S. 1611. Pp. 665.

PERHAPS there never was a book of travels that in its time excited more attention than that before us, and a review of, and some extracts from it, will not be uninteresting while the present expatriating mania reigns. The town has been saturated with minute details of recent expeditions to various parts of the Continent, and it will now have an opportunity of learning something, from a writer at least as curious in his researches, of the appearance and condition of the same places, and of the manners and customs of the same people, more than two hundred years ago.

The author, the book, and the manner in which it was ushered into the world, are all singular. Thomas Coryat, or Coryate, was born at Odcombe, in Somersetshire, in 1577, and after having been at Winchester School until he was

19 years old, he was entered a commoner of Gloucester Hall, Oxford, where it is said he became a proficient in Greek and Latin, having a great facility in learning languages. He however does not appear to have taken any degree, for in about three years he came to London, and was received into the household of the liberal and amiable Prince Henry, who allowed him a pension: some writers assert that he was in a menial capacity, and others that he filled the office of Fool, then a usual appendage to the establishments of the nobility. Fuller (*Worthies*: Somersetshire, p. 31) says, that "he was the courtiers anvil to try their wits upon, and sometimes this anvil returned the hammers as hard knocks as it received, his bluntness repaying their abusiveness;" and Wood follows this authority, calling him the whetstone of the wits of the day. He seems to have been exceedingly fond of making speeches, and before he commenced his travels in 1608, we find him pronouncing several orations at Odcombe, his native place, once having collected above two thousand auditors. In 1608 he set out upon his expedition, and having passed through the countries named in the title, including 45 cities, and traversed, according to a computation inserted on the last page of his work, 1,975 miles, he returned to England in five months. In 1611 he published his *Crudities*, having previously had some difficulty, in consequence of the sudden death of the Abp. of Canterbury, in procuring a licence, as we find by a MS. letter, printed for the first time in the *Biographia Britannica*, and afterwards in the *Censura Literaria*: here he solicits Sir Michael Hixes, Knt. to use his influence for the purpose, observing, "by his incessant industry and Herculean toil, he wrote so many observations in the foresaid countries as filled very near four quires of paper;" and adding, that Sir M. Hixes would have no hesitation, did he "but know what intolerable pains he took with his travels both by day and night, scarce affording himself two hours rest sometimes of the twenty-four." This book, by permission was dedicated to Prince Henry, before whom and "a great assembly of courtiers" he delivered an oration—doubtless a panegyric upon himself and his work.

In the year 1611 was also published "Croyat's Crambe, &c. as the second course to the *Crudities*;" and in 1612, having made a long harangue at Odcombe, he again went abroad, not intending to return till ten years had elapsed. His stay in foreign parts, however, was protracted (no doubt much against his will) by death; for having journeyed over

Turkey, Palestine, Persia, Egypt, Morocco, and India, he was seized with a Diarrhœa at Surat, which proved fatal in 1617. Speaking of the appearance of this most eccentric being, Fuller says, that "he carried folly in his very face; the shape of his head had no promising form, being like a sugar-loaf inverted, with the little end before, and composed of fancy and memory without any common sense."—Physically at least, he seems to have been admirably fitted for a traveller, for his patience and endurance were such, that in the language of one who had very likely seen him, "he seemed cooled with heat, fed with fasting, and refreshed with weariness;" and as to his personal comforts, "he counted those men guilty of superfluity who had more suits and shirts than bodies, seldom putting off either until they were ready to go away from him."

Coryate possessed an inordinate share of vanity; and as he received with the utmost sensitiveness any apparent neglect of his talents, so, on the other hand, he swallowed with proportionate greediness the most fulsome panegyrics, not discovering the line between flattery and satire, and between applause and ridicule. This quality led to one of the great singularities of the book before us, for the wits of the day, learning the intention of Coryate to print his *Crudities*, determined to make a butt of him, and fired against him more than fifty mock-commendatory copies of verses in Greek, Latin, English, French, Italian, and the Utopian language, which Coryate was ludicrously reported to have acquired. In the simplicity of his self-conceit, the author annexed all these burlesques to his work, which Fuller observes, "is not altogether useless, though the porch be more worth than the palace." Of course much of the wit and humour of these pieces died with the remembrance of the peculiarities of the man, but among the writers of them are most of the great names in poetry of that day—Ben Jonson, Michael Drayton, Sir John Harington, John Davies of Hereford, Dr. Donne, &c.

During his five months travel, which, as Fuller drolly expresses it, he performed principally on a ten-toed horse, he wore only two pairs of shoes strengthened with horn. One of these two pair was afterwards actually hung up as a votive offering in the church of Odcombe, encircled with a wreath of laurel, and explained by the subsequent Latin inscription, written by Henry Peachum, author of "*The Complete Gentleman*," &c.

Ad Thomam Nostrum.

*Cur, Coryate, tibi calcem Phæbeis Daphne
Cinzerit, & nuda Laure nulla comas?
Insanos mundi forsam contemnis honores,
Ignibus & Lacro es tutus ab Emilæ.*
Verius at capitis pleni, Coryate, miserta
In calces imos Musæ rejecit onus.*

Coryate does not appear to have been much of a versifier, though he is said to have written a song in the Somersetshire dialect upon the excellency of the Bath waters : according to his own account, however, he had a rare extempore talent, which he employed on a very ludicrous occasion. He journied with a friend to the ruins of Troy, and was there by that friend (as Coryate very seriously relates in a letter inserted in Purchas's Pilgrims) dubbed the first *Knight of Troy*. Our traveller received the honour with these verses, with which his muse favoured him for the occasion :

Lo, here with prostrate knee I do embrace
The gallant title of a Trojan Knight,
In Priam's court, which time shall ne'er deface,
A grace unknown to any British wight.

This noble knighthood shall Fame's trump resound
In Odcombe's honour, maugre envy fell,
O'er famous Albion, throughout that island round,
Till that my mournfull friends shall ring my knell.

Our preliminary matter has extended beyond the limits we intended; but while some of our noblest poets are left without a single anecdote of their lives, so much curious intelligence has been given by contemporaries regarding this mad fool, or foolish madman, that we could not compress it. After a stupid oration by George Haunschildt, Professor of Eloquence at Marbourg, in praise of travel, and a letter of recommendation by Laurence Whitaker, a friend of the author, the work itself begins with Coryate's observations on France, to which he proceeded by Calais; from Calais he goes to Amiens, communicating with accuracy a great many particulars till then almost unknown in England. His journey was not very expeditious, for the last eight miles of the road to Paris occupied six hours. His observations upon every place of note are given under a se-

* The name of the Venetian Courtezan by whom Coryate was said to have been inveigled.

parate head, and those upon Paris and its vicinity fill many pages. Speaking of the foundation of the city and the origin of its Latin name, he ingeniously and humorously enough remarks, "but the name of *Lutetia* it doth well brooke, *conueniunt rebus nomina saepe suis*, being so called from the Latin word *Lutum*, which signifieth durt, because many of the streetes are the dirtiest, and so consequently the most stinking of all that ever I saw in any citie in my life." This warrant for the etymology of Coryate it still retains. Of the Louvre and its gallery he thus speaks :

"After this I went into a place which for such a kinde of roome excelleth in my opinion, not only al those that are now in the world, but also all those whatsoever that euer were since the creation thereof, euen a gallery, a perfect description whereof wil require a large volume. It is diuided into three parts, two sides at both the ends, and one very large and spacious walke. One of the sides when I was there, was almost ended, hauing in it many goodly pictures of some of the Kings and Queenes of France, made most exactly in wainseot, and drawn out very liuely in oyl workes vpon the same. The roofof most glittering and admirable beauty, wherein is much antique worke, with the picture of God and the angels, the sunne, the moone, the starres, the planets, and other celestiall signes. Yea so vnspeakably faire it is, that a man can hardly comprehend it in his minde, that hath not first seene it with his bodily eyes. The long gallery hath at the entrance thereof a goodly dore, garnished with foure very sumptuous marble pillers of a flesh colour, interlaced with some veines of white. It is in breadth about ten of my paces, and aboue fine hundred in length, which maketh at the least half a mile. Also there are eight and forty stately partitions of white free stone on each side of this long gallery, each being about some twelue foote long, betwixt the which there are faire windowes: the walles of the gallery are about two yardes thicke at the least. The gallery is covered with blew slatte like our Cornish tile. In the outside of one of the walles near to the River Seine, there are foure very stately pillers of white free stone, most curiously cut with sundry faire workes, that giue great ornament to the outward frontispice of the worke. On the westside of the gallery there is a most beautifull garden diuided into eight seuerall knots. The long gallery when I was there was imperfect, for there was but halfe of the walke boarded, and the roofof very rude, the windowes also and the partitions not a quarter finished. For it is reported that the whole long gallery shall be made correspondent to the first side that is almost ended. At the end of the long gallery there were two hundred masons working on free stone euery day when I was there, to make an end of that side which must answere the first side that is almost ended."

Notwithstanding these exertions, our readers are aware that the work has not to this day been completed. - Coryate a little over-states the length of the gallery, but in general, as far as we have been able to trace it, his information is correct, although it must have been most "hastily gobbled up," as he expresses it, and without any of the aids from which our modern writers of travels have compiled so much. He seems to have had a most restless curiosity after facts. He was wonderfully struck with the numerous paltry bridges then existing over the Seine, and compared with the only one then existing in London, they might appear admirable.

"But to returne againe to the noble riuier Seine: There was building ouer it when I was in the citie, a goodly bridge of white free-stone, which was almost ended. Also there is another famous bridge in this citie, which farre excelleth this before mentioned, hauing one of the fairest streetes of all the citie, called our Ladies street, in French *la rue de nostre Dame* built vpon it. I haue heard that *Iucundus* a certain Bishop of this citie, built this bridge; of whom I haue likewise heard this elegant distichon:

*Iucundus duplicem struxit tibi Sequana pontem,
Hunc tu iure potes dicere Pontificem.*

He calls it *Duplicem*, because there was another bridge neare vnto that called the little bridge, built by the same man at the same time.

"Besides there are three faire bridges more built vpon this riuier, whereof the one is called the bridge of exchange, where the goldsmiths dwel, S. Michaels bridge, and the bridge of birdes, formerly called the millers bridge. The reason why it is called the bridge of birds is, because all the signes belonging vnto shops on each side of the streete are signes of birds."

From Paris he went to Nevers, and from thence to Lyons, afterwards entering Italy by Turin. At Versailles he mentions the custom of using forks in eating meat as a great singularity.

"Here I wil mention a thing that might haue been spoken of before in discourse of the first Italian towne. I obserued a custome in all those Italian cities and townes through the which I passed, that is not vsed in any other country that I saw in my trauels, neither doe I thinke that any other nation of Christendome doth vse it, but only Italy. The Italian and also most strangers that are commorant in Italy, doe alwaies at their meales vse a little forke when they cut their meate. For while with their knife which they hold in one hand they cut the meate out of the dish, they fasten their forke which they hold in their other hand vpon the same dish, so that

whatsoever he be that sitting in the company of any others at meale, should vnadvisedly touch the dish of meate with his fingers from which all at the table doe cut, he will giue occasion of offence vnto the company, as hauing transgressed the lawes of good manners, in so much that for his error he shall be at the least brow-beaten, if not reprehended in wordes. This forme of feeding I vnderstand is generally vsed in all places of Italy, their forkes being for the most part made of yron or steele, and some of siluer, but those are vsed only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any meanes indure to have his dish touched with fingers, seing all mens fingers are not alike cleane. Hereupon I my selfe thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home: being once quipped for that frequent vsing of my forke, by a certaine gentleman, a familiar friend of mine, one M. Laurence Whittaker, who in his merry humour doubted not to call me at table *furcifer*, only for vsing a forke at feeding, but for no other cause."

Our readers were probably not aware that the use of forks is of so late introduction, that Queen Elizabeth not only ate beef-steaks for breakfast, but that she was under the necessity of pulling them to pieces with "her fingers long and small," or that the instrument was first invented in Italy. Coryate was remarkable for employing one in 1611, after he returned, and it is obvious that in 1616 they were almost unknown in England from the following passage in Ben Jonson's "The Devil is an Asse," which was first acted in that year, and in which Meercraft, an imposing projector, proposes to obtain a patent for their manufacture, as a new invention for the saving of napkins, then used to wipe the fingers that had been employed in handling the meat. The extract is taken from the 4th scene of Act 5, in the folio of 1631.

"*Meercraft.* ——— Do you hear, Sirs,
Have I deserv'd this from you two? for all
My paines at Court to get you each a patent.

"*Guillthead.* For what?

"*Meercraft.* Upon my project of the *Forkes*.

"*Sledge.* *Forkes!* what be they?

"*Meercraft.* The laudable use of *Forkes*,
Brought into custom here *as they are in Italy*,
To the sparing of napkins. That, that should have made
Your bellows goe at the forge, as his at the fornace.
I ha' procur'd it, ha' the signet for it.
Dealt with the linen drapers on my private,
By cause, I feared they were the likeliest ever
To stirre against, to cross it; for 'twill be

A mighty saver of linnen through the kingdom,
 (And that is one of my grounds, and to spare washing.)
 Now on you two, I had laid all the profits,
 Guilthead to have the making of all those
 Of gold and silver for the better personages ;
 And you of those of Steele for the common sorts," &c.

The next place at which Coryate arrives is Milan; from thence he passes to Cremona, Mantua, and Padua, referring with much readiness and aptness to the various notices of these places in classical writers, and to some of the main historical facts connected with them. Addison, who followed him over this ground, is sometimes not more happy in his allusions of this kind, for which, and the facility of the style, the work of our English classic is chiefly to be esteemed. Coryate gives the subsequent curious relation of a custom in Padua, which also attracted the attention of Addison:—

"At the west end of the hall neare to one of the corners there is a very mery spectacle to be seene: there standeth a round stone of some three foote high inserted into the floore, on the which if any bankerout doth sit with his naked buttocks three times in some public assembly, al his debts are *ipso facto* remitted. Round about the stone are written these wordes in capitall letters: *Lapis vituperij & cessationis bonorum*. I beleue this to be true, because many in the Citie reported it vnto me. But belike there is a limitation of the summe that is owed; so that if the summe which the debtor oweth be above the stint, he shall not be released: otherwise it were great iniustice of the Venetians to tolerate such a custome that honest creditors should be cousened and defrauded of the summe of thirty or forty thousand duckats by the impudent behauiour of some abiect-minded varlet, who to acquit himselfe of his debt will most willingly expose his bare buttockes in that opprobrious and ignominious manner to the laughter of euery spectator. Surely it is the strangest custome that euer I heard or read off, (though that which I haue related of it be the very naked truth) whereof if some of our English bankrounts should haue intelligence, I thinke they would hartily wish the like might be in force in England. For if such a custome were vsed with vs, there is no doubt but that there would be more naked buttocks shewed in the terme time before the greatest Nobility and Iudges of our land in Westminster hall, then are of young punies in any Grammar Schoole of England to their *Plagosi Orbiliij*, that is, their whipping and seuerely-censuring schoole-masters."

We now come to what has been always considered the most singular portion of Coryate's Crudities, viz. his "observations on the most glorious peerelesse, and mayden citie

of Venice;" which he calls maiden, because it never was conquered. His entertaining and industrious details upon this place occupy no less than 133 pages. His application was here so intense, that he states in his letter, before quoted, that "divers Englishmen that lay in the same house with me, observing my extreme watching wherewith I did grievously excruciate my body, incessantly desired me to pity myself, and not to kill myself with my inordinate labours." The most curious part of these observations refer to the manners of the Venetian courtezans with one of whom Coryate was supposed to have had an intrigue in order to obtain his intelligence. After noticing some political reasons for encouraging them, he proceeds thus:—

"The consideration of these two things hath moued them to tolerate for the space of these many hundred yeares these kinde of Laides and Thaides, who may be as fitly termed the stales of Christendome as those were heretofore of Greece. For so infinite are the allurementes of these amorous Calypsoes, that the fame of them hath drawn many to Venice from some of the remotest parts of Christendome, to contemplate their beauties, and enioy their pleasing dalliances. And indeede such is the variety of the delicious objects they minister to their louers, that they want nothing tending to delight. For when you come into one of their palaces (as indeed some few of the principallest of them liue in very magnificent and portly buildings fit for the entertainment of a great Prince) you seeme to enter into the paradise of *Venus*. For their fairest roomes are most glorious and glittering to behold. The walles round about being adorned with most sumptuous tapistry and gilt leather, such as I haue spoken of in my Treatise of Padua. Besides you may see the picture of the noble Cortezan most exquisitely drawn. As for her selfe shee comes to thee decked like the Queene and Godesse of Ioue, in so much that thou wilt thinke she made a late transmigration from Paphos, Cnidos, or Cythera, the ancient habitation of *Venus*. For her face is adorned with the quintessence of beauty. In her cheekes thou shalt see the Lilly and the Rose strue for the supremacy, and the siluer treamels of her haire displayed in that curious manner beside her two frised peakes standing vp like petty Pyramides, that they giue them the true *Cos amoris*. But if thou hast an exact iudgement, thou maist easily discern the effects of those famous apothecary drugs heretofore vsed amongst the Noble Ladies of Rome, even *stibium*, *cerussa*, and *purpurissum*. For few of the Cortezans are so much beholding to nature, but that they adulterate their faces, and supply her defect with one of these three. A thing so common amongst them, that many of them which haue an elegant naturall beauty, doe varnish their faces (the obseruation whereof made me not a little pittie their vanities) with these kinde of sordid sumperies. Wherein she thinks they seeme *ebur atramento condensa-*

care, according to that excellent Prouerbe of *Plautus*: that is, to make iuorie white with inke."

A little further on he gives a more particular description of her.

" For thou shalt see her decked with many chaines of gold and orient pearle like a second *Cleopatra*, (but they are very little) diuers gold, rings beautified with diamonds and other costly stones, iewels in both her eares of great worth. A gowne of damaske (I speake this of the nobler Cortizans) either decked with a deep gold fringe (according as I haue expressed it in the picture of the Courtezan that I haue placed about the beginning of this discourse) or laced with fīue or sixe gold laces each two inches broad. Her petticoate of red chamlet edged with rich gold fringe, stockings of carnasion silke, her breath and her whole body, the more to enamour thee, most fragrantly perfumed. Though these things will at the first sight seeme vnto thee most delectable allurements, yet if thou shalt rightly weigh them in the scales of a mature iudgment, thou wilt say with the wise man, and that very truely, that they are like a golden ring in a swines snowt. Moreouer shee will endeauour to enchaunt thee partly with her melodious notes that shee warbles out vpon her lute, which shee fingers with as laudable a stroake as many men that are excellent professors in the noble science of Musicke; and partly with that heart-tempting harmony of her voice. Also thou wilt finde the Venetian Courtezan (if she be a selected woman indeede) a goode Rhetorician, and a most elegant discourser, so that if shee cannot moue thee with all these foresaid delights, shee will assay thy constancy with her Rhetoricall tongue. And to the end shee may minister vnto thee the stronger temptations to come to her lure, shee will shew thee her chamber of recreation, where thou shalt see all manner of pleasing objects, as many faire painted cofers wherewith it is garnished round about, a curious milke-white canopy of needle worke, a silke quilt embrodered with gold: and generally all her bedding sweetly perfumed. And amongst other amiable ornaments shee will shew thee one thing only in her chamber tending to mortification, a matter strange amongst so many *irritamenta malorum*; euen the picture of our Lady by her bedde side, with Christ in her armes, placed within a cristall glasse. But beware notwithstanding all these *illicebrae et lenocinia amoris*, that thou enter not into termes of priuate conversation with her. For then thou shalt finde her such a one as *Lipsius* truly calls her, *callidam et calidam Solis filiam*, that is, the crafty and hot daughter of the Sunne. Moreouer I will tell thee this newes which is most true, that if thou shouldst wantonly conuerse with her, and not giue her that *salarium iniquitatis*, which thou hast promised her, but perhaps cunningly escape from her company, shee will either cause thy throat to be cut by her Ruffiano if he can after catch thee in the City, or procure thee to be arrested (if thou art to be found) and

clapped vp in the prison, where thou shalt remaine till thou hast paid her all thou didst promise her. Therefore for auoiding of these inconueniences, I will give thee the same counsell that *Lipsius* did to a friend of his that was to trauell into Italy, euen to furnish thyselfe with a double armour, the one for thine eyes, and the other for thine eares."

The passage in which he compares the poverty of the Venetian theatres with "the stately play-houses in England" has been quoted by Stevens in his notes to Shakespeare. At Bergamo he could procure no lodging, and was obliged to sleep in a stable between horses; for which he was repeatedly jeered on his return to his native country. After leaving Italy he enters Rhetia, and inserts in his book a long oration in praise of travel in Germany, and several Latin letters which passed between him and some of the learned reformed clergy of Switzerland. After he leaves Italy the work certainly becomes less amusing. Quitting Basle he visits Strassburgh, in high Germany, and very minutely describes the celebrated clock there. At Heidelberg he saw the great tun, upon the top of which he sat and drank a cup of Rhenish; he speaks much in detail of it, as "the strangest spectacle that he saw in his travels." Near Frankendahl he was in great danger of suffering severely from the hands of a German Boor, who seized his hat, and threatened to beat him for taking a few grapes out of a vineyard. At Mentz he dilates upon the discovery of printing by Guttenburg, and passes by water to Frankfort, where he is present at the Autumn Fair, and is much delighted with the wealth displayed there. Colen and Nimiguen next occupy his attention; and he bestows great praise upon Gorcum, on the Wael, which is certainly not very well merited. Dortrecht, Middleburg, and Flushing are the last places he mentions; from whence he sails for England; where he arrives on the 3rd of October, 1608; having started on the 14th of May. The last two pages are filled by an enumeration of the distances between the different cities he had passed through.

Such are the contents of Coryates's *Crudities*; in which, as our readers will perceive, is a vast collection of desultory information, collected without judgment, and inserted without order. The criticism of George Wither upon this author, in his "Abuses stript and whipt," is severe, but on the whole just.

“—————Th’ other who are knowne
 To have no gifts of nature of their owne,
 For all their knowledge gotten in the *schooles*,
 Are worse, by much ods, then *unlearned fooles*.
 Now thou that wouldst know rightly these men’s state,
 Goe but a while, and talke with *Coryate*,
 And thou wilt soon be able to maintaine,
 And say with me that *learning’s somewhere vaine*.

Lib. ii. Sat. 1, 1613.

The laborious and learned Hearne, in a letter recently printed in Sir E. Brydges’ *Restituta*, dated Sep. 9, 1726, speaks of it thus: “I have not yet seen Mr. Lang to thank him for his very kind present of *Coryates Crudites*, which is a most rare book, &c. As there are abundance of very weak idle things in that book, so there are withal very many observations that are very good and useful, as was long since noticed by Purchas and some others.”

This work which usually sells at from eight to twelve guineas, has an engraved title and several plates representing the *Tun at Heidelberg*, the *Venetian Courtesan*, &c.

C. P. J.

MONTHLY CATALOGUE.

ARITHMETIC.

ART. XI.—*A new and complete Master Key to Francis Walkingame’s Tutor’s Assistant, in which every Rule, Case, Table, and Question is inserted at length, and each sum properly stated and worked in full, so that all the figures may be seen at first view. By C. PEARSON.* London. L. Nichols, 8vo. 1816. Pp: 244.

By inserting all the rules and questions with the sums, this book answers the purpose of a tutor as well as a key, and is, we believe, the first of the kind, uniting on so comprehensive a scale these advantages. The present volume extends to compound interest, commencing with the elementary rules: it is the intention to publish a second, comprehending the whole. We highly approve of the plan, and wish the author the success it merits.

ART. XII.—*A Treatise on Profits, Discounts, and Interest ; explaining how to compute the gross Amount of any net Sum, and to secure a certain net Profit.* By JOHN LOWE. Birmingham, printed for the author. London, W. Walker, 8vo. 1816. Pp. 159.

THE rules laid down in this Treatise are sufficiently explicit, and the tables are arranged in a manner to facilitate dispatch, so that we think it a useful auxiliary to traders in their calculations. Tables for interest and for dealers by retail are added, to render the work more complete.

ART. XIII.—*An Investigation of the Errors of all Writers on Annuities, in their valuation of Half-Yearly and Quarterly Payments ; including those of Sir Isaac Newton, Demoivre, Dr. Price, Mr. Morgan, Mr. Hutton, &c. &c. with Tables.* By WM. ROUSE. London, Lackington and Co. 8vo. 1816. Pp. 40.

THE Author endeavours to shew that by the theorems and tables now in use, we are taught, that although there is a difference between the values of two Annuities, where one is paid yearly and the other quarterly, if they are to continue twenty or thirty years ; yet if the same Annuities are for one hundred years, or for ever, there is no difference at all. He introduces four cases illustrative of his theory ; and at the conclusion, gives a specimen of a set of Pocket Tables, shewing the Interest acquired in buying Leases, Annuities, or any net yearly income whatever. These Tables are now in the Press.

ART. XIV.—*A Treatise on the Atmosphere and the source of Solar Heat.* By an OXONIAN. London, Blacklock, 12mo. 1816. Pp. 64.

THE writer of this little work appears to be a young enthusiast, applying his contemplations to very lofty subjects ; and his avowed purpose is to prove, in opposition to the principles and speculations of the Newtonian system, unconfirmed by facts, the non-existence of a vacuum, and that the Sun receives from the Planets the materials of combustion. Plaudite !

CRIT. REV. VOL. IV. July, 1816.

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ART. XV.—*Mathematical Synopsis, or Table of Diameters, Circumferences, Areas of great Circles, Superficies and Solid contents of Nine and Thirty select Generative Spheres, which (per Synecdoche) will do for all others; with the proportions they bear to similar Cubes.* By J. SMANT. Southwark, J. Robins and Sons. A chart. 1816.

THIS Table shews wherein the Peripheries, Superfices, and Solids approximate to, agree with, or recede from each other, and how much; also, how many times one is involved in the other, both under and over (the concurring number) six; with similar co-incidents respecting Circumferences and Superficies; and contains some rules for discovering this essential datum never before supplied.

EDUCATION.

ART. XVI.—*Scientific Swimming, being a Series of Practical Instructions on an original and progressive Plan, by which the Art of Swimming may be readily attained, with every advantage of power in the water; accompanied with twelve copper plate engravings.* By J. FROST. London, Darton and Co. 8vo. 1816. Pp. 49.

It was the instruction of Milton, who was perhaps the best writer of any age or country on the subject of education, that youth should be prepared to fill every situation both of peace and war. In a scheme so comprehensive, the art of swimming would be necessarily included, and the work before us is offered to the public, not as a speculative theory, but as the result of long and successful practice. We recommend it to the attention of parents and guardians, to whom it is particularly addressed.

ART. XVII.—*A Letter of Advice to his Grand-Children, Matthew, Gabriel, Anne, and Frances Hale, by Sir MATTHEW HALE, Lord Chief Justice, in the reign of Charles II.; now first published.* London, Taylor and Hessey, 42mo. 1816. Pp. 182.

THIS little work is peculiarly interesting on account of the venerable character of the writer; who having filled the highest judicial situation in this country, devoted the short intervals of his leisure to the domestic affections and duties. It is well known that this learned judge was one of

the most distinguished ornaments of his profession ; but the public are not so generally informed that his grand-children having lost their immediate parents, were placed under his protection ; and his relative functions in such circumstances occasioned the present letter. His piety and moral excellence were rendered more conspicuous, by the profligacy of the court in which he lived.

ART. XVIII.—*A Practical Treatise on Day-Schools, exhibiting their defects, and suggesting hints for their improvement, with simple and rational plans of teaching the usual branches of Education ; and a Table for the arrangement of Business, &c.* By a SCHOOL-MASTER. London, Darton and Co. 18mo. 1816. Pp. 134.

THIS is the production of a gentleman, who has an establishment for education, and the plan he has himself pursued in the conduct of it, is laid down in this little work. In the course of it, he points out the studies proper for the generality of youth, the time required to complete them, and the principles on which teaching should be conducted.

NOVELS.

ART. XIX.—*She would be a Heroine.* By SOPHIA GRIFFITHS. Three vols. 8vo. London, Baldwin and Co. 1816. Pp. 233, 266, 269.

ONE of the fugitive productions of the day, and we care not how rapid the flight. The story is founded on an inaccurate view of the female character, which is exposed to little danger of falling into those masculine absurdities here described. We would recommend to the fair authoress to be satisfied with the management of the distaff, and resign the pen to other hands.

ART. XX.—*Owen Castle, or Which is the Heroine ?* By MARY ANN SULLIVAN. Three vols. 8vo. London, Simpkin and Marshall, 1816. Pp. 292, 264, 244.

THIS work has neither genius or taste to recommend it, and if the authoress possess either, she has accommodated herself to those who are destitute of both.

ART. XXI.—*Edgar ; a National Tale*. By MISS APPLETON, author of *Private Education*, &c. Three vols. 8vo. London, Colburn, 1816. Pp. 275, 274, 276.

THIS lady, disgusted with the term novel, determined to call her work a National Tale, after some speculations on the title Epicast, which she, on the better advice of her friends, reluctantly declined to give it. She now refers it to the public to decide whether her work may be considered of a higher rank than that of a novel. Miss Edgeworth's publications are sufficient to secure the term Novel from contempt; and had Miss Appleton studied the productions of that accomplished mistress of the art, we should not have had these three volumes, which she is disposed to place, as she expresses herself, between poetry and prose. The lady ought to be apprized that poetry and prose have their distinct beauties and stations, and that they never appear to so much disadvantage as when an unnatural and compulsory union is attempted between them, as in the present work.

POETRY.

ART. XXII.—*Lines on the Departure of a great Poet from this country*. London, J. Booth, 8vo. 1816. Pp. 14.

AN abusive effusion on the emigration of Lord Byron, published on an occasion when a generous mind would least of all have been disposed to be prodigal of censure. The poetry has no merit to compensate for our disgust at the purpose of the writer.

ART. XXIII.—*The Battle of Waterloo ; a Poem in Two Cantos*. By JOHN HASKINS. London, Black and Son, 8vo. 1816. Pp. 63.

ONE among the many sent into the world on the subject of this gallant victory. The incidents are acknowledged to be principally derived from "Paul's Letters to his Kinsfolk." It is a first attempt, and we see no ground to discourage the author in making a second; but we recommend to him not to adventure hastily.

ART. XXIV.—*Buonaparte; a Poem.* Cork; Odell and Laurent. London, J. Hunter, 8vo. 1816. Pp. 63.

A sufficient view of the poem and its merits may be afforded by the citation of four lines.

" Hear you that shout, forlorn D'Artois!
How from the heart it seems to burst?
So different from those Vives le Roi,
Your former idle hopes that nursed."

ART. XXV.—*Freedom, with other Poems.* By GEORGE THOMAS. London, Ruffy and Evans, 8vo. Pp. 116.

BESIDES the principal Poem devoted to Freedom, there are others intitled, the Sailor, the Ramble, Friendship, the Winter's Night, the Reflection, Mariana, and the Unfortunate's Tomb.

In these Poems there is more attempt at harmony than meaning; but the author is seldom successful in either.

POLITICAL ECONOMY.

ART. XXVI.—*An Important Examination of the Insolvent Debtor's Bill, with suggestions for its substantial improvement, and for the removal of gross frauds and abuses practised under the existing law.* By A. R. WARRAND. Sherwood and Co London, 1816. Pp. 50.

So many petitions have been crouded on the table of the House of Commons, connected with the Bill which is the subject of this publication, that the matter deserves, both absolutely and relatively, much serious consideration. Notwithstanding the boasted humanity of the laws of England, until within the last twenty-five years, Parliament has rarely interposed for the relief of the Debtor; and with some indecency and pernicious consequence, the period of the King's life was hopefully looked forward to, as the termination of his confinement.

Almost every expedient of human wisdom is a balance of good and evil; and in this case, while we are solicitous that the honest creditor should not be deprived of the just reward of his industry, we are anxious that a few irritated tradesmen should not mischievously contravene the deliberate act of a British Legislature.

A principal part of this pamphlet is applied to a com-

parison between the Insolvent Act and the Bankrupt Laws, in which the author endeavours to shew, in many respects, the superior benefits of the former. As the latter are likely to undergo an early revision under the auspices of a distinguished professor, we are not disposed to follow Mr. Warrand into this division of his subject. The remarks on the Bill, from page 19 to 23, deserve the especial attention of those by whom its fate is to be determined.

Two or three alterations are recommended in the present measure, so that the approbation of Mr. Warrand is not unqualified and indiscriminate. The Bill is admitted to have deterred the trader from resorting to his former remedy of arrest, under the apprehension that, by so doing, he should lose both his debt and costs. The law thus disarms the creditor of his power to threaten the debtor with its fury, and enables the debtor to threaten, in his turn, with ruinous expenses who may have a just claim upon him. To remedy this abuse, it is proposed that any defendant who shall, either before or after his surrender, file what is termed a sham plea, bring a writ of error for the purpose of delay, or plead the general issue, without being able to shew that he had a defence to the action, shall not be discharged as to such demand, until he shall have suffered an imprisonment of two years.

The Bill imposes imprisonment for three months, in order that the debtor may undergo some punishment for not discharging his engagements. Mr. Warrand justly observes, that the very idea of confinement is rendered ridiculous, by allowing the prisoner the liberty of the rules, when he may have a sufficient amount of his creditor's property in hand to enable him to purchase this indulgence. In that situation he continues still lavishly to squander the remaining property in his possession, and he has neither the appearance nor the feelings of a prisoner; and it is therefore suggested, that the man who surrenders his person to obtain the benefit of the Insolvent Act, should have locks to secure him, and walls to inclose him during a three months imprisonment, and should not be allowed to enjoy "the comfort and sensations of a country lodging at a great expense, to be defrayed, not by himself, but by his creditors."

ART. XXVII.—*A First and Second Letter to the Right Hon. the Earl of Liverpool on the proposed New Coinage.* By THOS. SMITH. London, Richardson, 8vo. 1816. Pp. 41—26.

THE writer of these letters is likewise the author of an Essay on the Theory of Money, and several other publications connected with political economy. The first of the letters, as far as the practical observations extend, is confined to the silver coinage; the next includes the gold coinage, Mr. Smith having subsequently found that this description of the precious metals was included in the bill before Parliament. He says, that if "Ministers mean to do the country a real service, they should take this opportunity of altering the Mint-rates of gold, and thereby put the country on an equal footing with its neighbours in regard to gold coins. Instead of doing this, however, they have come forward and declared, not only that the rate of gold is not to be altered, but that *it ought not to be altered*, as gold is the standard of value; and as one of their authorities, they quote Mr. Locke, although he expressly declares, that "*gold is not the standard of value, nor fit to be so.*"

ART. XXVIII.—*Metrology, or an Exposition of Weights and Measures, chiefly those of Great Britain and France, comprising Tables, &c.* By P. KELLY, L.L.D. London. Lackington and Co. 8vo. 1816. Pp. 116.

THIS is a more learned work than has usually been published on such a subject, and it is particularly useful at the present moment, when a bill is under the consideration of Parliament, the object of which is to produce an important change in the system of British weights and measures. We have here a synopsis of laws relating to the subject from the year 1215 to 1816, and the weights and measures of Scotland and Ireland are comprehended. The Appendix supplies the Report of the Select Committee of the House of Commons in 1814, and the outlines of the new bill.

ART. XXIX.—*Letters on the Corn Trade, containing Considerations on the Combinations of Farmers, and the Monopoly of Corn, with Remarks on the Trade, &c.* By JOSEPH STORRS. Fry, London. J. and A. Arch. 8vo. 1816. Pp. 38.

FIVE letters are the materials of this pamphlet, three of which appeared in the Public Ledger at the close of the

year 1814, and refer to the distinct trades of a farmer and a corn-dealer. The fourth considers the corn business in a national point of view; and the fifth discusses the position, if maintenance be only another term for the wages of the labourer. An Appendix enters into some explanation of the laws enacted at various times to regulate the corn trade, from 1266 to 1389. The principal purpose assigned for extracting these legislative regulations, is to shew the state of knowledge on the subject at the respective times the acts were passed; or rather the ignorance of our early statesmen such matters of political economy.

ART. XXX.—*Third Report of the London Society for the Improvement and Encouragement of Female Servants by annual and other Rewards.* London, Hatchard, 8vo. 1816. Pp. 32.

IT is well known that this Society was formed to improve the general character of a class of our fellow-creatures, whose assistance is abundantly useful, and to encourage fidelity by the hope of public approbation and reward. This short pamphlet gives a history of the proceedings of the Committee, and the beneficial effect of its exertions, and it concludes with detailing the rules of the society as revised and confirmed.

ART. XXXI.—*Thoughts on the Poor Laws, and on the Improvement of the Condition and Morals of the Poor.* London, Hatchard, 8vo. 1816. Pp. 23.

THE intention of the writer is to suggest the means for bettering the condition of the poorer classes, and for promoting their frugality and industry. The author would continue parochial relief, with some extensive modifications of the present plan, in order that it may still be the interest of the farmer and the land-holder to repress idleness and profligacy, and he suggests two projects for public consideration, for which we must refer to the work.

ART. XXXII.—*The Necessity of abolishing the System of Tithing in England, and substituting an equitable Provision for the Clergy in lieu thereof. Interspersed with Observations on the alarming Increase of Sectaries.* By AN IMPARTIAL OBSERVER. London, Blacklock, 8vo. 1816. Pp. 42.

TITHES, says this author, were originally intended for the sustenance of the poor, as well as the clergy, but the latter

very conscientiously and christianly converted the whole of the tithes to themselves. He recommends an act to render null and void all claims for tithes above 10s. per acre for any land whatever, and to estimate the value of the present livings, that where they are needlessly enlarged, they may be reduced to what he calls a reasonable scale. He would abolish all tithes in kind every where, and fix a modus in lieu of them. On the subject of the increase of sectaries, we find it to be extremely difficult to compress, in any form suited to the space we can devote to him, the sentiments of the writer, from the desultory manner in which they are stated, and we do not think the reader will have any reason to regret the omission.

THEOLOGY.

ART. XXXIII.—*The Christian's Manual, compiled from the Enchiridion Militis Christiani of Erasmus, with copious Scripture Notes and Comments.* By PHILIP WYATT CROWTHER, Esq. London, Rivingtons, 1816, 8vo. Pp. 226.

SOME account of Erasmus, the author of the *Enchiridion*, is given in the introductory pages of this work. Jortin, adverting to the opinion of the founder of the Jesuits, who said his devotion was cooled when he read this book, observes, "the judgment of Ignatius is altogether worthy of him, and every fanatic in the world, if he were to peruse this treatise of Erasmus, would be of the very same opinion; and would want something more pathetic and savoury, something with more unction, and less morality and common sense."

ART. XXXIV.—*Facts and Evidences on the Subject of Baptism, in three Letters to a Deacon of a Baptist Church, with an Introduction, &c.* By the Editor of *Calmel's Dictionary of the Holy Bible*. London, Taylor, 8vo. 1815. Pp. 52.

UNABLE himself to answer the arguments brought forward in the annexed tract, the Deacon has caused them to be published, by way of appeal to the body of the Baptist denomination at large. He has, as stated in the introductory observations, repeatedly consulted his friends in private, without receiving satisfaction; and he earnestly wishes to see that practice vindicated, which he has been in the

CRIT. REV. VOL. IV. July, 1816.

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habit of promoting, and for which he has been a "staunch" advocate during many years.

ART. XXXV.—*Dr. Mant's Sermon on Regeneration vindicated from the Remarks of the Rev. T. T. Biddulph, by a Member of the Salop District Committee of the Society for promoting Christian Knowledge.* Shrewsbury printed. London, Rivingtons, 12mo. 1816. Pp. 66.

THE author has not attempted any formal illustration of the doctrine of Regeneration. That has already, in his opinion, been sufficiently done by Dr. Mant. His object has merely been to shew, that for any thing Mr. Biddulph has yet written, Dr. Mant's Sermons stand unimpeached; and that the District Committee, of which he is a member, was fully justified in its desire to promote their circulation.

ART. XXXVI.—*Twenty-one short Forms of Morning and Evening Prayers, for the Use of Families. By a Member of the British and Foreign Bible Society, and of the Society for promoting Christian Knowledge.* London, R. Hunter, 8vo. 1816. Pp. 143.

A KIND of Sermon is prefixed to this work on the duty of prayer. Every address to the Supreme Being is concluded with the Lord's Prayer. The style of composition is unequal, and is most excellent where it is copied verbatim from those admirable forms adopted in the established church. We cannot too much condemn the employment of expletives in prayer, which should be in the simplest shape, without argument or circuit. The following, occurring page 56, is in this view exceptionable: "May we learn to worship thee in spirit and truth;" that is, "with the sincere offering of a thankful and obedient heart." The prayers are adapted to the Unitarian form of worship.

ART. XXXVII.—*A Review of "American Unitarianism, or a brief History of the Progress and present State of the Unitarian Churches in America. By the Rev. THOS. BELSHAM, of London.* London, Williams and Son. Third Edition, 8vo. 1815. Pp. 45.

THE pamphlet intituled American Unitarianism was printed at Boston, and it is stated that Mr. Belsham's name

was affixed to it, because the whole was taken from his *Mémoires* of the Rev. Theo. Lindsey. Considerable extracts from the letters of President Jefferson and Dr. Priestley, referred to in the Review, are subjoined in an Appendix, with references to the original work of Mr. Belsham.

ART. XXXVIII.—*A Sermon delivered at the Unitarian Chapel, Chichester, April 21, 1816, on Occasion of the Death of Thomas P. Powell, M. D. By W. J. Fox.* London, R. Hunter, 4to. 1816. Pp. 16.

DR. POWELL was a person of great worth. His anxiety for the welfare of his family impelled him to exertions beyond his strength. His benevolence was conspicuous in the professional attendance he bestowed on the poor, and he had the highest ideas of what is due to integrity and honour, and what is much more important, his whole conduct was governed by them.

ART. XXXIX.—*Three Discourses on the Ease of the Animal Creation, and the Duties of Man to them. By the Rev. JAMES PLUMPTRE, B. D.* London, Darton and Co. 12mo. 1816. Pp. 78.

THESE Discourses comprehend the substance of a sermon on "The Duties of Man to the Brute Creation," preached before the University of Cambridge, on Sunday, May 8, 1796. It was delivered on the occasion of one of the visits of the present Chancellor, the Duke of Gloucester. It is justly observed, that humanity to the inferior animals, since the period mentioned, has been recommended from high authority; it has been the subject of discussion in Parliament; annual sermons at Bath and at Southampton have been devoted to it, and a society has been established at Liverpool for the protection of these helpless creatures. Several valuable works have also been published in their defence, and among these are Mr. Young's *Essay on Humanity to Animals*, and Mr. Pratt's poem of the *Lower World*.

ART. XL.—*Essays to do Good, addressed to all Christians, whether in private or public Capacities, by the late Cotton Mather, D. D. F. R. S. A new and improved Edition, by GEORGE BURDER.* London, Williams and Son. 8vo. 1816. Pp. 172.

AT Boston in New England these Essays were first published, and as early as the year 1710. Dr. Cotton Mather, the author was born in that town in 1683: the intention of the work is to recommend upon every occasion of life, even the most trifling, that there should be a constant endeavour to do good.

WORKS IN THE PRESS.

Literary Intelligence, &c.

Some Account of Achantah and Fautyn, and the remaining Countries on the Gold Coast of Africa; containing Notices of their Soil, Climate, and Productions; and of the Persons, Manners, Customs, Religion, Institutions, Arts, Trade, and Comparative civilization of the Inhabitants, including Narratives of their more Recent Wars, and Hints for the development of their Ancient History, and the History of the African Slave Trade; and for an Inquiry into the original Country of the Negro Race.

A History of Nissal, a Kingdom in the North of India; describing its Origin, Situation, Surface, Climate, and Inhabitants, its Relations Political and Commercial, with the British Dominions in Asia, Tibet, Tartary, and the Chinese Empire, and the Rise and Progress of the present War.

The Memoirs of Mr. Sheridan, drawn from original Documents; illustrated by his own Correspondence and that of his Friends, with the History of his Family,

will appear in the course of the present Month, from the pen of Dr. Watkins.

We understand that Miss Porter will shortly publish a new Novel, intituled *The Pastor's Fireside*, in two volumes.

Dr. Ryland's Memoirs of the late Andrew Fuller, in 1 vol. 8vo. with a highly finished portrait.

Report of Observations made in the British Military Hospitals in Belgium after the Battle of Waterloo, with some Remarks upon Amputation, by John Thomson, M. D. F. R. S. E. Professor of Surgery to the Royal College of Surgeons, Professor of Military Surgery in the University of Edinburgh, and Surgeon to the Forces.

Report of the House of Commons on the Police of the Metropolis; with a Preface and Notes. By a Magistrate of the County of Middlesex.

Shaw's Mason's Statistical Survey of Ireland, drawn up from the Communications of the Clergy. Volume the Second.

A Genealogical Mythology, and

Classical Tables of the Roman Emperors; compiled from the best Authors upon Fabulous and Ancient History. By W. Berry, late of the College of Arms, London, and Author of the History of the Island of Guernsey.

The select and highly valuable Library of William Roscoe, Esq. collected by him during a period of more than thirty years: comprising many of the rarest works in the infancy of Printing; first Editions of the Greek and Roman Classics; the choicest productions of Italian, French, and English Literature; an extensive collection of Works on Natural History, the Arts, Typography, Bibliography, &c. Will be sold by Auction, by Mr. Winstanley, at the Rooms, in Marble-street, Liverpool, on Monday the 29th of July, and thirteen following days.

In this Library will be found, fine specimens of the Block Books before the invention of printing, the Psalter and Durandus of 1459, both on vellum; the Catholicon of 1460, by John Guttenburg; the Lactantius of 1465, by Sweynheim and Pannartz; with the genuine productions of the press of upwards of one hundred printers, before the close of the fifteenth century. Also some fine illuminated manuscripts; comprising a splendid Bible on vellum, folio size, embellished with miniatures supposed to be by the hand of Giotto, one of the finest MSS. copies of the Sacred Writings extant; with other choice MSS. of the Bible and other subjects, richly ornamented, and in fine preservation.

Mr. Henry Koster will soon

publish, in a quarto volume, Travels in Brasil from Pernambuco to Serara, with occasional excursions, and a voyage to Maranam; illustrated by plates of costumes.

The Rev. J. Slade has in the press, Annotations on the Epistles, intended as a continuation of Mr. Elsley's Annotations on the Gospels and Acts.

Mr. Howship has nearly ready for publication, Practical Observations on the Diseases of the Urinary Organs, illustrated by cases and engravings.

Dr. Hutchinson, late surgeon to the Royal Naval Hospital at Deal, will soon publish Practical Remarks in Surgery, illustrated by cases.

The Rev. G. G. Scraggs has in the press, Theological and Literary Essays, on a variety of practical subjects in divinity and interesting subjects in literature.

Lysons' *Magna Britannia*, Vol. VII. containing Cumberland, will soon appear; and at the same time, Part VII. of *Britannia Depicta*.

Baron Uklanski's *Travels in Italy*, with a few occasional Poems, are printing in two duodecimo volumes, for the benefit of his widow.

The third Volume of the Transactions of the Geological Society with numerous plates, chiefly coloured, will appear in a few days.

Mr. Luckcock, of Birmingham, has in the press, Sunday-school Moral Lectures, interspersed with a variety of anecdotes.

Miss Emma Parker is printing a Novel under the title of *Self-Deception*.

LIST OF NEW PUBLICATIONS.

An Introduction to the Study of Conchology, including the Linnæan Genera, and the arrangement of M. Lamarck, a Glossary, and a Table of English Names. By Samuel Brookes, F. L. S.

Two Sermons, preached last year at the Assizes for the County of Surry, and printed at the request of the Grand Jury. By Thos. Sampson, D. D. F. R. S. Rector of Groton, Suffolk, &c.

The History of Bengal from the first Mohammedan Invasion until the virtual Conquest of that country by the English, A. D. 1757. By Charles Stewart, Esq. late Major on the Bengal Establishment.

The Flower-Basket; a Fairy Tale. Essays, Religious and Moral. By Isaac Hawkins Browne, Esq. F. R. S.

Poetæ Minores Græcæ, præcipuâ Lectionis varietate et indicibus locupletissimis instruit, Thomas Gaisford, A. M. Edis Christi Alumnus necnon Græcæ linguæ Professor Regius, vol. 2. Oxford, printed at the Clarendon, and sold by Joshua Cooke and by Payne and Foss, 88, Pall Mall.

Sike's Hymns and Poems on various subjects, intended as a sequel to Dr. Watts's Divine Songs for Children.

Ovidii Metamorphoses.—Eutropii Historia.—Phadri Fabulæ. By the Rev. C. Bradley.

An Essay on the Revenues of the Church of England, with an inquiry into the Necessity, Justice and Policy of an Abolition or Commutation of Tithes. By the Rev. Morgan Cove, D. C. L. Prebendary of Hereford and Rector of Eaton, Bishoprick of Hereford.

A Charge delivered to the Clergy of the Archdeaconry of Huntingdon, at the Primary Visitation, in the year 1815, with an appendix and notes, containing copious Historical Illustrations of the Spirit of Puritanism, and of the probable tendency of the British and Foreign Bible Society to revive it in the present day. By the Rev. James Hook, L.L.D. F.R.S. T.A. Archdeacon of Huntingdon, &c.

Life of Michael Angelo. By R. Duppa, L. L. B. This edition con-

tains a portrait of Michael Angelo. by Bartolozzi; fac-similes of Michael Angelo's hand-writing; an outline on two sheets of the whole of the ceiling of the Sistine Chapel in Rome, and the Last Judgment; the Cartoon of the Battle of Pisa, and the Monument of Pope Julius II.

The History of the Church of Scotland, from the Establishment of the Reformation to the Revolution; illustrating a most interesting period of the History of Britain. By George Cook, D. D. Minister of Laurencekirk.

Brougham Castle, a Novel. By Jane Harvey.

Maritime Geography and Statistics, or a Description of the Ocean and its Coasts, Maritime Commerce, Navigation, &c. By B. James Kingston Tuckey, a commander in the Royal Navy.

Oriental Commerce, or a Guide to the Trade of the East Indies and China; containing a Geographical Description of the principal places in the East Indies, China, and Japan, with their produce, manufactures, and trade; including the coasting or country trade from port to port; also the rise and progress of the trade of the various European nations with the Eastern World, particularly that of the English East India Company, from the discovery of the passage round the Cape of Good Hope to the present period; with an account of the Company's establishments, revenues, debts, assets, &c. at home and abroad. By William Milburn, Esq. late of the Honourable East India Company's Service.

The Literary Anecdotes of the Eighteenth Century. The ninth volume. By John Nichols, F. S. A.

Leaves,

— "leaves that strew the brooks

In Vall'ombrosa."—MILTON.

The Classes and the Orders of the Linnæan System of Botany; illustrated by 240 plates of select specimens of foreign and indigenous plants.

Essays on Insanity, Hypochondriasis, and other nervous affections.

By John Reid, M.D. of the College of Physicians, London.

Medico-chirurgical Transactions, published by the Medical and Chirurgical Society of London.

Outlines of Natural Philosophy; being Heads of Lectures delivered in the University of Edinburgh, by John Playfair, professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society.

Reichard's Itinerary of France, Belgium, &c. with maps, &c.

A Treatise on the Medicinal Leech; including its Medical and Natural History, with a description of its anatomical structure; also remarks upon the diseases, preservation, and management of Leeches. By James Rawlins Johnson, M.D. F.R.S. Member Extraordinary of the Royal Medical Society, Edinburgh.

Report from the Select Committee on the Insolvent Debtor's Acts, 53 and 54 George III.; with the Minutes of Evidence taken before the Committee of the House of Commons.

M. Valerii Martialis Epigramata ex optimarum Editionum Collatione concinnata.

An Epitome of the Privileges of London, including Southwark, as granted by Royal Charters, confirmed by Acts of Parliament, and established by ancient customs; with remarks on the repeated invasions of the Rights, Franchises, and Jurisdiction of the Metropolis of Great Britain, digested and arranged. By David Hughson, L.S.D.

A Treatise on the Nature and Cure of the Gout; comprehending a general view of a morbid state of the digestive organs, and of regimen, with some observations on Rheumatism. By Charles Scudamore.

A Digest of the Rules and Practice as to Interrogatories for the examination of Witnesses in Courts of Equity and Common Law, with Precedents. By John Walpole Willis, of Gray's Inn, Esq.; printed for R. Pheary, Inner Temple Lane

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and on the principal arguments advanced, and the mode of reasoning employed by the opponents of those Doctrines, as held by

the Established Church. With an Appendix, containing some strictures on Mr. Belsham's account of the Unitarian Scheme, in his revise of Mr. Wilberforce's Treatise, together with remarks on the version of the New Testament, lately published by the Unitarians. By William Magee, D.D. F.R.S. M.R.T.A. Dean of Cork, Chaplain to his Excellency the Lord Lieutenant of Ireland, late Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin; printed for J. Cadell and W. Davies, Strand, London.

The Sons of St. David, a Cambro-British Historical Tale of the Fourteenth Century. By Griffiths Ap. Griffith, Esq.

A Practical Treatise on the method of Breeding, Rearing, and Fat-tening all kinds of domestic Poultry, Pheasants, Pigeons, and Rabbits, taken from memorandums made during forty years practice. By Bonnington Moubray, Esq. Second Edition, with additions on the breeding, feeding, and management of Swine.

A Greek Testament, from the text of Griesbach and Valpy, for the use of Schools. London; printed for Law and Whitaker, 15, Ave Maria Lane, Ludgate Street.

A Genealogical and Chronological History of England; a new and entertaining Game, being a playful attempt to facilitate the Study of Genealogy and Chronology, the necessary Introduction to an accurate acquaintance with the History of England, blended with the most remarkable Events of each reign. The Game consists of Two maps, the one descriptive, the other plain, with suitable counters, and a book serving as a key. By Andriane O'Sullivan néé de la Pierre.

An Essay on Trees in Landscape; or an Attempt to shew the propriety and importance of Characteristic Expression in this branch of Art, and the means of producing it, with Examples. The Sixth and Seventh Parts being the last. By the late Edward Kennion, F.S.A.

Memoirie of the Somervilles; being a History of the Baronial House of Somerville, published from the original Manuscript, in the possession

of the present Noble Representative of the Family. By James, eleventh Lord Somerville.

The Attorney and Agents' New Table of Costs, in the Courts of Kings Bench, Common Pleas, and Exchequer of Pleas.

Farewell Sermons of some of the most eminent of the Nonconformist Ministers, delivered at the period of their Ejection by the Act of Conformity, in the Year 1662. To which is prefixed a Historical and Biographical Preface.

An Essay on a more Efficient Method of Classical Instruction, in its Early Stages, together with a Statement of its practical Application; in which the general Principle of the new Mode of Education is systematically applied, and other Improvements suggested. By R. Keynes, of Bradford.

The Speeches of the Right Hon. George Canning, during the recent Election in Liverpool.

The War-Friend, with other Poems. By Thomas Brown, M. D. Professor of Moral Philosophy in the University of Edinburgh.

Lord Byron's Farewell to England, with three other Poems, viz. Ode to St. Helena, To my Daughter on the Morning of her Birth, and To the Lily of France.

Memoirs of the Ionian Islands, considered in a Commercial, Political, and Military Point of View; in which their Advantages of Position are described, as well as their Relations with the Greek Continent: including the Life and Character of Ali Pacha, the present Ruler of Greece; together with a comparative Display of the Ancient and Modern Geography, of the Epirus, Thessaly, Morea, Part of Macedonia, &c. with a large and original Map. By Gen. Guillaume

de Vaudoncourt. Translated from the original inedited MS. by Wm. Walton, Esq.

The Life of William Hutton, F. A. S. S. including a particular Account of the Riots at Birmingham in 1791. To which is subjoined the History of his Family; written by himself, and published by his Daughter, Catherine Hutton.

A Treatise on the Coal Mines of Durham and Northumberland, with Information relative to the Stratifications of the Two Counties; and containing Accounts of the Explosions from Fire-damp which have occurred therein for the last Twenty Years; their Causes, and the Means proposed for their Remedy, and for the general Improvements of the Mining System, by new Methods of Ventilation, &c. By J. H. H. Holmes, Esq. F.A.S.

Useful Knowledge; or, a Familiar and Explanatory Account of the various Productions of Nature, Mineral, Vegetable and Animal, which are chiefly employed for the Use of Man. Illustrated by numerous Figures, and intended as a Work both of Instruction and Reference. By the Rev. William Bingley, A. M. author of *Animal Biography*, &c.

The Speeches of the Right Hon. Edmund Burke, in the House of Commons and Westminster Hall.

Volume I. Part II. (to be continued) of Reports of Cases Argued and Determined in the Vice Chancellor's Court, 56 Geo. III. 1815. By Henry Maddock, Esq. of Lincoln's Inn, Barrister at Law.

Volume III, Part I (containing Surrender and Merger) of a Treatise on Conveyancing, with a View to its Application to Practice; being a Series of Practical Observations, written in a plain familiar Style. By Richard Preston, of the Inner Temple, Esq.

TO CORRESPONDENTS.

Several Poetical Works of merit are intended to be reviewed in the next number.

Some elegant and Interesting Prose Works are also unavoidably postponed.

The present number contains the Index and Title page to the preceding volume.

THE
CRITICAL REVIEW:
Series the Fifth.

VOL. IV.]

AUGUST, 1816.

[No. II.]

ART. I.—*An Inquiry into the Origin and early History of Engraving upon Copper and Wood; with an Account of Engravers and their Works, from the Invention of Chalcography by Masso Finiguerra, to the Time of Marc Antonio Ramondi.* By WILLIAM YOUNG OTTLEY, F. S. A. London, J. and A. Arch, 2 vol. 4to. 1816. Pp. 836.

THIS instructive and elegant work is by the author of "The Italian School of Design," exemplified in a series of fac-similes from subjects in his own collection, in folio, published in 1809, and of "The British Gallery of Engravings," in quarto, which appeared in 1813, and was divided into parts, according to the order of the different schools. His attention having been attracted by the painting and sculpture of the early Italian masters, and especially of those of Florence, he was induced to visit Italy, in order to procure drawings of their works from the dawn of the arts of design in the 13th and 14th centuries, to the æra of their meridian splendour under the second Julius and the tenth Leo. By careful examination and diligent enquiry, he became so far a connoisseur in the very early pictures commonly known under the opprobrious term Gothic, that he sometimes found himself in a situation to pronounce as to the authenticity of a picture attributed to Cimabue, Giotto, Fiesole, or Signorelli, with the same confidence that others feel in deciding as to the originality of a work of Raffaele, Titian, or Domenichino.

It was first intended by the author to have confined himself to chalcography, or copper-plate engraving, and not at all to have touched upon xylography, or wood-engraving; but having collected some useful materials as to the latter, he determined to prefix a single chapter on that subject, which was afterwards extended to three; and his materials of information still growing upon him, subsequently we find him, somewhat out of its place, resuming the enquiry as to engraving on wood, in order to add some interesting and curious particulars.

CRIT. REV. VOL. IV. August, 1816.

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As to the general contents of this publication, the first five chapters refer chiefly to documents on the antiquity of wood and copper engraving : and in this part of the undertaking, there is a great deal that is novel to the English reader, if not to the foreign student, and certainly much important information that was not within the knowledge of Mr. Strutt when he published his biographical work, which he has entitled a Dictionary of *all the Engravers* from the earliest period to the present time. But in speaking of the merits of Mr. Ottley, we by no means intend to detract from the well-earned reputation of his predecessor, who has augmented the list of M. Besan by the names of two thousand artists, and whose work contains a body of curious and valuable research supplied in no other publication. The sixth and following chapters of Mr. Ottley, are principally devoted to an account of the early engravers on copper, with extended catalogues of their engravings ; and here, if we have not the same originality, we have what is at least equally desirable, great precision, and perfect fidelity. If the author have not pursued a new direction, it is because the path has been so often trodden by others ; and he has always taken care to conduct his followers over the best ground, and to present to them the most agreeable prospects.

The documents on which Mr. Ottley rests the antiquity of engraving in Europe, we will notice seriatim. The earliest is that recorded by Papillon of the wood-cuts of "The Actions of Alexander;" which, it is said, were engraved by the two Cunio at Ravenna, and about the year 1285, dedicated by them to their kinsman Pope Honorius the Fourth. An attempt has been made by Heineken, a writer of high authority, to detract from the character of Papillon, but he has since found a defender in Zani, whose learning and deep research entitle him to peculiar respect and attention.

From the year 1285 to 1441, an interval occurs in which there is not any precise document ; and it is so considerable a period, that it would be very remarkable indeed if no illustration in regard to engraving could be supplied. Under the difficulty our author conceives that the mention of cards in the *Trattato del Governo della Famiglia* of Sandro di Pipozzo, written about 1299, and in the *Romance of Renart le Contrefait*, which was finished in 1341, and also the prohibition in 1387 by John the First, King of Castille, may be fairly admitted as sufficient testimony of the practice of

wood-engraving at those respective dates in Italy, France, and Spain (Spain, Italy, and France, we should rather have said, if priority of position indicate priority of time); and he adds, that the smallness of the price paid for three packs of cards, gilt and coloured for King Charles the Sixth by Jaquemin Gringonneur about 1392, and recorded in a book of accounts of the court of France of the time, is competent evidence that they must have been first printed, and afterwards finished by hand.*

Mr. Ottley farther conceives, that there is adequate ground to conclude, that the interval may be otherwise filled up than by a mere reference to the use of cards, as long previous to the introduction of those expedients of amusement, the art had been applied in different parts of Europe to the purpose of administering to the superstition of the people by the images of saints, and other the like representations. These, he says, are found inconsiderable numbers in the convents of Germany, seldom indeed accompanied with dates, but often bearing the marks of high antiquity.

The next written document in which positive mention is made of wood engraving, is a decree of the government of Venice, which was discovered by Tamanza amongst the archives of the old company of Venetian painters, and it is in these terms:—

"MCCCCXLI Oct. 11th: Whereas, the art and mystery of making cards and printed figures which is used at Venice, has fallen

* We beg leave here to refer to the Xth article of our Review for April last of "Researches into the History of Playing Cards, with Illustrations of the Origin of printing and engraving on Wood, by Samuel Weller Singer," a writer very frequently adverted to by Mr. Ottley. We there observed, that "the first section of this work, upon which the attention and labours of the author seem to have been more especially bestowed, treats of the invention of playing-cards, and their first introduction into Europe. He separately speaks of their early employment in each country; and from all that he advances, we collect that the following are the periods at which they are said by writers, first to have been known in Spain as early as 1267, in Italy in 1299, Germany in 1300, in France in 1341. It appears, therefore, that of the European nations, cards were first practised in Spain; and Mr. Singer, after considerable discussion, comes to the conclusion, that the Spaniards derived them from the Moors, who, on their part, probably obtained them from the Egyptians, and the Egyptians from the Persians, Chinese, or some other eastern state. On this point he quotes the opinion of the Count de Gebelin, who states, that the Egyptians used cards as early as the 7th century, before the Christian era; and that the vulgar practice still prevailing among the Gypsies of telling fortunes by means of cards, is nothing but a relic of the same superstitious employment of them in the most remote ages."

“ to total decay, and this in consequence of playing-cards and coloured figures printed which are made out of Venice, to which evil it is necessary to apply some remedy, in order that the said artists, who are a great many in family, may find encouragement rather than foreigners. Let it be ordered and established according to that which the said masters have supplicated, that from this time in future, no work of the said art that is printed or painted on cloth or on paper, that is to say, altar-pieces (or images) and playing-cards, and whatever other work of the said art is done with a brush and printed, shall be allowed to be brought or imported into this city, under pain of forfeiting the works so imported, and xxx livres and xii soldi (page 6) of which fine, one-third shall go to the state, one-third to the Signori Justixieri Vecchi, to whom the affair is committed, and one-third to the accuser. With this condition however, that the artists who make the said works in this city, may not expose the said works to sale in any other place but their own shops, under the pain aforesaid, except on the day of Wednesday at S. Paolo, and on Saturday at S. Marco, under the pain aforesaid.”

This instrument is superscribed by the “*Provedatori de Coman*,” and by the “*Signori Justixieri Vecchi*.”

Mr. Ottley assumes, that from the tenor of this edict, ample proof is afforded, that wood-engraving, which was so circumstanced, as this document imports, in 1441, was known in Venice at least as early as 1400.

“ But this,” he says, “ is not all. It speaks of the art of making cards and printed figures in terms which would have been every way appropriate, had the edict had for its object the re-establishment of the oldest manufacture of Venice; and when coupled with other circumstances, especially the account of the two Cunio, furnishes a strong ground for the conjecture, that engraving in wood had, from a very early period, been practised by the Venetians, who may easily be supposed to have learnt it in the course of their commerce with the Chinese, and that through their means it became at length promulgated in various parts of Europe.” (p. 49.)

The early and intimate intercourse between Venice and the nations of the east is abundantly proved, and this all is that is necessary to shew, that the supposition of the Venetians having acquired the art of engraving in wood through that channel, is not unreasonable.

The author proceeds to observe on a question of considerable importance as connected with the antiquity of engraving,

“ Some writers however have insisted, that the principle of this art, impression, was well known to the ancients; and that this is evi-

dent from their stamps of iron and other metals, still preserved in our Museums, with which, as is supposed, they marked their names or other inscriptions on their bales of goods, and on various articles of their manufacture; and moreover, that this practice of applying stamps continued to be used throughout Italy, and in other parts of Europe, during the low ages.

“The art of taking impressions from engraved blocks of wood, according to those writers, is little else than a modified application of a principle of universal notoriety from time immemorial, and consequently, scarce merits the name of an invention. Nay, typography itself, it should seem, is no new invention; the idea of it, say they, was familiar to Cicero; and it is also known, that the ancient artists, in stamping their inscriptions upon their lamps of Terra Cotta, used each letter separately, as our book-binders do in lettering their volumes; the idea of moveable characters, therefore, say they, was no novelty.

“The stamps and signets of the ancients, their lamps, their vases, and their bassi-relievi of clay, which first being cast or pressed into form, by means of molds, were afterwards finished by the tools of the modeller—and often, in parts, marked with letters or ornaments, by the simple operation of stamping—sufficiently prove, I acknowledge, that they were no strangers to the art of impression. It also appears that they had stamps of separate letters.

“But it is to be observed, that the mode of impression here spoken of, in which the effect is produced by the simple operation of pressing one body against another body of softer texture, and thereby occasioning a change of form in its surface, is very distinct from that which is the subject of our inquiry: for the effect which is produced in the impressions taken from engraving on wood, is not that of a *change of form* in the surface of the paper on which such impressions are taken, but a change of colour; the parts impressed on the white paper, being rendered apparent, not by any indentation of the paper in those parts, but by the black tint, with which the projecting surface of the block was charged previous to the operation of printing it; which tint, by that operation, was transferred to the paper.

“Unless, therefore, some evidence be brought to prove that the ancients used their stamps, not only to impress wax, clay, and other soft bodies, but also that they applied them charged with ink or some other tint, for the purpose of stamping paper, parchment, or other substances, little or not at all capable of indentation (and we are hitherto without such evidence), we shall still have reason to believe, that they were totally unacquainted with the art of which we treat.” (p. 58.)

From an irregularity, to which we have alluded, in the arrangement, and which we would wish to avoid in our review, we must here insert some very instructive remarks

that occur at the close of the 8th chapter on the art of engraving in wood.

"The style of art which was practised by the most ancient engravers in wood, was extremely simple. The designs from which they worked were little more than outlines; such as it was customary to prepare for those who painted on glass. The engraved blocks furnished the lineaments of the figures, and the illuminist supplied the rest. By degrees a few light hatchings were introduced, thinly scattered upon the folds of the draperies, and other parts of the figures; and occasionally where the opening of a door, or a window, or the mouth of a cavern was to be expressed, the block was left untouched, that it might print black in such places, and thereby diminish the task of the colourist. It was soon discovered, that with little labour of the wood-engraver, much might be done in this way. It was easy to represent the figure of Lucifer with its appropriate blackness, and at the same time to express the internal workings of his body and limbs by means of thin white lines hollowed out in the block. The ornamental borders which often surrounded the devotional cuts of those times, were rendered more attractive to the eye, by the opposition of broad white and black lines; and sometimes intermediate spaces of greater extent were enlivened by large white dots, cut out (or perhaps punched) at equal distances in the block: or decorated with sprigs of foliage, or small flowers, relieved by a similar process upon a black ground. Gradations of shadow next began to be attempted in the figures and other parts of wood-engravings, by means of white dots, differing from each other in their magnitude and proximity, according to the degree of darkness required. This mode of finishing engravings in wood, appears to have been practised at Mentz, amongst other places, at an early period of the invention of topography, and was afterwards occasionally resorted to by the wood-engravers of other countries, especially those of Paris, where, at the close of the fifteenth and the commencement of the sixteenth century, numerous small books of devotion were printed by Antoine Verrard, Simon Vostre, and others, in which the borders surrounding the pages were decorated by figures very delicately engraved, and relieved upon a black ground speckled over, with extreme nicety of workmanship, with minute white dots, such as have been described. These innovations in the art of wood-engraving were such as involved but little additional labour or difficulty in the execution, at the same time that they were calculated to give to the decorations of books a shewy effect: but the artists of Germany soon found them to be incompatible with the purpose of imitating by wood-cuts the appearance of their original designs, and the former and more simple method was again resorted to.

"It appears anciently to have been the practice of these masters who furnished designs for the wood-engravers to work from, carefully to avoid all cross-hatchings, which, it is probable, were consi-

dered as beyond the power of the Xylographist to represent. Wohlgemuth perceived that, though difficult, this was not impossible; and in the cuts of the Nuremberg Chronicle, the execution of which (besides furnishing the designs) he doubtless superintended, a successful attempt was first made to imitate the bold hatchings of a pen-drawing, crossing each other as occasion prompted the designer in various directions: to him belongs the praise of being the first who duly appreciated the powers of this art; and it is more than probable, that he proved with his own hand to the subordinate artists employed under him, the practicability of that style of workmanship which he required.

"Engraving on wood now offered inducements to its practice never before contemplated, and the greatest masters saw in it a sure method of multiplying their finest and most studied designs. Dürer, as I have already said, early applied himself to the study and farther advancement of an art which at once promised to reward his labours with fame and fortune; and so well had nature qualified him for the task, that before the termination of the fifteenth century, he produced his series of wood-cuts of the Apocalypse, a work which it cannot be doubted was received throughout Europe with astonishment and universal applause." (p. 756.)

We must now recur to the former portion of the work, where we have an account of the first experiments in the art, the dates of which have, with any precision, been ascertained, and the earliest the author supplies is one which is presented to the reader through the favour of Lord Spencer, who permitted it to be copied for the work before us. It was intended to represent St. Bridget seated on a bench, and in the act of writing. It is the work of an artist of some talent; the proportions are good, the attitude is easy and natural, and the folds of the drapery are well disposed. The face and hands are expressed with few lines, yet in a masterly style, but every principle of perspective is disregarded. Mr. Ottley attributes this production to an artist of the Low Countries, and considers it to be of a date not later than the close of the fourteenth century.

Of the next with which our author embellishes his work, he speaks in these terms:

"The earliest print, bearing a date, of the existence of which we have at present any certain knowledge, was discovered by Heineken, who thus described it in his writings:—'I have found,' says he, 'in the Chartreuse at Buxheim, near Memmingen, one of the most ancient convents in Germany, a print of St. Christopher carrying the infant Jesus across the sea: opposite him is the hermit holding up his lantern to give him light; and behind is a peasant, seen in a back view, carrying a sack, and climbing the ascent of a steep

mountain. This piece is of a folio size, and coloured in the manner of our playing-cards, and at the bottom of it is this inscription:

'Christoferi faciem die quæcunque tueris,

'Illa nempe die morte mala non morieris."

'MCCCCXXIII.'

" 'At least,' continues Heineken, 'we know from this piece, with certainty, that the figures of saints, and also letters, were engraved in 1423. Nor can any fraud be suspected in this instance. The print is pasted within the cover of an old book of the fifteenth century.'—Some one of the ancient monks of the convent perhaps desired to preserve it, and at that time no one troubled himself about the antiquity of engraving, or disputed about the question.'

"It was due to Heineken that I should describe this most interesting specimen of early wood-engraving in his own words; since, but for his research, it might have continued to lie unnoticed in the Convent of Buxheim, perhaps for centuries to come. It has now found an asylum worthy of so precious and rare a document in the splendid library of Earl Spencer, where it is preserved in the same state in which Heineken discovered it, pasted in the inside of one of the covers of a manuscript in the Latin language of the year 1417."

(p. 90.)

In the third chapter we have a short review of the advancement of the arts of design in that part of the continent of Europe which comprises Germany and the Netherlands, in order to form some rational conjectures as to the school from which a few of the ancient books of wood-engraving were derived.

"It is remarkable that we have no account of the painters who flourished within this vast tract of country previous to the close of the fourteenth century, and that all the earliest among them were natives of the Low Countries."

"Descamps, who copies Van Mander, commences his history of Flemish and German art with Hubert and John Van Eyck, of Maas-syk, on the banks of the Meuse: the former was born in 1366, and died in 1426; the latter, who invented oil-painting, was born four years after his brother Hubert, and died in 1441. Roger of Bruges, and Hugues Vander Goes, of the same place, are next mentioned. Then follow Albert Van Ouwater of Harlem, contemporary, or nearly contemporary, of the Van Eycks; Guerard of Harlem, his disciple; and Dirk Van Harlem, who was born about 1410, and died 1470; Hans Hemmelinck or Memmilinck, of Bruges, one of whose pictures was dated 1479; Guerard Vander Meire of Ghent, Jan Mandyn of Harlem, and Volckaert of the same city; Quintin Metsu of Antwerp; Jerome Bosche of Bois-le-Duc, celebrated for his talent in subjects of whimsical and extravagant imagery; and Cornelius Enghelbrechtsen of Leyden, who was born in 1468, and died in 1533."

"Nor can Van Mander, although himself a Fleming, be accused of any undue partiality to the Low Countries, in thus devoting the early part of his work so exclusively to the history of the Dutch and Flemish painters. These were really artists of ability and reputation, whose performances were not only esteemed in Germany and the Low Countries, but in Italy, whither they found their way in considerable numbers at an early period, and were highly prized. And, in truth, in an account written in the early part of the sixteenth century, by an anonymous writer, supposed to be a native of Padua, in which are described the works of art then existing at Padua, Cremona, Milan, Pavia, Bergamo, Crema, and Venice, we find frequent and respectful mention of the works of most of the above-named artists of Holland and the Low Countries; whereas, of the painters of Germany we find no mention whatever; except of Albert Durer, and of one Jeronimo Todeschino, concerning whom I can find no information in other writers.

"In short, whoever will be at the pains to look over the list of the painters of these countries, with a map of Germany before him, will be presently convinced that all those, whose names have been deemed worthy of remembrance, from the time of the Van Eycks to that of Albert Durer, were, if we except Michel Wolgemut, natives and residents either of Holland or Flanders. The immense tract of country, properly called Germany, had, no doubt, its artists; but the German school of painting can hardly be said to have commenced before Albert Durer." (p. 105.)

After some farther reflections, our author proceeds to deduce the following conclusions.

"From all this it is fair to infer that, however the arts of painting and engraving may have been practised throughout Germany, long previous to the commencement of the fifteenth century, the honour of having first contributed to their improvement belongs more especially to the artists of the Low Countries, and others who inhabited the western extremities of Germany. And hence I am strongly of opinion, that those early block-books, whose pretensions to antiquity are not unattended by some claims to our approval of them as works of art, appertain more properly to the ancient schools of Holland and Flanders, than to that of Germany: an opinion, indeed, which a comparison of some of the best of them with others, professedly and indisputably executed in Germany, will tend not a little to support.

"I know but of three works of the kind that are entitled to this distinction: the "*Biblia Pauperum*," or "Poor Man's Bible;" the "*Historia seu Providentia Virginis Mariæ ex Cantico Canticorum*;" and the "*Speculum Humanæ Salvationis*." As for the "*Ars Memorandi*," the "*Historia Sancti Johannis Evangelistæ, ejusque Visiones Apocalypticæ*," and the "*Ars Moriendi*," of which there are so many editions, and all the other block-books which

CRIT. REV. VOL. IV. *August*, 1816.

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Heineken has so elaborately described—they are evidently of another and very inferior school; and whether executed in Germany, or the Low Countries, were probably the rude manufacture of the ordinary card-makers." (p. 108.)

The *Historiæ Veteris et Novi Testamenti seu Biblia Pauperum*, is a book of forty leaves, of a small folio size, printed by means of friction, apparently from the same number of engraved blocks of wood, on one side of the paper only. These printed pages are placed two by two, facing each other, and the blank sides of each two leaves are likewise opposed to each other; and being pasted together, the whole has the appearance of a book printed in the ordinary way on both sides the paper. The prints vary a little in the size; but they are about ten inches in height, and seven and a half in breadth. Each print contains three sacred historical subjects, disposed in compartments, and four half-length figures of prophets, and other holy men, in niches—two above, and two beneath the principal subjects. The inscriptions are in Latin. "I am very much inclined," says Mr. Ottley, "to think it of a date not later than 1420; but I speak with less confidence on this point, as, from the commencement of the 15th century until near its close, very little change of style is to be discovered in the designs of the artists of those schools," (the Low Countries and Holland.)

The *Historia seu Providentia Virginis Mariæ, ex Cantico Canticorum*, is a small folio volume, comprehending thirty-two subjects, taken from the Book of Canticles, and printed two on each leaf, from engraved wooden blocks, on one side of the paper only. These prints are interspersed with passages of texts, in large characters, on scrolls, fantastically disposed among the figures; a circumstance which gives to the whole work a very singular appearance, and occasioned Heineken to defame it, by calling it the most Gothic among all the block books. The writer we have just named mentions two editions of this book: the first, according to his opinion, engraved and published in Germany; the other copied from it in Holland or Flanders. Several groups of figures from this work are presented for the gratification of the reader; and we much regret, on all such occasions, that the nature of our undertaking does not admit of our supplying them.

The *Speculum Humanæ Salvationis* (called also the *Speculum Figuratum*) has been celebrated in the annals of typographical controversy. It seems to hold a middle situa-

tion between the ordinary books, printed entirely from engraved wooden blocks, and the specimens of typography in its advanced state; and it is thus described by our author.

"This work, like the *Biblia Pauperum*," and the "Book of Canticles," is of a small folio size, and is printed on one side of the paper only. There are four or five editions of it, in which the cuts are not copied from each other, (as in four of the editions of the *Biblia Pauperum*, and the two editions of the *Book of Canticles*,) but taken off from the same engraved blocks; besides two or three editions published several years later, as it is supposed, in Germany, with figures designed and engraved in a much ruder style. I shall speak principally of the two editions I have seen; in the one of which the text is in the Latin, in the other in the Dutch language.

"The Latin edition is comprised in thirty-one sheets and a half, divided, according to Heineken, into five quires, or gatherings. The first gathering is only of five leaves, and contains a sort of introduction to the work descriptive of its contents; the second, the third, and the fourth gatherings, have each of them fourteen leaves; and the fifth has sixteen leaves; making in all sixty-three leaves. This edition is, by most writers, considered the first; but its priority is by no means certain, as I shall hereafter shew.

"In the Dutch edition, the introduction only occupies four leaves; and consequently there are only sixty-two leaves in the whole.

"After the introduction, in both these editions, the remaining fifty-eight leaves are ornamented at top by wooden cuts of an oblong form, each of them divided in the middle by a slight Gothic figure into two compartments; so that each cut contains two designs. These designs, for the most part, represent stories of the Old or New Testament; but the subjects of some of them are taken from the passages of profane history, which the author of the work thought typical of the events recorded in sacred writ. Each subject has underneath it a short Latin inscription, engraved on the same block, independent of the text, which is printed in two columns, and occupies the remainder of the page. The cuts are taken off like those of the true block-books already described, by means of friction, with a brown tint in distemper." (p. 164.)

"In the ancient manuscripts of the *Speculum Salvationis*, where they are entire, the work is composed of a preface and forty-five chapters in prose Latin, with rhythmical terminations to the lines.

"The preface contains a short account of the contents of the chapters. In each chapter, one principal subject is proposed; but three others, which the author considered allusive to the principal subject, are afterwards introduced. The subjects, for the most part, are taken from the Bible, or from the traditional history of the church; but some of them are selected from profane history. The three last chapters have, each of them, eight subjects. Thus Heineker informs us, that, in the illuminated manuscripts of this work, he invariably found that every chapter was ornamented with two

paintings, each divided into two compartments, and containing two subjects; except the last three chapters, which had each of them four paintings, or eight subjects. The work therefore, when complete, should contain the designs of one hundred and ninety-two subjects; whereas the first printed editions of the *Speculum* have only fifty-eight cuts, or one hundred and sixteen designs." (p. 156.)

The fourth chapter introduces the subject of chalcography, or metal-plate engraving; and the author observes, that, although the ancients were accustomed to use stamps of metal for the purpose of impressing wax, clay, and other substances capable of indentation, yet that they appear to have been wholly unacquainted with the art of taking impressions from those convex surfaces with ink, or with any other tint, on paper or parchment. Mr. Ottley proceeds.

"Still greater obstacles opposed themselves to the invention of the art of taking impressions on paper from engraved plates of metal: for, as in these the strokes of the engraving are concave, and apparently out of the reach of pressure from any flat surface like paper, they could never have been thought calculated for such a purpose until accident discovered that they were so. Notwithstanding, therefore, that the art of engraving figures and other objects with the burin upon plates of metal, as matters of taste and ornament, continued to be practised without interruption, from the most remote periods of antiquity until the time when it was discovered that such engravings were capable of being printed on paper, it is perhaps less a subject for our surprise that so many ages elapsed before that discovery was made, than of our gratulation that it took place at all.

"That a species of engraving on metal, every way fitted for impression, was used by the Egyptians, the Greeks, the Etruscans, and the Romans, is, indeed, a fact which the monuments of antiquity, preserved in our museums, place beyond a doubt. The engraved figures, found on so many of the ancient pateras, might be printed, were it not for the projecting borders by which they are generally surrounded. Mr. Strutt, in his *Dictionary of the Engravers*, has given the copy of an engraved plate of very remote antiquity, which is preserved in the British Museum, and is supposed by him to have been originally part of a sheath of a sword, or dagger. Five figures—perhaps intended to describe the rape of Helen—are represented upon it in outline: they are executed with the graver; and as the surface of the plate is flat, it might, as Mr. Strutt observes, even now be printed by the ordinary method used in taking the impressions of copper-plates, were not the metal apparently too fragile to endure the force of the press."

In the 15th century, "a species of handicraft was much practised by the goldsmiths throughout Italy, but especially at Florence, termed 'working in niello.' This mode of workmanship, which fell into

neglect in the 16th century, was used in the decoration of plate destined for sacred purposes; as chalices, reliquaries, and paxes; also on the hilts of swords, the handles of knives and forks, and on clasps and other female ornaments. It was likewise frequently adopted in small cabinets, made of ebony, which, here and there, were ornamented with little statues of silver, and plates of the same metal, 'worked in niello,' with figures, with historical representations, or with arabesques." (p. 262.)

The author extracts from Vasari (who, he says, has sometimes not been improperly styled the Herodotus of modern art) the subsequent process in niello.

"The way of making works of this kind is, first, to design the intended subject with a point of steel upon the silver, which must be of an even and smooth surface, and then to engrave it with the burin—an instrument which is made of a square rod of iron, cut at the end, from one angle to the other angle opposite, obliquely; so that being very sharp, and cutting, as it were, on both sides, its point runs along with great ease, and the artist is enabled to engrave with it most delicately. With this instrument all things are done which are engraved upon plates of metal, whether with the intention of filling the work afterwards with niello, or of leaving it empty, according to the will of the artist.

"When, therefore, he has engraved and finished his work with the burin, he takes silver and lead, and mixing them together on the fire, makes of them a composition, which is of a black colour, very brittle, and, when melted, of a nature to run with great nicety into the work. This composition is then bruised very fine, and laid upon the engraved plate of silver, which it is necessary should be quite clean; the plate is then placed near a fire of green wood; when, by means of a pair of bellows, the flame is blown upon the niello, which being dissolved by the heat, runs about till it has filled all the engraved curve made by the burin. Afterwards, when the silver is cold, the superfluous part of the composition is scraped off, or worn away by degrees by a pumice-stone; and lastly, the work is rubbed by the hand, or with a piece of leather, until the true surface appears, and every thing is polished.

"In this mode of workmanship, Maso Finiguerra, of Florence, was a most admirable artist, as may be seen in certain paxes by his hand, worked in niello, in the church of St. Giovanni at Florence, which are justly deemed astonishing productions.

"From this kind of engraving was derived the art of chalcography, by means of which we now see so many prints by Italian and German artists throughout Italy; for as those who worked in silver, before they filled their engravings with niello, took impressions of them with earth, over which they poured liquid sulphur; so the printers discovered the way of taking off impressions from copper-plates with a press, as we see them do in these days." (p. 264.)

It will have been seen, from the title-page, that our author attributes the invention of chalcography to Maso (Tommaso) Finiguerra; and he says, that the impressions which he was accustomed to take from his engravings on silver were of two kinds: the one cast out of earthen moulds in sulphur, the other printed on paper from the plate itself, by the means of a roller.

In this division of the work we have a long discussion, in order to shew that the discovery of producing impressions on paper, was made by the artist we have just named; and it is supposed to have occurred not later than 1440. Of the proofs taken by Finiguerra on paper, we have two beautiful specimens from originals; the one in the possession of Mr. Ottley, and the other in the National Institute (as it was lately called) at Paris. The former is thus described:

“ It represents the Madonna seated on a magnificent throne, with the infant Saviour on her lap; on each side of her is an angel standing, with a lily in his hand, the emblem of virginity, awaiting her commands; behind are six other angels, three on each side of the throne, seated on benches, and playing on musical instruments; and above are four more of those celestial attendants, and six cherubim. On the plane beneath are six female saints, amongst whom S. Catharine is distinguished by her wheel, S. Clara by her monastic habit, S. Mary Magdalen by her long hair and the vase of ointment, S. Lucia by her eyes in the dish, and S. Agnes by her lamb; the whole forming, in a space of little more than four inches in height by three in width, a composition of no less than thirty figures. This little picture (for I may so term it) is semicircular at top, and is bounded by a rich frame studded with precious stones. On each side is a pilaster of the Corinthian order, supporting a frieze, or cornice, the upper of which was perhaps unfinished at the time the artist took this proof; and in the two spandles over the arch of the picture, is introduced the Annunciation of the Virgin. The lower part of the architectural decoration, where it is possible there may have been an inscription, is wanting.” (p. 305.)

The other is a discovery by Zani on his visit to Paris in Nov. 1797. The subject is the Coronation of the Virgin, called also the Assumption, and the figures are exquisitely beautiful. The grouping of each is of the same kind, and, as far as we can presume to judge on such a subject, both have the appearance of being executed with equal talent, and by the same artist.

It is in the fifth chapter observed, that, although Finiguerra appears to have first discovered the practicability of

taking the impressions of his works of niello some years before the middle of the fifteenth century, it was not until about 1460, that the real importance of his discovery was appreciated, or that plates of larger dimensions began to be executed for the express purpose of multiplying the impressions of engravings for publication. That the burin itself had been employed in executing engravings upon plate not intended to be finished afterwards with niello, is evident from the words of Vasari, where, after describing it, he says expressly, "with this instrument all things are done which are engraved upon plates of metal, whether to fill the work afterwards with niello, or to leave it empty, according to the will of the artist."

The author having discussed the progress of the art of taking impressions by engraved plates of metal from its invention by Finiguerra to the final establishment of chalcography; the works of the ancient engravers of the Florentine school are next described, and among them those of Baccio Baldini, Sandro Botticelli, and Antonio del Pollajuolo, with other early engravers, and notice is taken of some ancient prints of the same school by unknown artists. The same course is pursued in the next chapter with the Venetian engravers, and in the ninth we have the sequel of the professors of the Italian schools, Giulio and Domenico Campagnola, Jacomo Francia, and Marc Antonio Raimondi.

In the intervening chapter which is the eighth, from some love of derangement which we do not understand, we have intruded an account of the principal engravers of Germany and the low countries, from the earliest period to the time of Albert Durer and Lucas Van Leyden, which ought to have been assigned to another place in the work.

The important fact, as to the national origin or patria of Chalcography, is settled by the production before us; and if it had no other recommendation than bringing into notice the work ascribed to Maso Finiguerra, in the collection of the author, and introducing to the British public, the discovery of Zani of the specimen of the same artist, in the National Institute of France, it would be entitled to great credit. When Vasari asserted that the art was accidentally discovered by Finiguerra, the plausible answer of the Germans was, that no print had been produced by the Italian disputants that could, with certainty, be attributed to that artist; and they insisted, that the prints acknowledged to be German, the dates of which had been ascertained, and which were prior to those of any

Italian production, were conclusive evidence, as to the priority of the invention in their own favour.

But this is very far from being the only merit of Mr. Ottley. His work contains minute information as to the chief professors, and principal schools of art, and when added to the mass of diversified intelligence in a lexicographic shape, from the laborious work of Mr. Strutt, all the information is supplied on the rise, progress, and early execution of engraving, that the attentive student can require for the pursuit of his art, or the inquisitive amateur can wish for the gratification of his curiosity. The acquisition is the more valuable, because previous to these publications in addition to some foreign authorities, not of the easiest success, the sources of knowledge in this branch of enquiry were limited to the biography of about a thousand artists by M. Basan, to Evelyn's *Sculptura*, the *Sculpturæ Historico-Technica*, and to the account of a series of engravers published at Cambridge, with a few stray catalogues.

In Mr. Ottley, we have no vulgar divisions of the subject into the historical, the picturesque and the portrait; no trite disquisitions on the different modes of engravings, unconnected with the state of the art at the early period to which he refers, and no romantic or metaphysical speculations on beauty, mechanism, resemblance and identity, but all that is necessary to the subject is familiarly and agreeably disclosed, but the writer assumes, that every person who shall avail himself of his elucidations, is, at least, acquainted with the common principles and ordinary language of the art of design. Although a great portion of these volumes is argumentative and controversial, yet we see nothing of what the rigid students of the Aristotelian school call their dialectics or the talent of disputing, nothing of their rhetoric, or the talent of persuading, otherwise than as conviction is produced by a plain exposition of facts, and the faithful application of them to the question under examination. Mr. Ottley writes with a mind wholly engrossed with the subject, and if there are many instances of negligence in the style, there is a clearness and accuracy generated by the steady pursuit of his object, he is biassed by none of the partialities of the parties with whom, or against whom he enters the lists, and he is desirous only of the triumph of truth and justice.

As engravers have been represented in the light of mere copyists, and as their profession has been degraded by frequent misrepresentations, we will add a few words, for the

sake of exhibiting them in the situation to which they belong. We do not mean to rank these artists with either sculptors or painters, but with respect to the particular excellencies of a picture, it has been fitly admitted, that a print has, in common with it, precision of drawing, elegance of composition and grandeur of design, which involve the loftiest attainments of art. Peter Testa, who possessed all the qualities of a great painter but colouring, acquired that reputation by his etchings which his paintings would never have procured him.

The prints of Albert Durer, Rembrandt, and Salvator Rosa are exact counterparts of their paintings, and the former have sometimes been as highly appreciated as the latter.

Of all the imitative arts, engraving is the most applicable to general use, and from the facility with which prints are re-produced, they have acquired one kind of superiority over painting of a character almost miraculous.

"What tho' no marble breathes, no canvas glows,

"From every point a ray of genius flows!

"Be mine to bless the more mechanic skill;

"That stamps, renews, and multiplies at will;

"And cheaply circulates, thro' distant climes,

"The fairest relic of the purest times."

ROGERS.

Engraving has another advantage over painting of the highest consequence, and that is, durability. It is remarked, that while the pictures of Raffaele, like those of Apolles and Zeuxis have mouldered from their walls, the prints of Raimondi, his friend and contemporary, are in complete preservation, and afford a lively conception of the beauties of those paintings, which, but for the graver's art, would have been lost for ever. It is also justly said, that before the invention of printing in the fifteenth century, the accumulated wisdom of ages was confined to a few perishing manuscripts, too expensive to be generally obtained, and too valuable to be frequently transferred from the hands of the proprietor. What printing has been to science, engraving has been to art, and the works of the best masters, whether of painting or sculpture will be indebted to it, for that perpetuity, which the invention of printing, has secured to, the *Inferno* of Dante, and the *Cid* of Corneille.*

* While we are engaged in writing this review, the attention of the public is particularly directed to the curious subjects of the work by the sale of the valuable library of William Roscoe, Esq. at Liverpool, which contains specimens of the Block-Books referred to by Mr. Ottley, with a collection of rare prints, etchings and engravings, illustrating the progress of the art from the earliest time.

ART. II.—*De l'Etat présent de l'Europe, et de l'accord entre la Légimité et le Système Représentatif.* Par M. CHARLES THEREMIN.—*Liberi sensi in simplici parole.* Paris, chez Plancher, Editeur; et Delaunay, Palais-Royal, 1816. 8vo. Pp. 214.

THE French have always shewn themselves the best theoretical, and the worst practical statesmen; the history of their writers affords a long list of most able and eminent men, who have enlarged upon the general principles of government, in a subdued spirit of liberty, and a pure spirit of wisdom; while the history of their country, on the other hand, supplies still more numerous examples of the abandonment, or rather of the disregard, of the plainest maxims of justice and prudence. It cannot, certainly, be said, that this mal-administration of public affairs has been the consequence of the admirable rules laid down, though it may, perhaps, be truly asserted, that these admirable rules have resulted from the mal-administration: that they have not hitherto been carried into effect, is to be attributed to several causes; but the very circumstance of the absence of enlightened principles, in the executive departments, and the inconveniences and suffering produced by that absence, naturally led the minds of reflecting men to the consideration of the best means by which they might be avoided, or remedied, in a different state of things. It has been a common remark, that the best writers upon the British constitution, have not been found among those who were in the tranquil enjoyment of its shelter and blessings; but among those who, viewing the structure at a distance, were better able to contemplate it in the wholeness of its beauty, and to estimate the accordance of its parts, and the harmony of its proportions.

The theoretical excellence of which we have spoken, in a considerable degree, applies to the work of *M. Theremin*; the title of which, "The Agreement between Legitimacy and Representation," will be perfectly understood in this country, where the benefits of this union have happily long been experienced, but will not be quite as comprehensible in France; where, for a protracted series of years, legitimacy and despotism were nearly synonymous. The King of France has now no easy task to perform in practically establishing, for the first time, the admitted distinction.

In the preface to the work before us, the author is extremely anxious to impress upon his readers, that though a

native of France, he writes as a citizen of the world : that he has thrown off the *amour-propre*, (an individual term, which the French nation, exclusively, has applied nationally), which his countrymen almost proverbially feel ;—that he writes “ dans un esprit Européen,” as a friend to the rational liberty of the people, and an equal friend to the rights of sovereigns. If *M. Theremin* really believes that, in the course of his work, he has proceeded upon this enlarged plan, he labours under one of those self-deceptions to which the *amour propre* was likely to lead him ; for, as before the French Revolution, legitimacy and despotism were synonymous, so now, after the expulsion of *Buonaparte*, we apprehend that royalty and impartiality are to be understood in France in the same signification. Even if the author could persuade himself that he has been impartial, he must know that, in the present state of his country, with the restrictions and visitations the press is liable to, it would be next to impossible that any work should be printed which did not tend to promote the cause of the legitimacy of the sovereign, as contra-distinguished from the cause of the representation of the subject. Upon this point we well recollect the language of Mr. Whitbread, only a few days before his melancholy end :—“ That these were dangerous times for the liberties of nations ;—that by the military power of legitimate sovereigns, the will of a whole people had been stifled and overcome, and that the only chance for continental freedom was the establishment of a free press.” We register these as the dying words of a man who, though sometimes hurried too far by a generous impetuosity, was, indeed, the true friend of royalty, by being the true friend of liberty ; and, until his prayers upon this subject are accomplished in France, we shall constantly see published there books, like the present, written by a man of talents, and of a comprehensive mind, but intended, under the appearance of impartiality, to accomplish only the purposes of a particular set of individuals. The Emperor *Alexander Severus* is reported to have wisely said, that he more dreaded one able writer, than an army of soldiers ; for, independently of the immediate influence of the pen, it inflicted an incurable wound, even in the memory of kings. The same apprehension is felt by Louis XVIII., but he takes a far different method to avoid the censure, and to prevent the advice of his subjects. How admirably does one of our great unknown poets speak upon the importance

of this wise and free counsel to a sovereign who wishes to remain securely on his throne.

“ ————— I have found that counsels
Held to the line of justice, still produce
The surest states and greatest, being sure;—
Without which fit assurance in the greatest,
As you may see a mighty promontory
More digg'd and under-eaten than may warrant
A safe supportance to his shaggy brows,
All passengers avoid him, shun all ground
That lies within his shadow, and bears still
A flying eye upon him.—So great men
Corrupted in their grounds, and building out
Too swelling fronts for their foundations,
When most they should be propt, are most forsaken;
And men will rather thrust into the stormes
Of better grounded states, than take a shelter
Beneath their ruinous and fearful weight:
Yet they so oversee their faulty bases,
That they remain securer in conceit.”

Chapman's Byron's Conspiracy, A. 4.

It is only those who are placed lower in the state than the king, that can give him warning of the decay of the foundation of his throne, and that warning is only effectually to be communicated by the liberty of unlicensed printing;—“for this is not liberty which we can hope, that no grievance ever should arise in the common-wealth;—that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty attained, that wise men look for;” says Milton, in his well-known treatise, the object of which is to shew, that these benefits can result only from a free press.

Perhaps we have said more than necessary upon this point, but it was called for by the vain boast of perfect impartiality made by *M. Theremin*. We will now proceed to give some extracts from his work. The “Introduction” is occupied by various general remarks upon the nature of the public mind; the tendency of which remarks is to shew, that though its impulses may sometimes produce beneficial consequences, as in the case of the French Revolution, yet that they are generally to be repressed as injurious. Next, he traces the progress of civilization from the Treaty of Westphalia:—first, the religious controversies that followed;—next, the improvement in arts and sciences;—and, thirdly, the advancement of literature. With considerable ingenuity he

endeavours to prove, that though the people of France were imposed upon in the Revolution, and had since been conquered by their enemies, their national pride ought not in any degree to suffer, since, even in their misfortunes, they had dictated the fate of Europe, and had opened the eyes of the nations of the continent to the value of the representative system. After remarking, that the question had been between a pure and a mixt, or between an absolute and a constitutional monarchy, he adds,

“ Cette question a été décidée presque pour tous les peuples, par la révolution Française ramenée à son premier terme, et la monarchie représentative est aujourd’hui le vœu unanime des peuples sourdement ou hautement prononcé. La France a donné le premier mouvement, en s’y réfugiant comme dans un port assuré; ou plutôt les souverains qui furent ses vainqueurs, l’ont conduite dans ce port; et, d’un autre côté, l’Angleterre se présente comme un exemple durable, et de la stabilité du gouvernement sous cette forme, et de la supériorité, et du bonheur du peuple qui l’a adoptée; de sorte que la monarchie absolue ne paraît plus tolérable que sous condition qu’elle n’aura qu’une durée passagère. Partout les peuples demandent des constitutions, ou les souverains, qui se trouvent à la hauteur du siècle dans les principes duquel ils ont été élevés, les offrent d’eux-mêmes.” (p. 21.)

Soon afterwards he observes, “ que l’ère des gouvernemens représentatifs est venue; elle a été fondée en France sous les auspices de souverains, qui la plupart n’avaient pas introduit ce gouvernement chez eux.” This is a singular contradiction, which the people of France cannot but observe, that while all the monarchs of Europe, sword in hand, have been compelling her, as M. Theremin admits, to accept this form of government, compounded of legitimacy and representation, not one of them has taken a single step to communicate its advantages, great as they contend them to be, to their own subjects. In the next chapter, the author considers what species of liberty is best adapted to the modern state of Europe; and he here examines, with some minuteness, the representative system as established in England, committing, however, a few errors as to the practical part of the subject; viz. the mode in which debates are conducted in parliament; and borrowing the theory mainly from Montesquieu and Hume. In this, and the succeeding discussion on party and faction, M. Theremin evinces great knowledge of the facts, and of the philosophy of the history of Great Britain. His remarks upon the legitimacy of kings are worth extracting.

“ La question de la légitimité est une question nouvelle, et l'on aurait pu, à la rigueur, se dispenser de l'élever et de la généraliser, car personne ne contestait la légitimité. Il eût donc, peut-être, mieux valu de la laisser dans cette obscurité qui la rendait sacrée, comme les choses auxquelles on ne touche point.

“ Le principe de la légitimité a été, à la vérité, attaqué une fois, mais par le fait seulement. Or, ce fait était une anomalie particulière à une seule nation, qui ne tirait à aucune conséquence pour les autres. Mais ce principe n'a jamais été attaqué par la discussion; on n'a point tenté d'établir un principe contraire. Et quel serait le principe contraire à légitimité? Ce serait celui que le plus digne d'entre la nation a droit d'hériter du trône, à l'exclusion de la famille régnante. La démence n'a jamais été jusque-là. On a parlé de république, ce qui était une chose fort différente, et laissait intacts les droits de la légitimité, comme les droits de l'hérédité chez les autres. Jamais on n'a dit que l'établissement de la république d'Amérique, ou même celle de France, fussent une attaque contre la légitimité des souverains en général. Le système de la légitimité ne peut être attaqué que par un système d'usurpation.

“ Il faut remonter bien haut dans l'histoire moderne, pour trouver des usurpateurs qui aient réussi à fonder une dynastie que le tems ait légitimée; c'était dans des âges de barbarie où le peuple n'avait aucune opinion, et où tout était permis. Cromwel n'a probablement pas prétendu former une dynastie; et si Bonaparte en a presque réalisé le projet, c'est à la singulière audace de ce personnage qu'il faut l'attribuer; audace qui était soutenue par des circonstances uniques. Mais son élévation n'a jamais été qu'une exception aux yeux de tous ceux qui l'ont reconnu et à ses propres yeux; c'était en cela qu'il mettait sa plus grande gloire. Enflé de son premier succès, il voulut établir ses frères et ses maréchaux sur les trônes de l'Europe. Ceci était une véritable attaque contre la légitimité par la conquête, et c'est là ce qui a motivé, à Vienne, les discussions élevées par un homme d'état, qui a fondé la doctrine de la légitimité. Les peuples, à la vérité, ne secondèrent pas, avec une grande persuasion, les entreprises de Bonaparte, et virent de mauvais œil ces nouveautés étranges. Les peuples de l'Europe sont imbus, de longue main, des principes de la légitimité comme de ceux de l'hérédité. Ils ont vu chanceler sans cesse, et tomber, sous leurs yeux, une trône électif, et ils ont contracté une haute idée de l'hérédité, au moyen de laquelle, la souveraineté, comme le dit un auteur moderne, se perpétuant par les mêmes moyens que l'espèce humaine, continue d'un cours insensible, sans qu'il faille, à chaque génération, remonter un aussi grand ressort. Et surtout ils n'ont jamais pu voir, dans un général couvert de gloire, dans le premier des citoyens, un successeur immédiat au trône, même quand ce trône était mal rempli. Il leur répugne de voir ceindre la couronne à un homme né sujet, et à tout individu qui ne serait pas l'héritier présomptif. Telles sont leurs pensées habituelles. Quand ils ont reçu des étrangers pour souverains, ils se sont soumis à la force, mais ils ont unanimement regardé ces règnes comme temporaires.” (p. 62.)

We can by no means concur with this author in the opinion we have already quoted, that the era of representative governments has arrived; nor do we think that the events that have recently taken place on the Continent are likely at all to promote that object. It is true, that we, and the rest of the nations of Europe, have seen France suffering under the inflictions of military despotism; we and they have felt our share of the inconvenience; but, in order to destroy it, has not each country, opposed to it, been under the necessity, more or less, of erecting itself into a military power? The French were to be met and conquered only by their own weapons; and although Great Britain, less than Prussia, Germany, or Russia, may have been compelled to convert herself into a military power, (which, more or less, is always a military despotism,) yet she has, to a certain degree, changed the nature of her government; and, upon the whole, there is much more reason to fear that the era of military dominion has approached, and has been brought about by the French Revolution, than that Europe has by late events made any material progress towards a general representative system. For ourselves, we confess, we should fear little upon this point, were it not for external circumstances; and as it is, we are not very apprehensive for the great result. The natural odium of the people of England for military establishments, did it depend upon themselves only, would soon reduce our form of government into its original wholesome form; but if the states of Europe keep up large armies, how is it possible, even with all our insular advantages, to avoid the maintenance, at least, of such a proportion as is calculated to meet the exigencies of the times? *M. Theremin* seems to congratulate his countrymen upon a speedy diminution of the liberties of Englishmen on this account.

“ La nation Anglaise, qui commence à se plaire à des spectacles militaires de cette espèce, indique qu'elle est à la veille de subir un changement dans son caractère, et par conséquent dans sa constitution. Ce que les victoires de Marlborough n'ont pu faire, celles de Wellington le feront peut-être; car déjà les lauriers cueillis sur le Continent fleurissent en Angleterre, à l'égal ou au détriment de ceux cueillis sur l'Océan qui est son domaine véritable. Après des victoires d'une si haute importance, et telles que l'Angleterre n'en a jamais remporté de pareilles, puisque, avec tous ses autres avantages, elles lui assurent encore un des premiers rangs entre les puissances militaires de l'Europe, il est à craindre qu'elle ne se laisse égarer par l'ambition et la domination continentales, et que sa politique ne devienne militaire. La liberté alors sera perdue; car on n'estime

plus au dedans ce qu'on détruit au dehors, et toutes les nations conquérantes ont fini par être conquises par les mêmes armées qui avaient servi à leurs conquêtes." (p. 115.)

The chapter devoted to a consideration of the state of France, is occupied in assigning reasons why the people are averse to any interference in politics, according to the assertion of Machiavel—*Gli Francesi non intendano niente dello Stato*; which is true of them as a nation, but very untrue if applied individually, as we have stated in the commencement of this article. The author's observations on the *Republique politique Européenne*, and on la *Monarchie universelle*, are very able; but to extract any considerable portion of them would exceed our limits, and we can find no distinct passage that will be properly understood without its relation to, and connection with others, unless it be the following on the universal monarchy, to which it is asserted England aspires.

"Ce phénomène que nous avons vu deux fois dans l'histoire, nous le voyons aujourd'hui se réaliser sous nos yeux. L'Angleterre tend à la monarchie universelle par son commerce, comme Rome conquérante y tendait par ses institutions, et Rome catholique par la religion, ou plutôt elle l'a déjà obtenue.

"Ce ne sont point des armées, ce sont des idées qui établissent la monarchie universelle. Quand ces idées sont liées aux intérêts des hommes, et qu'elles sont dirigées avec une grande habileté et une grande persévérance, elles deviennent une puissance universelle.

"L'Angleterre n'établit aujourd'hui sa monarchie universelle, que parce qu'elle est maîtresse dans la science actuellement la plus nécessaire aux peuples, la science du commerce et de l'industrie. C'est comme instituteur qu'elle règne sur des ignorans qui ont tout à apprendre d'elle, et à qui elle a tout à enseigner. Il est naturel qu'elle s'enrichisse et s'agrandisse d'un moyen qu'elle doit tout à elle seule.

"Ce n'est point par des guerres, comme l'a voulu la France; ce n'est point par des traités, comme l'a voulu Catherine, qu'on renverse cette monarchie universelle, fondée sur des lumières supérieures: c'est en apprenant la science du commerce et de l'industrie. Jusque-là l'Angleterre régnera, parce qu'on a besoin d'elle, et par sa force intellectuelle. Il ne faut vouloir que des choses faisables et ne point risquer l'attaque par des moyens qui ne sont point les véritables. Il faut apprendre de l'Angleterre à la vaincre, comme on a appris de Napoléon à le battre. Dans le second cas, la victoire est certaine, comme elle l'a été dans le premier. Tel est l'avantage des inventeurs, qu'on ne peut les vaincre que par leurs propres armes, et que ce n'est qu'en les imitant qu'on peut les surpasser. Tout autre moyen est pernicieux à celui qui entreprend l'attaque, et l'attaqué se rit de ses efforts impuissans, et de ses coups portés au hasard." (p. 149.)

We shall conclude our extracts from the work before us with the following remarks on what is emphatically called *la traite des Blancs*, as opposed to the trade in Negroes. As an expedition has already sailed from this country to accomplish the wishes of M. Theremin, he will not longer have to complain of the inactivity and backwardness of England in remedying so great an evil.

“ Comme nous spéculions naguère dans nos comptoirs et dans nos ports sur la traite des Nègres, qui était un de nos principaux intérêts commerciaux, les Maures continuent de spéculer entre eux, sur leurs rades et dans leurs bazars, sur la traite des Blancs, qui est leur principal ou leur unique objet de commerce. Leurs reis ou leurs patrons de vaisseau trafiquent avec les marchands d'esclaves de la liberté, de la vie et des corps de nos parens, de nos femmes, de nos fils, et de nos filles. L'un de ces barbares s'engage à fournir tel nombre d'hommes, ouvriers ou laboureurs, à tant par tête ; l'autre pactise pour cent filles nubiles ; un troisième va à la déprédation d'aventure, et saisit tout ce qu'il rencontre, hommes et bestiaux. Sur les côtes méridionales de l'Espagne, sur toutes celles de l'Italie, de la Sicile et de la Sardaigne, les habitans sont surpris à l'improviste par une *Algazarra*, souvent au milieu d'une promenade ou d'une partie de plaisir ; ceux que le peuvent fuient, les autres sont saisis, garrottés et conduits sur les côtes d'Afrique, pour être vendus. Là ils souffrent tous les maux que peuvent inventer l'avarice et la cruauté la plus raffinée. Ce n'est pas seulement le fruit de leur travail que l'on demande, c'est l'espoir d'une riche rançon, qui les fait maltraiter encore davantage, afin qu'elle vienne plus vite ; journellement on les punit de ce qu'ils ne sont pas rachetables, jusqu'à ce qu'ils meurent sous les coups.

“ C'est ainsi, à peu près, que les Tartares de la Bessarabie partent de chez eux, montés sur leurs chevaux, sans autres armes qu'une lance et un paquet de cordes : ils tombent à l'improviste dans un village grec, un jour de fête, telle qu'une noce, lient et emmènent tout ce qu'ils trouvent. Ils vendent alors les prisonniers aux Mécréans, et les petits-fils des Crétiens deviennent des Turcs et des Maures, qui reviennent égorger leurs parens.

“ Et nous qui avons aboli la traite des Nègres, nous laissons continuer celle de nos compatriotes, et pas une puissance ne s'arme pour la généreuse, mais facile entreprise proposée par Sidney Smith ? et l'Angleterre, maîtresse de la Méditerranée et de l'Adriatique, par la possession de Gibraltar, de Malte et des Isles Ioniennes, favorise plutôt qu'elle ne tolère cet ignominieux brigandage, ainsi que toutes les puissances qui concluent des traités avec les Barbaresques ? et les membres du Parlement Britannique, qui ont des compatriotes, peut-être des amis ou des parens, dans les bagnes d'Alger, ne se sont pas encore expliqués, et n'ont pas trouvé un nouveau Wilberforce ? Certes, l'humanité et les principes de l'éternelle justice sont quelque

chose, depuis cet accord unanime qui a soustrait à la cupidité Européenne les générations Africaines, et surtout depuis le religieux accord conclu entre la Russie, l'Autriche et la Prusse. Mais comment se fait-il que, pendant que nous délivrons de l'esclavage des Africains, nous laissons réduire en esclavage des peuples civilisés, nos compatriotes, par d'autres Africains ? Nous renouons à notre propre cupidité, et nous laissons une libre cours à la cupidité des Barbaresques ; est-ce parce que nous en sommes les victimes ?" (p. 175.)

The great object of M. Theremin is, as we stated in the outset, to recommend to the people of France an acquiescence in the principle of the legitimacy of sovereigns, on condition of receiving on their part a grant of the right of representation. We think that the principal error he commits is, in supposing that the people of France, after their revolution, their military despotism, and their subjugation, are in a condition to receive a constitution in all respects similar to that of Great Britain. We apprehend that nothing can be more true than this position, that the more a nation is reduced in the scale of freedom, and the more it has been debased by tyranny, the more it may be in need of relief, but the less it is capable of receiving it to the full extent. For this reason, we believe that, at present, it would neither be conducive to the happiness of the natives of France, nor to the security of Europe, if liberty, precisely in the proportion it was enjoyed in this country in our best times, were given : they are, in truth, not prepared for it ; and even if some injustice be shewn in deciding the limit, we think that the evil will be less than would result from the disregard of all limitation.

ART. III.—*Mador of the Moor ; a Poem.* By JAMES HOGG, *Author of the Queen's Wake, &c.* Edinburgh, for W. Blackwood ; London, for John Murray, 1816. Pp. 140.

THE last aim of a true poet should be contemporaneous popularity ; for, looking back to the history of his art, he will find, that by far the greater number of those who are now justly considered its chiefest ornaments, were either little esteemed by those among whom they moved, or were esteemed for qualities and excellencies which they did not in reality possess, and which posterity has denied them. He that devotes his time and talents in poetry to gain the admiration merely of the uninstructed and unthinking, may probably succeed, for the task is not very difficult ; but if he do not

outlive his own reputation, if he do not himself see the period when his works are neglected and his name forgotten, those works and that name will never extend far beyond the period assigned for his natural being.

“ ——— such wretched eminent things
Leave no more fame behind them, than should one
Fall in a frost, and leave his print in snow ;
As soon as the sun shines, it ever melts
Both form and matter.” *Webster's Dss. of Mulfy, 1623.*

This, indeed, is the true cause why poets, properly so called, are by the proverb consigned to poverty, because they disdain the riches which others devote their studies to acquire: it is only by a glorious and disinterested attachment to the Muse, by a rejection of all rewards but such as she bestows, that the highest excellence is attained. The poet wisely looks upon his stay here but as the least and lowest part of his existence—merely as the opportunity afforded him of sowing in base earth the seed of his aspiring fame, and lasting immortality: he regards this life but as the beginning of his life, and values it only as it enables him to fix his steady trust upon futurity. He who is desirous of meriting the admiration of posterity, should address himself to that posterity; and taking into his comprehensive eye the gradual but certain improvement of mankind in arts, sciences, and literature, he should direct his efforts to render his productions worthy of the understandings of those who shall read them in after times.

We do not intend to enlarge upon this topic; were we ever so capable, we could urge little that is new upon it. We were led to it by reading the new poem by Mr. Hogg, the Ettricke Shepherd, which is obviously an imitation of the style of Mr. Walter Scott, whose numerous and interesting productions have attracted so much notice, and upon which the critical powers of reviewers on both sides have been so often employed. We shall not enter into any fresh discussion of their merits, which we allow to be many and striking; we only wish to remark, in reference to the imitation of them before us, that we do not think they deserve to hold the first rank among works of imagination, and their great popularity, upon the principles adverted to in the preceding paragraph, seems to us to warrant that opinion. The great difference between poems of the highest and of a secondary excellence is, that the first address themselves to the understandings, and the last to the senses of their

readers; or if the senses are called in aid by the first, it is only as a mode or mean by which the intellectual powers are approached and influenced. If they speak of the green sea, the bright air, the forest, or the fields, as they often necessarily do, their purpose is not merely the description of various external perfections; but they deal alike with the invigorating spirit of life within, and with the forming spirit of beauty without, and with the vivid impressions and warm impulses conveyed to the heart and understanding. Thinking then as we do, that Mr. Walter Scott's productions have for object chiefly, if not solely, the gratification of the eye and the ear, however great we may allow his descriptive powers to be, we cannot, as some have done, place them in the first rank of poetry. Of course Mr. Hogg, as one who has followed in the same track, cannot expect from us a higher station than his precursor.

At the same time it is but justice to allow, that the author of *Mador of the Moor*, from the education he has received, or rather from the neglect of his education, and from the rude employments of his life (at least until he started as a poet), has not had those advantages which Mr. Scott has always enjoyed, and which, but for the frame and nature of his mind, might have contributed to make him a poet of a different and nobler description: in the class he has chosen, learning unfortunately is but wasted; and several imitators besides Mr. Hogg, doubtless much Mr. Scott's inferiors in every other respect, are not very far behind him in poetical excellence. Does not this fact of itself sufficiently shew, that productions of this species do not merit a rank superior to that which we have assigned them?

An "Advertisement" prefixed to the poem informs us, that "it is partly founded on an incident recorded in the Scottish annals of the fourteenth century." We are not sufficiently acquainted with the chronicles of the north to be enabled to state in whose reign it occurred; and as from the beginning to the end Mr. Hogg gives no name to the King who is the hero of the story, we have no clue to guide us in a search, were we disposed to make one: the author, however, does speak of him as the Stuart, and he probably means Robert II. or John Robert, the latter of whom finished his reign in 1405, when James I. who for eighteen years was prisoner to Henry IV. and V. of England, came to the throne. It is the opinion of some of the Scottish historians, that James was the first of the family of Stuart; but on many accounts it is obvious, that he could not have

been an actor in the incident which this production details; and we did not know that Robert or John Robert were of such characters as to render it probable when related of them. But this is a point of little importance; and if Mr. Hogg had invented the whole fable, we should not have been disposed to complain of him.

The "Introduction" to *Mador of the Moor* contains an address to Scotland, in which the author had no doubt in his recollection the lines by Mr. Scott in the commencement (if we recollect rightly) of the second Canto of the *Lay of the last Minstrel*. "Oh Caledonia! stern and wild," &c. Mr. Hogg then proceeds to state generally the nature of the story he is about to unfold.

"I cannot sing of Longcarty and Hay,
Nor long on deeds of death and danger dwell;
Of old Dunsinnan towers, or Birnam gray,
Where Canmore battled and the villain fell.

But list! I will an ancient story tell,
A tale of meikle woe and mystery,
Of sore mishaps that an Old Sire befel,
Wise Dame, and Minstrel of full high degree,
And visions of dismay, unfitting man to see.

And thou shalt hear of Maid, whose melting eye
Spoke to the heart what tongue could never say—
A maid right gentle, frolicsome, and sly,
And blyth as lambkin on a morn of May;
Whose auburn locks, when waving to the day,
And lightsome form of sweet simplicity,
Stole many a fond unweeting heart away,
And held those hearts in pleasing slavery.
Woe that such flower should e'er by lover blighted be!

"But ween not thou that Nature's simple Bard
Can e'er unblemish'd character define;
True to his faithful monitor's award,
He paints her glories only as they shine.
Of men all pure, and maidens all divine,
Expect not thou his wild-wood lay to be;
But those whose virtues and defects combine,
Such as in erring man we daily see—
The child of failings born, and scathed humanity."

The fable of the poem may be related in a very few words. *Ila Moore*, is the simple and beautiful daughter of *Kincraig*, an honest rude Highland vassal; she is about to be married to *Albert*, the Laird under whom her father is

tenant. Shortly before the celebration of the nuptials, however, a merry minstrel, calling himself Mador of the Moor, takes up his abode for a few days with Kincairny, and by his jollity and comely person, without much artifice, contrives to beguile the heart of Ila, whom he forsakes after she has reposed in him the last confidence of ardent love. Her father is driven from his farm by Albert, and takes shelter in a lonely miserable cottage, where his daughter is delivered of a boy. Ila, in despair at the disgrace and misery her imprudence has brought upon herself and her family, flies in search of the faithless Mador (who had promised to return and make her his wife) to the court of the King at Strevline. On her way she is aided by a palmer, whom she overtakes, and after her arrival, by the Abbot of Dumfirmline, who represents her story to the King, who, on the sudden (not hearing the names, and not remembering the precise circumstances), swears that the minstrel, wherever he be found, shall make the maid instant reparation. The Abbot then exhibits a silver ring which Mador had left with Ila as a token, and conviction flashes upon the King that he is the man. The truth is, that King James, having been out on a hunting expedition, had by accident seen Ila, and had become enamoured; for the purpose of accomplishing his desires, he took upon himself the disguise of a minstrel, and leaving his courtiers, assumed the name of Mador of the Moor. In the end, Ila is married to the King with all due solemnity, her child is of course legitimated and christened, and she becomes Queen of Scotland.

This story will call to the minds of such of our readers as are at all acquainted with old English poetry, several ancient ballads and other pieces founded upon very similar incidents, which seem to have been pretty familiar with our kings and nobles in uncivilized times. The short relation we have given, will serve as an outline to enable those who have not seen the poem before us, to fix upon the proper place for the quotations we shall make.

"Mador of the Moor" is divided into five parts—1. The Hunting; 2. The Minstrel; 3. The Cottage; 4. The Palmer; 5. The Christening. We were at first disposed to censure Mr. Hogg for the arrangement of his poem, and for introducing us, in the first instance, to King James pursuing the chase, because we were not aware of the connection of this part of the tale with the conclusion, and the way in which the whole story is conducted is very ingenious and

judicious ; for throughout, the reader is kept in interesting suspense as to the catastrophe ; and when he at length arrives at it, he blames his own dulness that he could not earlier discover the mystery that hung round the person of Mador. The hunting expeditions in that age continued for many days amid the wilds and mountains, and it consisted of a cavalcade provided with all the necessaries of life, which could not be procured in the uninhabited country ; the royal tent was pitched every night, surrounded by those of the nobility and attendants, with the appearance of a small encampment. For several days the chase had been continued, when on a sudden the King disappeared ; his secret departure and return are thus mentioned :

“ The morning rose, but scarce they could discern
When Night gave in her sceptre to the day,
The clouds of heaven were moor'd so dark and dorn,
And wrapt the forest in a shroud of gray.
Man, horse, and hound, in listless languor lay,
For the wet rack traversed the mountain's brow ;
But, long, ere night, the Monarch stole away ;
His courtiers search'd, and raised the loud halloo,
But well they knew their man, and made not much ado.

“ Another day came on, another still,
And aye the clouds their drizzly treasures shed ;
The pitchy mist hung moveless on the hill,
And hooded every pine-tree's reverend head :
The heavens seem'd sleeping on their mountain bed
The stragling roes mistimed their noontide den,
And stray'd the forest, belling for the dead,
Started at every rustle—paused, and then
Sniff'd, whistling in the wind, and bounded to the glen.

“ The King was lost, and much conjecture past.
At length the morning rose in lightsome blue,
Far to the west her pinken veil she cast ;
Up rose the frightened sun, and softly threw
A golden tint along the moorland dew :
The mist had sought the winding vales, and lay
A slumbering ocean of the softest hue,
Where mimic rainbows bent in every bay,
And thousand islets smiled amid the watery way.

“ The steeps of proud Ben-Glow the nobles scaled,
For there they heard their Monarch's bugle yell ;
First on the height, the beauteous morn he hail'd,
And rested, wondering, on the heather bell.
The amber blaze that tipt the moor and fell,

The fleecy clouds that roll'd afar below,
 The hounds' impatient whine, the bugle's swell,
 Raised in his breast a more than wonted glow.
 The nobles found him pleased, nor farther strove to know."

This division is extended to rather too great a length; independently of a long detail of the hunting, including some of the not very poetical names of the dogs and descriptions of the country, which possess considerable picturesqueness, a long harper's song is inserted, which must be totally unintelligible to all who are not masters of the rudest dialects of Scotland; besides this, is given a dispute among the knights upon "gospel faith and superstition's spell;" after which, the hunt is terminated by the entrance of a mysterious stranger, who beckons the King away, for what purpose is never disclosed. The second Canto opens with a description of old Kincraig, "a man of right ungainly courtesy," and "honest as a Highlander may be;" and of his wife, "full of blithe jolliment and boisterous glee;" after which we are introduced to their daughter, the heroine.

"But O the lovely May,* their only child,
 Was sweeter than the flower that scents the gale!
 Her lightsome form, and look so soothing mild,
 The loftiest minstrel song would much avail;
 And she was cheerful, forwardsome and hale;
 And she could work the rich embroidery,
 Or with her maidens bear the milking pail;
 Yet, dight at beltane reel, you could espy
 No lady in the land who with this May could vie.

"And many a younker sigh'd her love to gain;
 Her steps were haunted at the bught and penn;
 But all their prayers and vows of love were vain,
 Her choice was fix'd on Albert of the Glen:
 No youth was he, nor winsomest of men,
 For he was proud, and full of envy's gall;
 But what was lovelier to the damsel's ken,
 He had wide lands, and servants at his call;
 Her sire was liegeman bound, and held of him his all.

"The beauteous May, to parents' will resign'd,
 Opposed not that which boded nothing ill;
 It gave an ease and freedom to her mind,
 And wish, the anxious interval to kill;
 She listed wooer's tale with right goodwill;

* A May, in old Scottish ballads and romances, denotes a young lady, or maiden somewhat above the lower class.

And she would jest, and smile, and heave the sigh ;
Would torture whining youth with wicked skill,
Turn on her heel, then off like lightning fly,
Leaving the hapless wight resolved forthwith to die."

The day is wet, and Mador (the King in disguise) arrives, and without much ceremony takes shelter, and begins immediately to tune and scrape his violin, which is certainly not a very picturesque instrument, though Raphael may have placed it in the hands of Apollo presiding on Parnassus. The following stanzas, in which the King is represented as delighting the old dame and her daughter, while Kincairgy sits surly by, is liable to the same objection : it may be a true and humorous picture of a Scotch wandering fiddler, but it does not become the dignity of a king.

"The minstrel strain'd and twisted sore his face,
Beat with his heel, and twinkled with his eye ;
But still, at every effort and grimace,
Louder and quicker rush'd the melody ;
The dancers round the floor in mazes fly,
With cheering whoop, and wheel, and caper wild
The jolly dame did well her mettle ply !
Even old Kincairgy, of his spleen beguiled,
Turn'd his dark brow aside, soften'd his looks and smiled.

"When supper on the ashen board was set,
The Minstrel, all unmask'd, jocosely came,
Brought his old chair, and, without pause or let,
Placed it betwixt the maid and forthright dame.
They smiled, and asked his lineage and his name—
'Twas Mador of the Moor, a name renown'd !
A kindred name of theirs, well known to fame,—
A high-born name ! but old Kincairgy frown'd,
Such impudence in man, he ween'd, had not been found."

The jolly Mador insinuates himself into the good graces of the canty dame, and by degrees creeps into the innocent warm heart of Ila. Having remained at Kincairgy's a day or two, making the falling rain an excuse, a fine day arrives, and he departs, Ila accompanying him to row him across the ferry. The whole day was consumed on this short journey, and what passed, the poet thus ambiguously relates :—

"O read not, lovers !—sure you may not think
That Ila Moore by minstrel airs was won !—
'Twas nature's cordial glow, the kindred link
That all unweeting chains two hearts in one !—

Then why should mankind ween the maid undone,
 Though with her youth she seek the woodland deep,
 Rest in a bower to view the parting sun,
 Lean on his breast, at tale of woe to weep,
 Or sweetly, on his arm, recline in mimic sleep ?

“ O I have seen, and fondly blest the sight,
 The peerless charms of maiden’s guileful freak ?
 Through the dark eye-lash peep the orb so bright;
 The wily features so demurely meek ;
 The smile of love half dimpling on the cheek ;
 The quaking breast, that heaves the sigh withal !
 The parting lips which more than language speak !—
 Of fond delights, which memory can recall,
 Of beauty’s feigned sleep far, far outdoes them all !

“ O’er such a sleep the enamour’d Minstrel hung,
 Stole one soft kiss, but still she sounder fell !
 The half-form’d sentence died upon her tongue ;
 ’Twas through her sleep she spoke !—Pray was it well,
 Molesting helpless maiden in the dell,
 On sweet restoring slumber so intent ?
 Our Minstrel framed resolve I joy to tell ;
 ’Twas not to harm that beauteous innocent,
 For no delight, nor joy, that fancy might present.

“ When at the ferry, silent long they stood,
 And eyed the red-beam on the pool that lay,
 Or baseless shadow of the waving wood.—
 That lonely spot, upon the banks of Tay,
 Still bears the maiden’s name, and shall for aye.
 Warm was the parting sigh their bosoms drew !
 For sure the joys of that enchanting day,
 ’Twas worth an age of sorrow to renew !
 Then, glancing oft behind, they sped along the dew.”

Shortly afterwards, perhaps not thinking that he had made the matter sufficiently clear, he mentions other endearments that had passed between the maid and the minstrel. The third Canto speaks of Kincairgy expelled by Albert, and of his settlement in his miserable cottage. The description of Ila forsaken by her lover, taunted by her mother, and scowled upon by her father, is very touching, and the following song to her new-born infant, is as pathetic as any part of the poem :—

“ Be still, my babe ! be still !—the die is cast !
 Beyond thy weal no joy remains for me !
 Thy mother’s spring was clouded and o’erpast
 Erewhile the blossom open’d on the tree !

But I will nurse thee kindly on my knee,
In spite of every taunt and jeering tongue ;
O thy sweet eye will melt my wrongs to see !
And thy kind little heart with grief be wrung !
Thy father's far away, thy mother all too young !

" If haggard poverty should overtake,
And threat our onward journey to forelay,
For thee I'll pull the berries of the brake,
Wake half the night, and toil the live-long day ;
And when proud manhood o'er thy brow shall play,
For me thy bow in forest shall be strung.
The memory of my errors shall decay,
And of the song of shame I oft have sung,
Of father far away, and mother all too young !

" But O ; when mellow'd lustre gilds thine eye,
And love's soft passion thrills thy youthful frame,
Let this memorial bear thy mind on high
Above the guilty and regretful flame,
The mildew of the soul, the mark of shame !
Think of the fruit before the bloom that sprung !
When in the twilight bower with beauteous dame,
Let this unbreathed lay hang on thy tongue—
Thy father's far away, thy mother all too young !"

Unable longer to sustain the intense agony arising from such complicated causes, she resolves to fly to the court of Scotland held at Strevline, or Stirling, with her unchristened child ; there she hopes to hear tidings of its father. On her road she meets with a Palmer, more properly who ought to have been called a pilgrim, originally being " Lord of Stormont's fertile bound," and not living by casual charity on his penitential journey : but Mr. Scott has himself confounded these two characters, and probably Mr. Hogg, who follows his example, was not aware of any distinction. Ila, consistently with the superstitious dread of the times, fears that this Palmer is an evil spirit in disguise, with design to deprive her of her offspring unhallowed by any religious ceremony. During a storm, they take shelter for the night in a ruined hovel, and the relation of the manner in which it is spent, the fears of Ila, who imagines she sees elvish faces peeping from every ragged crevice, and the silent orisons of the Palmer, who seems inwardly to repent some hidden crime, is one of the most striking and well-managed pictures in the poem : the group of the lovely and trembling damsel, the innocent and sleeping infant, and the venerable Palmer, round a small fire which had been raised

by the latter, would afford a good subject for a picturesque artist, who had as much grace as Mr. Westall, with more poetry, and less confined by the shackles of mannerism : the knights' ladies, palmers, and children of this artist, are all alike—all formed to the one pretty pattern in his eye, without the least variety by even a distant imitation of any thing in nature.

The Palmer, without sufficient inducement, tells to Ila the story of his woes, which bears much too strong a resemblance to the main subject, besides having the revolting addition that the lady with whom the Palmer had had an intrigue, murdered her illegitimate child ; this circumstance, besides, gives rise to vulgar associations, which do not contribute to its dignity. The Palmer having performed all he was intended to do, viz. to fill up a certain space with an incident, is dismissed by the author at the end of the 4th Canto ; and in the 5th, we find Ila arrived at Strevline, and aided by the Abbot of Dumfirmline, who thought " to admire the chief of all Heaven's works was good." He seems to recognize the silver ring Mador had left with Ila, and hastens to the court of the King, where, after praising the damsel's beauty, he declares that she has been wronged by a traitor near the throne.

" The King was wroth, and rose from off his throne,
Look'd round for flush of guilt, then raised his hand :
' By this !' said he, ' the knight that so hath done
Shall reparation make, or quit the land.
I hold not light the crime, and do command
A full relation.—He who can betray
Such beauty, with false vow, and promise bland.
As lieve will dupe his king in treacherous way.
The ruthless traitor's name, and hers, good Abbot, say.'

" ' Thou art my generous King !' the Abbot cried,
' And Heaven will bless thee for this just award !
This feeble arm of mine hath erst been tried,
And for the injured has a foeman dared ;
And should the knight your mandate disregard,—
'Tis old and nerveless now, and small its power,
But all his skill its vengeance shall not ward—
Beskrew his heart, but he shall rue the hour ;—
The knight is Mador hight, the dame fair Ila Moore.'

" As ever you saw the chambers of the west,
When summer suns had journey'd to the main,
Now sallow pale, now momentarily oppress'd
With crimson flush, the prelude of the ruin,

So look'd the King ; and stamp'd and scowl'd amain,
To stay the Abbot's speech, who deign'd to heed,
But did, with sharpest acridude, arraign
The low deceit, the doer and the deed,
And landed much the King for that he had decreed.

“ ‘I think I know the wight,’ the King replied ;
‘ He is abash'd, and will not own it now ;
But my adjudgment shall be ratified,—
A King hath vow'd, and must not break his vow.’
Then look'd he round, with smooth deceitful brow,
As he the mark of conscious guilt had seen ;
Then with majestic air and motion slow,
Walk'd with the Abbot forth into the green ;
But all unknown the strain of converse them between.”

In the mean time Ila is overtaken by her father, who is in search of his unhappy daughter, and both are conducted to the Priory by the Abbot, where the King, who had resumed his habit of the minstrel Mador, soon arrives, and by repentance reconciles himself to Ila, with too much facility to be quite natural, though very convenient to the relation. The whole is wound up in the two following stanzas :—

“ Their hands were join'd—a mother's heart was blest !
Her son was christen'd by his Sovereign's name ;
In gold and scarlet the young imp was dress'd,
A tiar on his head of curious frame.
But ne'er on earth was seen a minstrel's dame
Shine in such beauty, and such rich array ;
An hundred squires, and fifty maidens, came
Riding on palfreys, sporting all the way,
To guard this splendid dame home to her native Tay.

“ Needs not to sing of after joys that fell,
Of years of glory and felicity ;
Needs not on time and circumstance to dwell.—
All who have heard of maid of low degree,
Hight Ila Moore, up raised in dignity
And rank all other Scottish dames above,
May well conceive how Mador needs must be
And trace the winding mysteries of his love.
To such my tale is told, and such will it approve.”

A “ conclusion ” to the poet's harp follows, in which he diffidently anticipates a share of admiration for its strains. A dark allusion seems made to some fair female to whom this poet's songs were formerly addressed ; whether Mr.

Hogg have or have not been disappointed in that passion which he so warmly describes in the introduction to the third Canto, we know not ; but certainly, if we judge from his general reflections upon women dispersed in various parts of this work, he entertains no high admiration for the sex.

“ Distrust her not—even though her means are few,
She will defeat the utmost powers of man ;

In strait she never yet distinction drew
“Twixt right and wrong, nor squeamishly began
To calculate, or weigh, save how to gain her plan.”

Canto II. st. 55.

“ Slander prevails—to woman’s longing mind

Sweet as the April blossom to the bee ;
Her meal that never palls, but leaves behind
An appetite still yearning food to see,” &c.

Canto III. st. 9.

We do not suppose that Mr. Hogg has had any very extensive experience, and indeed the above and other reflections upon different subjects (which however are but sparingly introduced), are either very common-place, or the sentiment is copied from other writers. If *Ila* be considered at all as an abstract representative, her sex will have no reason to complain ; and even in the height of his reproof, he does females the same justice they received from Ariosto more than three hundred years ago :

“ *Molti consigli delle donne sono
Meglio improvviso, che a pensarvi usciti ;*

*Che questo e speciale, e proprio dono
Fra tanti, e tanti lor dal ciel largiti.*

“ *Ma può mal quel degli uomini esser buono,
Che maturo discorso non aiti ;*

*Ore non s’abbia a ruminarvi sopra
Speso alcun tempo, e molto studio, ed opra.”*

O: F: Canto xxvii.

The stanza selected by Mr. Hogg, as our readers will perceive, is that modification of the Italian octave, the use of which, however inconvenient and ill-suited to our tongue, was consecrated by Spenser. It has since been often employed by our poets, and never with greater beauty than by Thomson in his *Castle of Indolence*. Dr. Beattie, another countryman of Mr. Hogg, was not so successful, resorting to unpleasant inversions and distortions for the sake of the rhyme, in which he was not aided by the adoption of any

antiquated or obsolete words. Mr. Hogg has however introduced, at a shift now and then, a term purely Scottish; but we cannot fairly congratulate him either upon the choice of his stanza, or the manner in which he has at all times produced it: as a native of Scotland, probably not very well acquainted with our literature, he could not be supposed to possess that wide and perfect knowledge of the language which such a reduplication of sounds requires. It is however to be observed, that the recent study of our elder and better poets, has given more liberty in the art of rhiming than was possessed at any period since the systematic times of Pope and Addison.

ART. IV.—*Narrative of Ten Years' Residence at Tripoli, in Africa; from the Original Correspondence in the possession of the Family of the late RICHARD TULLY, Esq. the British Consul, &c.* London, Henry Colburn, 1816, 4to. Pp. 370.

SOME French writers have of late worked themselves into a state of high fermentation against the states on the northern coast of Africa. It does not appear that the Algerines or Tunisians have been peculiarly active in their piratical depredations within the last two or three months, or that they have treated the Christian slaves in their possession with unusual severity within that period; but continental storms having settled into a calm, and no other great events having occurred to occupy attention otherwise, it has naturally been turned to that quarter where, for a long series of years, silent aggressions of the most atrocious nature have been made and continued upon the establishments of civilized society.

There is, as might be expected, a party in France who contend that England has exercised an undue influence, in compelling Louis XVIII. to abandon the Negro slave-trade; that this country, with a sort of national Quixotism, has been setting herself up to assert rights, and to redress injuries, while, in fact, she has been pursuing her own particular interests; and that having some time ago abolished the traffic in blacks herself, it became very important to the success of her commercial concerns that other nations should put themselves under similar disadvantages. Having accomplished her designs in this respect, on the broad principles of humanity, the same party have been very vehement

in urging against her the more imperious duty of putting an end to the traffic in white slaves, conducted to a great extent by the states of Barbary. Many pamphlets have been circulated abroad, urging this topic, and enforcing it by exaggerated descriptions of the miseries endured by the unhappy captives on the southern shore of the Mediterranean. Into this political question we are not about to enter, not only because it has been already pretty much exhausted in the ordinary vehicles for such opinions, but because we apprehend it does not come within the proper sphere of our duty. The discussion, however, has more than usually directed public curiosity to the acquisition of information upon the manners, customs, and practices, of some barbarous governments, until now little known in detail, but whose proverbial tyranny and cruelty had frequently formed bases of romance—giving the writer a wide range for his fancy in the description of scenes which comparatively few had visited, and of which still fewer had communicated any particulars.

The principal value of the work before us is derived from the authenticity that may fairly be attached to its statements. They are contained in a series of letters, written by the sister of the British consul at Tripoli, during her residence at that port from July, 1785 to November, 1793—a period not exceeding seven years, though a single and a short letter is subjoined, bearing date in 1795, in order to complete the ten years stated in the title-page. We certainly cannot bestow great praise upon the general style in which these letters are written, though it is not unobvious that they were originally composed with a view to publication: at least, however, in the language of the preface, they are “artless,” (with one or two exceptions, where an attempt is made to work up a narrative,) and some of them are “lively;” and if they are now and then a little ostentatious, we do not attribute it to the lady from whose pen they proceeded. The defects of a work of this kind speak sometimes highly in its favour, and dispose us to give the more credit to the facts communicated; even if they be given with little of the arrangement which would enable us to understand better their connection between themselves, and their relation to their consequences.

During the residence of the author at Tripoli, particularly during the latter part of her stay, many political events and changes occurred in the government, the notice of which occupies a considerable portion of the volume.

To the Bashaw, to the Bey, and to the Court, no doubt these were of great importance—and to those who lived upon the spot, and shared in the dangers, they acquired an artificial magnitude; but they had little or no influence beyond the district to which they were confined, and have now lost even the temporary interest they might formerly have excited. Excepting, therefore, as these are illustrative of the peculiarities of the inhabitants of Tripoli, we shall pass them over; and in our extracts (of which we shall, perhaps, be more liberal than usual) we shall select such matter of curiosity and novelty, relating to the customs of the place, and the manners of the people, as will be most striking and useful at the present moment, and under present impressions.

Some readers will, no doubt, feel disappointment at not finding in this volume so much minute intelligence as they could wish, upon the treatment and condition of the Christian slaves at Algiers, Tunis, and Tripoli; but the truth seems to be, that, of all the Barbary powers, that where the author resided was most remarkable for its kindness to its prisoners, and for the regularity of its conducts towards European governments:—it is expressly stated, that but few Christian slaves were kept at Tripoli; that their numbers were not likely to be increased; and that piracy and plunder were little known. It must be admitted, from all we can learn, that the state of Tripoli has to our own day preserved its distinction in this respect. We will quote two parts of this work upon the subject—the first relates more especially to the Christian slaves at Algiers.

“ The Bey's Rais, or captains, are much displeased at the Bashaw having made peace with Spain, as it deprives them of the treasures they were used to make by Spanish prizes and Christian slaves; but indeed this peace raises a particular sensation of joy in the mind of those acquainted with the sufferings of the Christians at Algiers. The captains of the Algerine cruisers, if they are not the sole owners, have always a share in the vessels they command; they cruise where they please; but are obliged, when summoned, to attend the service of the state, in transporting men and provisions at their own expense. They always have on board an experienced officer, appointed by the Dey, without whose consent they can neither give chase, return to Algiers, nor punish the sailors.

“ On their return, this officer reports to the Dey the conduct of the captain of the cruiser and his crew, and the captain must deliver immediately an account of his success to the government, which claims an eighth part of the prizes, slaves or merchandize, he has

taken. The Christian prisoners are brought to the Dey's palace, where the European consuls repair, in order to examine whether any of them belong to their respective nations: if they do, and are only passengers, they can reclaim them; but if it is proved they have served any nation for pay, who are at war with Algiers, they cannot be released without paying such ransom as the government may set on them. The Dey has his choice of every eighth, and generally prefers those who are good mechanics to others. The rest, who are left to the owners and captors, are directly led to the besistan, or slave-market, where they are appraised, and a price is fixed upon each person; from whence they are brought back to the court before the Dey's palace, where they are sold by auction, and whatever is bid above the price set upon them belongs to the government. On the spot where they are sold, these unhappy people have an iron ring fastened on their ankle, with a long or short chain, according as they are supposed to be more or less inclined to escape. Instances do happen of their voluntarily, after a time, becoming renegadoes. If any of them can procure money, they are allowed to trade, by paying a high tribute to the Dey; and some in this way subsist, and yet remain in slavery. Those who cannot do this, and know no trade, are used with great severity: they fare ill, and work hard all day, and at night are locked up in public prisons without roofs, where they sleep on the bare ground, exposed to the inclemency of the weather, and they are sometimes almost stifled in mud and water. All slaves must go to the public bagnio at night to sleep, unless permitted by favour of the Dey to do otherwise. In town, the slaves are seen at the lowest and hardest kind of work; while, in the country, they are sometimes obliged to draw the plough, instead of horses, and in all other respects treated with such inhumanity as would, even there, be severely punished if exercised on brutes. The Christians at Algiers are permitted to apply for slaves, and hire them as servants; but then they must be answerable for returning them to the government when called for, or pay such a ransom as the Dey may choose to demand for them. Leave is sometimes obtained for the slaves to sleep at the house of their employers, if the Algerines have not been too much exasperated against the nation to which the slave belongs." (p. 75.)

The author some time afterwards mentions an insult offered to the French Vice-consul, by *Muli Ysied*, son to the Emperor of Morocco, then at Tripoli, which excited the resentment of the Bashaw; and then takes occasion to advert thus to the treatment of the Christians there:—

"You must perceive, by this account, how much better the Christians are treated here than at Algiers;* and though you are

* "The kingdom of Algiers is bounded on the east by Tunis, on the south by Mount Atlas, and on the west by the kingdom of Morocco and Taflet. This country extends in length 480 miles along the coast of the Mediterranean, and is between 40 and 100 miles in breadth.

told, in descriptions given of this place, that it is a piratical state, and the inhabitants live by plundering on the seas, and making great numbers of slaves, I am happy to inform you there are but few Christian slaves at present, who have been here for many years; nor is the number likely to increase. To maintain peace with the different powers of Europe is at present the Bashaw's policy; and the few slaves who were here before the late peace concluded between Spain and Tripoli, did not at all agree with the numbers reported in Europe. The title of the sovereign here is Bashaw; nor are any tributes paid to the Porte, as it is said, by the sovereign of this place; on the contrary, the Bashaw is seldom called upon by the Grand Signior. No piratical vessels are at present sent to sea against the Christians, and the few slaves here, belonging to nations who are not at peace with the Bashaw, are decently clothed: they walk about the town, on their master's business or their own, with only the restriction of returning within the castle walls, to the bagnio, at sunset, where they are well fed, and are often considerably more in the confidence of their owners than any other dependents.

"I cannot better describe to you the Algerine manners, than from an instance that occurred there not long since, and which shews their treatment of the Christians. At the last peace concluded between France and Algiers, it was agreed that no Algerine corsair should be taken on the coast of France. Previous to the peace made with Spain in 1785, the Neapolitans sunk an Algerine corsair on the coast of France. The moment the news arrived at Algiers, the Dey dispatched his emissaries to the Consulary House, and without giving any notice, or time for defence or explanation, he had the French consul dragged away to the common bagnio of slaves. The French sent twenty-one ships to Algiers on this occasion; and the Algerines demanded of the French forty thousand sequins for the injury done them, by the Neapolitans being permitted to take the corsair on their coast. The French dispatched two ships from Algiers to France, for instructions to settle this matter; and sent, according to the Dey's desire, the rest of their ships to Malta, after

"Gezair, or Kessair, is an Arabian word, corrupted from the Latin *Cæsaria*; for the city of Algiers is the *Julius Cæsaria*, formerly the capital of that part of Mauritania called by the Romans *Cæsariensis*, in order to distinguish it from two other provinces of the same name, which they distinguished by the surnames of *Tingitana* and *Sitfensis*.

"Algiers, the capital of the kingdom, is built on the declivity of a mountain, rising in the form of an amphitheatre from the harbour; so that the houses appearing one above another, make a very fine appearance from the sea. The streets are narrow, and serve to keep off the extreme heat of the sun. The mole of the harbour is 500 paces in length, extending from the continent to a small island, where there is a castle and large battery. On the land side, the city is surrounded by rocks, at the foot of which are vast plains, fertile in corn and pasturage. This city is now the richest in all Africa. The number of inhabitants is said to be 100,000 Mahometans, 15,000 Jews, and 4,000 Christian slaves.—*D'Herbelot, Biblioth. Oriental. Mémoires, Dict. Hist., Le Sage Atlas Hist., Shaw's Travels.*"

having had their consul liberated, and their trade declared safe from the Algerine corsairs." (p. 169.)

This is nearly the whole of the separate information upon this interesting subject; and we shall now proceed to other parts of the work, which refer to the nature of the place and of its inhabitants, and to their public and domestic employments—remarking, in the words of the preface, that, "notwithstanding the length of time which has elapsed since the events occurred that are here narrated, yet, as in the parts of Africa to which they refer, the natives neither admit, nor even know of innovations—their manners remaining from age to age invariably the same—this circumstance cannot affect what is related or described." We are also assured, and the work contains much internal evidence of the truth of the assertion, that a close intimacy subsisted between the families of Mr. Tully and of the Bashaw Ali Coromali; so that the sister of the former had the best opportunities of detailing with minuteness and accuracy those things of which she was an eye-witness. We will first subjoin an account of Tripoli itself, before we speak of its inhabitants.

"The houses of the principal people at Tripoli differ from those of Egypt, which, according to the customs of the East, are mostly built three and four stories high; here they never exceed one story. You first pass through a sort of hall, or lodge, (called by the Moors a skiffer,) with benches of stone on each side; from this a staircase leads to a single grand apartment, termed a gulphur, which has (what is not permitted in any other part of the building) windows facing the street. This apartment is sacred to the master of the mansion: here he holds his levy, transacts business, and enjoys convivial parties: none even of his own family dare enter this gulphur, without his particular leave; and though this seems arbitrary, yet a Moorish lady may, in this one instance, be said to equal her lord in power; as he cannot enter his wife's apartments, if he find a pair of lady's slippers on the outside of the door, but must wait till they are removed. Beyond this hall, or lodge, is the court-yard, paved in proportion to the fortune of the owner: some are of a brown cement, resembling finely polished marble; others are of black or white marble, and the poorer houses only stone or earth. The houses, either small or large, in town or country, are built exactly on the same plan. The court-yard is made use of to receive large female companies, entertained by the mistress of the house, upon the celebration of a marriage, or any other great feast; and in cases of death, for funeral ceremonies performed before the deceased is moved to the grave. On these occasions, the floor is covered with mats

and Turkey carpets, and is sheltered from the inclemency or heat of the weather by an awning, covering the whole yard; for which the Moors sometimes incur great expense. Rich silk cushions are laid round for seats, the walls are hung with tapestry, and the whole is converted into a grand sala. This court-yard is surrounded by a cloister, supported by pillars, over which a gallery is erected of the same dimensions, enclosed with a lattice-work of wood. From the cloisters and gallery, doors open into large chambers not communicating with each other, which receive light only from this yard. The windows have no glass, but are furnished with *jalousies* of wood, curiously cut: these windows produce a gloomy light, being admitted through spaces a quarter of an inch wide, crossed with heavy bars of iron; and looking into an inward court-yard, are well calculated to calm the perturbed mind of the jealous Moor. The tops of the houses, which are all flat, are covered with plaster or cement, and surrounded by a parapet about a foot high, to prevent any thing from immediately falling into the street. Upon these terraces the Moors dry and prepare their figs, raisins, and dates and date-paste. They enjoy on them the refreshing *inbat*, or sea-breeze, so luxurious after a parching day, and are here seen constantly at sunset offering their devotions to Mahomet; for let a Moor be where he may, when he hears the marabut announce the prayer for sunset, nothing induces him to pass that moment without prostrating himself to the ground; a circumstance singular to Europeans, if they happen to be in company with Moors, or walking through the streets just at that hour. From the terraces the rain-water falls into cisterns beneath the court-yard, which preserves the water from year to year in the highest perfection. No other soft water is to be had in this country. There are innumerable wells. Fresh water is every where found near the surface of the earth, but all brackish and ill-flavoured." (p. 25.)

The earlier part of the volume is occupied very much with descriptions of the persons and characters of Lilla, or lady, Kebbeera, the Queen her daughters, the Bashaw, and of other persons about the court, which we omit, because the individuals are now probably all dead, and they do not tend much to the illustration of manners. The subsequent account of the mother of the Queen lying in state, is curious.

"The mother of Lilla Kebeerra died yesterday at lazero, that is at four o'clock in the afternoon, and was buried at the Moors' high mass or namuz of noon to-day. The account of her demise affected her daughter so much, that the death of this afflicted sovereign was reported for a short time; which report evidently displayed the high place she possesses in the affections of the Bashaw's subjects.

"She was this morning escorted from the castle with three of

the princesses, and Lilla Aisher the wife of the Bey, to mourn over the body, till it is carried to the grave. It lay in state at the residence where she died. The court-yard, stairs, and galleries, were filled with such a concourse of people, that the way to the apartments was almost impassable early in the day.

"An immense number of women were assembled to shew their loyalty by screaming for her death, and this scream was repeated at different periods through the whole of the city, with such violence as to be heard distinctly a mile distant. Every place was filled with fresh flowers and burning perfumes. The whole of the incense in the apartment where the body lay was of amber and cloves, which a number of black women carried about in silver censers.

"The room was darkened and hung with very rich drapery. The body was raised on a bier, about three feet from the ground, which was covered with velvets and silks, edged with gold and silver embroidery and very deep fringes. There were several coverings over the bier: the two undermost were worked in stripes and borders representing sentences taken out of the Koran. They were put on previous to the coffin (the lid of which was raised in a triangular shape) being placed on it.

"As none but the royal family and the nobility use coffins of this shape, it is easy to distinguish the funerals of the great. All other coffins are quite open at top, and the body simply guarded by a drapery of cloth or silk, according to the circumstances of the family; but over the poorest person who has lived so holy as to obtain the great title of *shrief of Mecca*, they put a Mecca cloth round which is a deep border of chosen sentences from the Koran, and a green turban, which a shrief is entitled to wear, is laid on the top of the coffin. In the present case, the coffin was covered with a number of gold and silver habits belonging to the deceased. At the head was a very large bouquet of fresh and artificial flowers mixed, and richly ornamented with silver; to this bouquet they were continually adding fresh flowers. Mats and Turkey carpets were spread on the ground round the bier, at each end of which were embroidered cushions.

"Lilla Kebeerra was sitting on one of these cushions at the head of the coffin, with her hand and arm resting upon it; she seemed much affected and spoke very little. She was richly drest, but wore no jewels nor any thing new, which denoted her being in mourning. When they came to take the body to the grave she retired, her ladies and black slaves encircling her with agonizing screams. When the coffin was carried out of the house, it was covered with a party-coloured pall of black and coloured silk, thoroughly ornamented with gold and silver: a massy gold-work, with a black silk fringe, formed a very deep border round it.

"It was met at the threshold of the door by the Mufti, or bishop, who walked close before it, preceded by the Bashaw's sons; then the chief officers of state; and next, all the people of consequence

in Tripoli. Immediately after it followed a great number of black men and women, each carrying a wand in their hand, with a label at the top of it, declaring them freed from slavery by their late mistress, and by her daughter Lilla Kebeerra. All these people wore their caps turned inside out, their clothes in a neglected state, and divested of every thing like ornament, such as silver or beads.—The body was buried in a profusion of costly clothes and jewels." (p.70.)

Not many months after the arrival of the British consul, and the writer of these letters, the plague, having first broken out at Tunis, was communicated to Tripoli, by which of the 14,000 Mahometan inhabitants, in a very short time, not less than one fourth were swept away; the Moors holding it against the tenets of their faith, to take any precautions to shun their predestinated fate. In its ravages it spared neither man nor beast, as *Boccacio* relates of the pest at Florence in 1348, "*di tanta efficacia fu la qualità della pestilenza narrata nello appicarsi da uno ad altro, che non solamente da huomo a huomo,*" but all kinds of animals caught the infection from the garments of those who were deceased; the subsequent affecting and horrid relation is given in the course of what is said upon this fearful visitation.

"Some most extraordinary circumstances that befel the above Moor in his last hours, under my own eyes, will serve further to delineate to you the manners of this part of the world. I am sorry they must show that the name of Barbarian is sometimes applicable to the actions of the natives. This man, who was a Hadgi, and named Hamet, was a Dragoman, (an officer of the guard belonging to the English consul,) and declined being in quarantine in the consular house during the plague, on account of his family. He was married to a beautiful woman, named Mariuma, and had not been many days at home before he caught the fatal distemper. During the last stage of it, his disconsolate wife was sitting by his bed-side: she had been cherishing a faint hope of his recovery, and had been watching him into a soft sleep. Worn out herself with fatigue—her mind soothed by the delusive prospect she had formed, of seeing Hadgi Hamet awake recovered—Mariuma was sinking in repose, when she was disturbed by the hand of a man opening her baracan, and advancing a poignard to her heart, while with the other he was endeavouring to obtain some keys and papers she wore in her bosom, belonging to her husband. She eluded his grasp, and beheld, in her intended murderer, her husband's brother; whose emissaries having informed him that Hadgi Hamet had just expired, imagined that it was a fair opportunity to favour his plot of destroying the whole family together, while the horrors of the plague drove far from the habitation of the sick all those who would otherwise approach it; for Hadgi

Hamet's only child, a fine girl of seven years old, had died that morning, and was yet unburied. When he entered his brother's apartment, he considered him dead; and seeing Mariuma sunk on the bed, supposed she had fainted over the body. At his rough approach, Mariuma awakened Hadgi Hamet by her screams; who, on seeing her distress, instantly sprung from his bed. The disappointed wretch, finding his brother not dead, but rising from his couch with tenfold strength for the moment, retired affrighted to the skiffer, where his mother and sister were waiting; to whom, for the sake of humanity, it is to be hoped, he had not yet imparted his worst intentions. They had accompanied the assassin to town from the country-house where they lived, but which belonged to Hadgi Hamet.

"The effect of this horrid event, joined to that of the plague, at once bereft Hadgi Hamet of his senses. He broke loose from them all, and rushed from his apartment into the street. The scene at that moment was truly awful. Hadgi Hamet, in his night-clothes, stood opposing himself to those around him, with all the wild fury of an enraged Moor, with his attagan, or knife, drawn, to keep those who would approach him at a distance. Prostrate at his feet was his wife, with her baracan loose, tearing off the few ornaments she had on, and wiping away her tears with her hair, whilst she implored her husband by every soft endearment to return to his bed, and live to protect her from his wretched brother. Insensible and deaf to her intreaties, he set off toward his house out of the town, from whence his mother, brother, and sister, had just arrived. His wife, shocked at any one's attempting to lay hands on him, for fear of increasing his pain, insisted that no one should touch him, but followed him, in silent anguish, with those who would accompany her. After they had walked some distance, Hadgi Hamet returned quickly with Mariuma to his house, where he died soon after; leaving his effects in the hands of the English consul; by which means his unhappy widow was saved from the avarice of his brutal family." (p. 98.)

We add without comment a description of the mode in which a marriage feast is celebrated in Tripoli among the higher orders.

"According to the custom of this country, a Moorish lady's wedding-clothes are accumulating all her life; consequently, the presents sent from her father's to the bridegroom, on the eve of her wedding, are most abundant. Among the articles in the princess's wardrobe, were two hundred pair of shoes, and one hundred pair of rich embroidered velvet boots, with baracans, trowsers, chemises, jilecks, caps, and curtains for apartments, and many other articles in the same proportion. Each set of things was packed separately, in square flat boxes of the same dimensions, altogether very numerous. These would have been taken to the Dugganeer's house, but Lilla Howisha (as the Bashaw's daughter) not quitting the castle, they

were conveyed with great pomp and ceremony in a long procession out of one gate of the castle into another, escorted by guards, attendants, and a number of singing women, hired for the purpose of singing the festive song of loo, loo, loo, which commences when the procession leaves the bride's father's house, and finishes when it enters the bridegroom's house.

" Two separate feasts for these weddings were celebrated in the castle on the same day: that for Lilla Howisha, the Bashaw's daughter, at her apartments; and Sidy Hamet's wedding in that part of the castle where he resides. Sidy Hamet, who could not be seen at his bride's feast, received the compliments of his subjects and the foreigners of rank at court, and was superbly habited on the occasion.

" In our way to Lilla Halluma's apartments, the great concourse of people at the castle rendered it as usual impossible to proceed a step without being surrounded by attendants to clear the way.

" The apartments of the two brides were entirely lined with the richest silks. A seat elevated near six feet from the ground was prepared for the bride, where she sat concealed from the spectators by an embroidered silk veil thrown over her. Her most confidential friend only went up to speak to her, by ascending seven or eight steps placed on the right hand side for their approach; they then introduced themselves to her presence by cautiously lifting the veil that covered her, being very careful not to expose any part of her person to the spectators beneath: the etiquette was to speak but a few words, in order to afford time for other ladies to pay their court to her. Her eyelashes were deeply tinged with black; her face was painted red and white, but not ornamented with gold. She is one of the handsomest women in Tripoli. Her dress was the same as I have already described to you, but the gold and silver jewels with which it was almost covered, left little of its texture to be seen; her slippers were brilliant, discovering her foot and ankle, which were partially dyed with henna, nearly the colour of ebony; she wore on her ankles double gold bracelets. The jewels on her fingers appeared more brilliant from the dark colour underneath them, which also added much to the whiteness of her hand and arm.

" Two slaves attended to support the two tresses of her hair behind, which were so much adorned with jewels, and gold and silver ornaments, that if she had risen from her seat she could not have supported the immense weight of them.

" Magnificent tables were prepared at each of the bride's houses, furnished with the choicest delicacies of hot viands, fresh and dry preserves, and fruits peculiar to the country. These tables were surrounded with gold and silver embroidered cushions, laid on the floor to serve as seats for the guests, who were served with the refreshments before them, by Lilla Halluma and her daughters, who were constantly moving round the tables attended by their slaves and confidential women. The black slaves were almost covered

with silver, and had nearly treble the quantity of ornaments they usually wear on the head, neck, arms, and feet.

"The account of the ceremonies observed at this feast by the ladies of Hadgi Abderrahman's family, is sufficient to make you acquainted with those performed by other ladies of rank in this place, as all act uniformly at weddings, as far as their fortunes will allow." (p. 177.)

As a contrast to this relation, we have extracted from a subsequent part of the volume before us, a statement of the conduct of the wives, relatives, and friends of a mahometan of rank, immediately after his death.

"A few days since, the melancholy news arrived from Morocco of the death of the ambassador Hadgi Abderrahman—sincerely lamented by all those who knew him, Christians as well as Moors. According to the etiquette of this country, every body visited immediately his disconsolate family.

"Were I not to give you a minute description of what passed during the visit we paid them, you could not imagine a scene so extraordinary and melancholy as that we witnessed on this occasion, or suppose customs so barbarous could still exist among people in any degree civilized.

"When we entered the house, we found it filled with an immense crowd of mourners; the ambassador's sisters, and other relations, were there. His widow and daughters, besides the natural sorrow they felt for their loss, were wound up to such a height of agony and despair, that their countenances and figures were entirely changed. Abderrahman's widow was weeping over the bier raised in the middle of the court-yard, fitted up with awnings for the purpose; round it the blacks were deploring her loss. As soon as she perceived we were there, she came towards us, but immediately sunk down, and was carried senseless into the apartments. Lilla Amanani, and Abderrahman's eldest daughter, had ashes strewn upon their hair, but the youngest daughter was almost covered with them. The sufferings of this family, so aggravated by the dreadful outcries of their friends, and the strangers round them, were shocking to behold.

"To such scenes, we may suppose for our consolation, the greatest number of people here are become accustomed, and do not suffer so acutely; but there are many who, from their great affection for the departed, and their delicacy of feelings, are by no means equal to these strong emotions; they either fall a sacrifice to them at the moment, or languish out the remainder of their days in a debilitated state.

"The lamentations of the servants, slaves, and people hired on this occasion, were horrid. With their nails they wounded the veins of their temples, and causing the blood to flow in streams, sprinkled it over the bier while they repeated the song of death, in which they

recounted all the most melancholy circumstances they had collected on the loss of Abderrahman, and ended every painful account with piercing outcries of "*wulliah woe!*" in which they were joined by the whole of the immense numbers of Moorish mourners that were present.

"The real sufferings of the nearest relations of the deceased had not a moment's respite; even that stupor which nature yields to, when nearly exhausted, was roused into anguish by every new condoler; many of whom came up to Abderrahman's widow and his eldest daughter, and locking them in their arms, screamed over them till the poor exhausted mourners sunk from their embraces to the earth, overwhelmed with these cruelly-repeated horrors." (p. 297.)

We would willingly communicate other particulars from this interesting, though miscellaneous volume, would our limits allow us to indulge our readers and ourselves. It will be perceived that in the extracts made, little is said of the habits and peculiarities of the lower orders of the Tripolese; in truth, we find very little upon that subject in the work; there is, indeed, an account of a Moorish farm, but it is far from minute. This is certainly an omission, though in proportion to the want of civilization among nations, the distinction between the manners of various classes will be diminished. In Tripoli, however, it is obvious that society is not wholly unpolished, and it was, therefore, of more importance that the difference should be pointed out. Probably, however, the author had little opportunity of satisfying herself in this respect, from the station she occupied as sister to the British resident, and perhaps less inclination, from the difficulties that would oppose a lady on her enquiries and researches among a jealous, dirty, and unenlightened population. We shall conclude our review by a short passage on the domestic occupations of the Moorish ladies.

"The Moorish ladies are, in general, occupied in overlooking a numerous set of slaves, who make their sweetmeats and cakes, clean and grind* their wheat, spin, and, in short, are set about whatever seems necessary to be done. The ladies inspect by turns the dressing of the victuals; and for the time spent in this way, two sets of slaves are in attendance—one set perform the culinary operations, while another station themselves round their mistress, removing in-

* These machines are particularly simple, and may be worked by one or two persons; the quantity of corn which may be ground by them in the course of a few hours is very considerable. It is doubtless a mill of this sort to which the evangelist St. Matthew alludes, chap. xxiv. ver. 41: "Two women shall be grinding at a mill, the one shall be taken, and the other left."—*Blaquiere's Letters from the Mediterranean*, vol. ii. p. 45."

stantly from her sight any thing that may annoy her, and using fans without intermission, to keep off flies or insects, while she leans on one or other of the slaves, walking about to direct and overlook what is doing.

"One of the reasons given, why even the ladies of the royal family must minutely attend to this part of their duty is, to prevent the possibility of any treachery being practised in preparing their husband's meals. The hours the Turkish or Moorish ladies have to spare for amusement, is spent in singing and dancing. Abderahman's eldest daughter, and the pretty Greek, tied up a swing the morning after they came to live near us, which constituted a great part of the day's amusement: their black slaves and servants served for playfellows. They seemed none of them, from the first, to want spirits, except the Greek, in whose most cheerful moments there was a melancholy and care spread over her countenance, that reminded us of her losses, and of the anxious solicitude she felt that the ambassador might be convinced she had acted up to all his wishes in his absence. This painful, and sometimes dangerous diffidence of their husbands, must be the constant companion of the best female characters in this part of the world, where continual plots, the consequence of jealousy and interest, are working against them by all around them." (p. 119.)

ART. V.—*Observations and Inquiries into the nature and treatment of the Yellow Fever, in Jamaica and at Cadiz; particularly in what regards its primary cause and assigned contagious powers: illustrated by Cases and Dissections, with a view to demonstrate that it appears divested of those qualities assigned to it by Mr. Pym, Sir J. Fellows, and others. In a series of Memoirs. By EDWARD DOUGHTY, Member of the Royal College of Surgeons of London, and Surgeon to the Forces. Higley and Son, 1816, 8vo. Pp. 238.*

AFTER all the discussion which for a long series of years, this subject has undergone, it still remains a question, whether the disease, commonly known by the name of Yellow Fever, be propagated by contagion or not. Indeed, important as the decision must be to a commercial people, there are impediments in the way, which render it extremely difficult to form any indubitable conclusions: for, where the enquiry is concerning the operation of causes inscrutable to our senses, (as the causes of fever assuredly are), our only means of arriving at truth is, by a careful induction from an extensive series of well-observed facts; and how liable to error this mode of investigation, it is needless

to say, when we observe that, from the self-same facts, viewed through party-coloured media, the most opposite conclusions are drawn by the advocates of opposing systems. Thus, when several persons in a particular district are seized, about the same time, with a violent fever, and many, who have visited them, are observed to be soon after attacked by a similar complaint, one party, very speciously, infers that the disorder is contagious, and can be prevented from spreading only by a strict separation of the sick from the well. On the other hand, their opponents, remarking, that such of the sick as are removed to a healthy situation, communicate no disease to those who attend them there, with equal plausibility contend, that this fever is not contagious, and that its cause is to be sought in local peculiarities of the district in which it first appeared. It will be at once evident, that the difference of opinion, in such a case, is not a matter of mere speculation, of no practical importance; according to the prevalence of this or that opinion, the quarantine laws would be either rigidly enforced or altogether suspended;—the *unnecessary* enforcement of these laws is undoubtedly an evil of no small account to the parties who suffer under their operation, and certainly an incautious suspension of them might be productive of serious mischief to the community.

It may here be well to lay before the reader some account of the present state of opinions amongst medical men, with respect to that severe form of Yellow Fever, which within the last three-and-twenty years has attracted so large a share of attention, in consequence of its dreadful fatality in the West Indies, in the United States of America, and on the southern shores of Europe. First in order are those who, following Dr. Chisholm, believe this fever to be contagious in its origin and progress, and, from the place whence it is supposed to have been imported, distinguish it by the appellation of Bulam fever. One of the latest writers of this party is Dr. Pym, who announces *his* discovery that the disease affects a person but once in the course of his life. Next to these are such as, denying the fever in question to originate from contagion, or under any circumstances to become contagious, affirm that it is merely the endemic of hot countries in its most aggravated form. Among the later writers of this class, Dr. Bancroft is the most eminent; with exemplary diligence he has collected and arranged a multitude of facts to prove, and, to the complete satisfaction of numbers, has proved, that the Yellow

Fever in all its degrees has but one source, and that this source is marsh *miasma*. Let not any one however imagine as Mr. Doughty and others have done, that by marsh *miasmata*, the doctor means to express only the effluvia of actual marshes; he uses it as a general term for the purpose of designating those exhalations arising from the earth, even on high grounds, and especially in clayey soils, under the combined influence of heat and moisture, and which appear capable of producing fevers of the most fatal description. An ingenious hypothesis concerning the nature of these exhalations was advanced by Dr. Jackson, in his work on fever, and the author now before us seems disposed to concur with him in opinion. He thought that the cause of endemic fevers is fundamentally the same with the cause or principle of vegetation; since such fevers are most prevalent in situations where vegetation is luxuriant, or at least where the requisites of a luxuriant vegetation greatly abound; as in warm climates, valleys, and plains, near the coasts of the sea, near the swampy and oozy banks and mouths of rivers; in which situations, if vegetation be not luxuriant and healthy, there will be an excess of the principle of vegetation, which may be a cause of disease in animal bodies exposed to its influence. Hence may be explained the effect of seasons upon endemic fevers, which are more frequent in spring, and particularly in autumn than during the other portions of the year.

"In spring," says Dr. J., "the principle of vegetation is extricated in great quantity, while the capacities of plants are still small; an excess is consequently generated, and this excess extends its influence to a certain distance around. In summer the extrication of the principle still increases, but the capacities of plants being extended in a greater proportion, the means are more adequate, and the excess is actually less. In autumn, the growth of plants being completed, while causes still continue to produce a great extrication of the principle of vegetation, the excess abounds, and occupies a wider circle."

This opinion receives some support from an observation of the late Dr. Rush, that fevers had increased in Pennsylvania, in proportion as the country was cleared of its wood; but that they diminished, or disappeared, in proportion as the country was cultivated.

Besides the contagionists and noncontagionists, there is a third party, which holds an intermediate place. These gentlemen contend that the Yellow Fever is propagated by

a specific contagion, which, however, is incapable of acting, except in a certain impure state of the atmosphere,—an epidemic constitution of the air, as it was termed by Sydenham. Dr. Hosack, of New York, is an advocate for this doctrine, which was formerly inculcated by medical writers with respect to the Plague, and has recently been brought forward by Dr. Calvert, in an essay on that disease inserted in the sixth volume of the *Medico-Chirurgical Transactions*.

There yet remains to be mentioned another set, who, though they believe the yellow fever to be truly local and endemic in its origin, think it probable that in its course, by the crowding together of the sick, with the neglect of cleanliness and of ventilation, a virus may be produced which shall be capable of communicating a similar disease to all who come within the sphere of its influence. But this opinion is rather repugnant to the little knowledge which we possess of the laws of contagion in general.

It is high time, however, for us now to attend to the author of the work, which has given occasion to these few general remarks. We learn that he arrived in Jamaica in the year 1800, and remained there in an official capacity for the space of eight years, during which he had ample opportunities of observing the diseases which prevailed in that island, and of investigating their nature and effects by dissection: he himself experienced an attack of fever soon after his arrival, and a second in the autumn of 1807. In 1809, he accompanied the army to Walcheren, and was a witness of the lamentable mortality which befel that wretched and ill-fated expedition. In the summer of 1810, he joined the British forces in Cadiz, where an alarming fever made its appearance early in October, similar in all respects to that of the West Indies. His zeal for anatomical inquiry meeting with some check from Sir James Fells, the head of the medical department, he was provoked into the use of indecorous language towards that officer; a court-martial ensued, and dismissal from the service was the result: he has, however, lately been restored to his rank.

This short statement will be sufficient to show that Mr. Doughty comes before the public with some claim to respect on the score of experience; and though he has little title to the praise of authorship, we must admit that he has added something to the store of observations on a very interesting subject. The volume is divided into three parts, containing "general observations on Yellow Fever, its causes and treatment;" with a detail of the state of health among the

troops in Jamaica: "memoirs of the fever in Cadiz in 1810, illustrated by cases and dissections:" and lastly a "recapitulation. In the extracts which we shall now make, some evidence will be afforded of the nature of the fever, and a specimen of the author's opinions, as well as his manner of delivering them at the same time exhibited to the reader. In the month of May, 1805, the eighty-fifth regiment (of which Mr. D. was then surgeon) marched in perfect health to occupy the barracks in Spanish Town. In June an alarm was produced in Jamaica by information that a powerful French fleet had arrived at Martinique, with troops on board. "It was this fleet the immortal Nelson pursued to the West Indies, and finally conquered off Trafalgar."

"It being fully supposed their object was an attack on Jamaica; every precaution was adopted by General Nugent to guard against the same. Martial law was declared; the militia called forth, and formed into brigades with the troops of the line. The 55th regiment was ordered from its several stations on the north side of the island to Spanish Town, a distance of more than one hundred and twenty miles, which it had to march. Although the men were often drenched with rain during their route, they joined us in a very healthy state, and continued with us in brigade near two months. For one month and upwards, after their arrival, they continued free from sickness. Their several stations on the north side were, for the most part, considered healthy. The old Maroon Town, situated high in the mountains, is even a more healthy post than that of Stoney Hill;—(about six miles from Kingston)—"this was their head-quarters. The regiment had been separated from the date of its arrival in Jamaica, and at the time of its junction again, in Spanish Town, three years had elapsed. From so long a residence in the colony, it might be supposed the men were so far seasoned to the climate, as to be unsusceptible, in a great degree, to that cause which generates Yellow Fever. To the men of the 85th regiment this consideration might stronger apply, as they had been near four years in the island. But what was the result?"

"About the middle of August several cases of fever, of the most violent type, were admitted into hospital, both of the 85th and 55th regiments, and which continued to increase so rapidly as soon to fill it. A large building, which had been formerly a theatre, was filled up to receive cases, and this also soon became crowded.

"The number admitted, and aggravated state of the disease, created an early mortality. So great and alarming was the fever, and so inadequate were the accommodations to the number attacked, in both regiments, that the 55th was ordered to Up-Park Camp. Their change of situation produced no change in the nature of the disease, or any diminution in the number of admissions: the hos-

pital at the camp was soon filled, and the mortality was uncommonly great. Our situation was not less deplorable; the admissions amounted daily to seven or eight, for more than a month after the commencement of the sickness."

"The great mortality which took place this season in Spanish Town, induced us to try every remedy but bleeding, which was only performed in one case" (and unsuccessfully because, in the author's opinion, too little blood was taken) "from the bias there was against it, and because I was not entirely at my own controul."

"The Apostle's Battery, a post situated amongst rocks on the bay of Port Royal, being elevated and open greatly to the sea-breeze, has always been considered a very healthy station. To this post we sent our convalescents, with a proportion of non-commissioned officers and privates, to do the duty of the place, and assist them in hospital. These men, however, having imbibed in Spanish Town the seeds of the disease, were attacked with the same violent form of fever as their comrades at head quarters; and the mortality was equally great in the like number of cases. Of those who died, the symptom of black vomit was prevalent in five cases out of seven.

"The advocates for the doctrine of contagion may ascribe the sickness at this reputed healthy post, in those who were sent free from disease, to their having received the infection from the convalescents whom they accompanied. But I consider that the same cause which created the fever first in Spanish Town, and which had not ceased to operate its influence at the time they were removed to the Apostle's Battery, occasioned the fever amongst them here. Their constitutions had been saturated with those noxious exhalations in Spanish Town, and which might be brought into action by that additional excitement, peculiar to change of situation in the West Indies. It is probable had they not removed from the focus of the disease, the morbid cause might have remained dormant in the system, and not have had sufficient power to produce febrile derangement. For although the disease was very general throughout the regiment; yet several remained exempt from any attack." (pp. 57—64.)

This last remark coincides with, and illustrates an observation made by Dr. Jackson in St. Domingo, in the year 1796; when an astonishing and unaccountable degree of sickness was observed to occur in every embarkation of troops proceeding from the Mole to other posts. To mention a single instance: the 29th light dragoons embarked, about the end of June, in perfect health; but, "during a passage of four or five days, the sick-list became formidable, and one ship alone lost thirty men."

In the summer of 1806, the 85th regiment went into barracks at Fort Augusta, which is washed in three-fourths
CRIT. REV. VOL. IV. *August*, 1816. Y

of its circumference by the sea. Here they remained nearly a year, with a very trifling degree of sickness; they were then removed to the barracks in Kingston, and in the autumn of 1807 again suffered severely from the fever, of which Mr. D. also at that time sustained a second dangerous attack.

The following statement bears upon the most important of the points in dispute.

“ Without any apparent cause, that I could learn, fever, in the same violent form and attended with the same fatal consequences, has prevailed, two or three successive seasons, in the garrison of Port Royal, in the month of May, when the troops in every other station of the island have been entirely exempt from it. This repeated occurrence, at so usually healthy a part of the year in other parts of Jamaica, induced the principal medical officer to recommend, and the commander of the forces to approve, the removal of the greater part of the garrison to Up-Park Camp, for a month or six weeks, the time it generally continued. I remember their removal to the camp produced no fever *sui generis*” (if we must have latin, better say *ejusdem generis*) “ with that under which they laboured, amongst the other troops in the same quarters; and which must have ensued had the disease been contagious, because they indiscriminately mixed together: and those labouring under the disease were placed in the same hospital with those confined from complaints of a total distinct nature.” (p. 70.)

The fever which afflicted Cadiz in the year 1810, commenced, as was before observed, early in October, after an excessive sultry, hot, and dry summer; it made its first appearance in the *Barrio de Santa Maria*, the filthiest and most crowded quarter of the town, and continued to be most fatal in this district. Our author, having charge of the surgical cases, was not called upon to undertake the treatment of this disease; but he let slip no opportunity of inspecting the bodies of those who died, the results of which occupy a large portion of the second part of this work. Like his precursors in the enquiry, he detected various and very general derangement in the internal organs of the body, most commonly inflammation of the parts within the cranium, and likewise of the stomach, with remarkable congestions in several of the other viscera. The author here reverts to a consideration of the causes from which the fever originates, and discusses the doctrine of exemption from second attacks: his ideas on this last topic we shall take the liberty of exhibiting at some length; they seem to be perfectly rational.

“ The same degree of cause which produces fever one year in a given number of people exposed to its action, will not have the same effect the succeeding year, with the same person so exposed, should the morbid virulence be in the same degree. No, the susceptibility to its influence is reduced by the change which the constitution undergoes from febrile action. Nay, a given number of people, exposed to the action of the febrile cause which may produce only a slight derangement of health the first season, would not by any exposure to the same cause, the succeeding year, be any ways affected, if the degree of virulence in the cause was the same, and they had been residing during the intermediate time of health in the same quarter where the febrile miasm is generated. Let them, however, quit this focus of sickness for two years, and reside in the more healthy parts of Spain, or where Yellow Fever is never seen, then return, and take up their residence in their former dwellings in the Barrio de Santa Maria, during the prevalence of the Endemic Fever, I am well convinced they would not escape its influence. The susceptibility to its action would be regenerated, by having for the time I have supposed, inhaled an atmosphere divested of those morbid miasms which generate fever in the autumnal season of Cadiz, Gibraltar, the West Indies, and other parts. Hence the idea of seasoning.

“ I shall suppose a cause prevails which I will calculate in force equal to 30°, and which creates, in the usual season, fever amongst six or more persons, of which they recover; the same cause prevailing in the same degree of force, would have no effect upon these persons the succeeding year, they would be unsusceptible to its action; but let the morbid principle be increased in force to the 40th or 50th degree of concentration, then would they, I am convinced, be again affected with febrile action. This reasoning is not founded on the basis of visionary hypothesis, it is drawn from facts which I have explained in the former part of this work, when speaking of the effects produced in different quarters occupied by the 85th regiment in Jamaica. Hence the great consideration in Mr. Pym's publication, that the particular order of fever which he speaks of “ attacks the human frame but once” is doubtful. I am aware that persons exposed to the cause, and who have laboured under the effects of the most aggravated form of Yellow Fever, are not likely to have it a second time; but those who have been exposed to a cause of the minor degree, and laboured under this fever in its milder form, will certainly run great risque in being again attacked, if exposed to the source of this disease in a more powerful degree of concentration; and more especially if there has been any regenerated susceptibility from a residence, for a given time, beyond the precincts of the generative cause.” (pp. 181—4.)

In proof of the non-contagious nature of the fever at Cadiz, it is mentioned that, though an unrestricted inter-

course was kept up between this place and the *Isla*, only eight miles distant, and containing upwards of fifteen thousand troops, besides ten thousand inhabitants; the disease was not communicated to the latter place. The fact is accounted for from the circumstance of the nature of the soil and the construction of the dwellings here being less favourable, than in Cadiz, to the production of noxious exhalations.

The treatment recommended by Mr. Doughty is according to the depletory system, in which he is sanctioned by some of the highest authorities: but for further particulars we must refer to the work, which though inferior to several preceding essays on the same subject, may be advantageously consulted by all medical men whose pursuits may call them away to regions, in which they will probably have to encounter the formidable attacks of Yellow Fever.

ART. VI.—*Journal of a Tour in Germany, Sweden, Russia, Poland, during the years 1813 and 1814.* By J. T. JAMES, Esq. Student of Christ Church, Oxford. London, Murray, 1816. 4to. Pp. 527.

It is a remark in the *Idler*, on a class of travellers, that all the pleasure that is received, ends in the opportunity of splendid falsehood, in the power of gaining notice by the display of beauties which the eye was weary of beholding, and a history of happy moments, of which, in reality, the happiest was the last. The writer of the excursion before us is not of this description of tourists; he acquaints the reader in plain and natural terms of what he saw and learnt during his travels, and we have nothing of Mr. Marvel's propensity, to sounding words and hyperbolical images till he had lost all power of accurate description. Nor is this itinerant collegian one of those who pursue their course with "the same observation that the carriers and stage-coachmen do through Great Britain: that is, as we read in the *Spectator*, "their steps and stages have been regulated according to the liquor they have met with in their passage." Our author has been happy in selecting good company, and he has freely availed himself of the assistance that such society was calculated to afford him.

In this work, the reader is not fatigued by magnificent descriptions of personal adventure: the traveller has neither climbed nor descended precipices, on which the vul-

gar mortals tremble to look; he has not passed marshes like the Serbonian bog, "where armies whole have sunk;" he has not forded rivers where the current roared like the Lodore, nor has he ventured himself on bridges that trembled under him, and from which he looked down on foaming whirlpools or dreadful abysses; but there is enough that is extraordinary and interesting in the countries he visited, and whatever amusement and instruction the representation of such matters will impart has not been withheld.

The opening at the title-page is somewhat alarming: on one side we have a plate describing the palaces in ruin at Moscow, from the terrible effects of conflagration; on the other, all the horrors of cold across the frozen sea, where are exposed the most dreary snow-prospects that can be imagined. The other plates are numerous; all of them from drawings by the author, some in mezzotinto, by Clark, and others etched by the Hon Heneage Legge, the former with the patience and skill of a professor, and the latter with taste and spirit, but with the deficiency of precision that is usually detected in the productions of an amateur.

The associate of our traveller at the commencement of the journey was Sir James Milles Riddell, and in the sequel Mr. Macmichael, both of them collegiate acquaintance; and the latter travelling fellow of the University of Oxford. From the title of the book it will have been seen that Mr. James is a young student of Christ Church, and we certainly do find, here and there, a few juvenile peculiarities in the style of the work indicative of those scholastic trammels, with which we are amused in some of the characters of Moliere. On approaching Stralsund, the author says, "we were challenged in our own vernacular, and the gates of the garrison were speedily opened." But these singularities are not frequent or obtrusive, and diminish very little the merit of the production. On the arrival of Mr. James at the Prussian capital, he gives us the subsequent particulars.

"The old German mode of building had for some time disappeared from our road, giving way to an elegant ornamental style, formed with peculiar taste on the Italian models. In the first streets of Berlin we were particularly struck with some of the chastest and most elegant specimens of this character: each house was a model. Still as we proceeded, at every step we gazed with fresh delight, when the first opening of the Linden Strasse burst upon the view, eclipsing whatever we had hitherto seen, and presenting one of the finest architectural vistas in the world. On the right we looked

down a splendid street, shaded with a double avenue of lime trees, to the majestic portals of Brandebourg; on the left to the royal palace, along a line of lofty façades, ornamented with porticos, statues, and every variety of sculptural decoration. No imagination can conceive a scene, in the strict sense of the word, more beautiful than what is here presented.

"The old town lies in the centre of the place, encircled by the branches of the Spree, that in earlier times formed the fosse of its fortifications. This part however possesses no great interest, except as giving specimens of the style previous to the æra of Frederic II. in the palace and the arsenal; but they are far outshone by the elegant edifices erected in his, or in the succeeding reigns, particularly the Italian Opera-house, the theatre and churches in the Place de Gens d'armes, the Brandenbourg gate, and the library built after a design by Frederic himself. 'This monarch indeed seems to have infused a new feeling of taste into the nation, and to have given not only a different face to the condition of the state, but to have produced a perfect revolution in the minds of his people; and well indeed would it have been if his spirit of theoretical improvement had been confined within these limits. An elegant and refined taste may be held, by some *superficialists*, to be of an exotic growth in a country situated in so northerly a latitude. However this be, it has attained here a degree of practical perfection, which, in some respects, is perhaps unrivalled.'" (p. 32.)

The circumstances of the death of a French officer of high distinction, who had joined the allied armies before Dresden, will excite much painful interest. We refer to the following particulars related of General Moreau, some of which we believe are new to the public.

"Having ventured with the Emperor of Russia, and some of the staff, in front of one of the batteries of the allies, against which the fire of the enemy was directed, and being about half his horse's length in advance of the party, he was struck on the thigh; the ball passed through the body of his horse, and dreadfully shattered the other leg, driving him with violence to the ground. From the heavy rains that were falling, he was taken up so covered with mud, that one could scarce distinguish the blood issuing from his limb, which only appeared attached by a few lacerated sinews to his body. Immediate assistance was given, and four Cossacks of the imperial guard made a litter with their pikes, and conveyed him in this miserable plight to Dippoldiswalde; thence, as the French troops were advancing, he was carried to Laun, where Sir J. Wylie (of the emperor's household) proceeded to the amputation of the thigh. Moreau called for a *cigare*, and submitted, without a word. This done, the surgeon informed him it would be also necessary to take off the remaining leg. He was silent for a minute—'Well,' said he, 'Do

your duty; had you told me before that this would be absolutely requisite, I would not have submitted to the former operation. I hope, however, I have too much sense of religion still left to permit me to think of what would amount to an act of suicide.' The issue of this disastrous event is too fresh in the recollection of all to make it necessary to enter into its details." (p. 70.)

It seems, that Mr. Clark and other travellers, are thought by our author more severe on the subjects of Alexander than they deserve, and he introduces some brief apologetic observations.

"Having here, he says, alluded to the progress of civilisation, I must add, that it is not intended to convey any undue satire upon the Russian people, who have been already calumniated more than enough, both by English and French writers. General conclusions have been drawn from particular instances of misconduct or meanness; habits common to all the continent have been quoted as peculiar to them alone; and manners and usages that really were their own, and from that circumstance deserved a milder judgment, have been exaggerated into heinous crimes, with the most indecent acrimony. In other instances different ranks have been confounded, and sketches of high life given by those who appear seldom to have mixed with even the better classes of society; while facts which only appeared in a bad light from the temporary irritation of the traveller's mind have been misquoted and applied as evidences of the real Russian character; although nothing could be more out of place than the idea of *generalising* on the subject." (p. 236.)

We are told by our author of the generosity of the present Emperor of Russia, who has been brought up by his preceptor in the principles of Swiss independence, and who would gladly therefore, set free the class of peasantry, and even forget, in his zeal, those necessary precautions which would render such a bold innovation substantially beneficial to his country. But if such an extensive project of improvement cannot be successful, at least some matters of inferior regulation should not be neglected by this patriotic prince.

"The police," observes our author, "from its inquisitorial nature, has infinite sources of gain; they sell the liberty of the press, defraud the stranger, plunder robbers of their stolen goods, and receive fees alike of the accuser and the accused. Provincial officers favour the wealthy merchant with the permission to introduce contraband goods; and again, out of the number of slaves sent by the seigneur for the imperial levies, they select the empty-handed peasant for military service: in the former case, the agents of the custom-house step in also for their due share of pillage; in the latter,

the surgeons and procureurs follow *pari passu* the example of their superiors. It would be endless to attempt a catalogue of these enormities, all of which, nevertheless, custom has sanctioned with, as it were, a prescriptive right. The sums paid are regarded only as regular fees or perquisites of office: the functionaries themselves have been bred up with the knowledge of no other system, are surprised to hear a foreigner say, that acts which are done openly every day, can savor of illegality or injustice; in fact, they do but follow the principle and common basis of every branch of the Russian government." (p. 257.)

The organization of society, as it subsisted in Poland, was of a peculiar character to modern times, so large a portion of the aristocracy of the feudal system, with its ancient incumbrances, being rigorously preserved. The present situation of the higher orders in that country is thus described.

"With regard to the Polish nobility, the extent of their power as individuals, as well as politically speaking, has been much diminished since the annihilation of the semi-republican form of government. In the parts under the government of Austria and Prussia, the inordinate authority of the seigneur over his vassals has been restrained by law. They do not now enjoy the right of inflicting corporeal punishment; nor, indeed, are slaves now, as formerly the case, attached to the glebe, so that their condition, in some respects, assimilates to that of the German peasant. Besides this, the manners of the nobles themselves are greatly changed and improved (as was before remarked) by intercourse with their neighbours. There are those, it is true, who confine themselves almost entirely to their country residences; but a great proportion are to be found in society, at the respective capitals of their sovereigns, particularly at Petersburg and Vienna. They are many of them also employed in official situations, for which they are made equally eligible with the rest of their fellow subjects.

"Those who have fallen under the domination of Prussia are excluded from any share in public employments; but notwithstanding this unjust exception, the mild nature and excellent regulations of the Prussian government have succeeded in making it more generally popular and acceptable, among all classes in Poland, than either the Russian or Austrian administrations." (p. 520.)

The reader of this work will not fail to receive entertainment during his progress through it, but we do not see any extraordinary talent displayed, and the political observations, where they are correct, are trite. There is, it is said, in some minds a propensity to draw inferences from every occurrence in life, and to suggest fresh matter of contemplation at every step. To persons of this disposition,

foreign travel is abundantly instructive, and when such men narrate to us what they have seen and heard, they gratify our curiosity, and instruct our understanding. Mr. James was certainly not thoroughly prepared for the large field of observation on which he entered, and amid the variety of subjects on which he touched, a few of them have received some injury from the collision.

ART. VII.—*Report from the Select Committee on the Insolvent Debtors' Acts, 53 and 54 Geo. III. with the Minutes of Evidence taken before the Committee. Ordered by the House of Commons to be printed. London, Clement, 1816. 8vo. Pp. 251.*

IN our last number, under the division of Political Economy, we noticed a publication on the Insolvent Debtors' Bill. The present report was printed by the direction of Parliament at the close of the last session, and on account of its general utility, it now makes its appearance in the form of a pamphlet for public examination. It consists of the minutes of evidence taken before the Select Committee of the House of Commons, and comprizes the testimony of persons who, from their official situations, were summoned by the Committee to give information, and of others who, feeling the pressure of the Insolvent Acts, and anxious for an alteration of the law, voluntarily offered their evidence. In the extracts that we supply, we shall confine ourselves to the opinion expressed before the Committee by Mr. Serjeant Runnington, his Majesty's Commissioner under the late Act, one of the most learned professors of English law, and one who, both from the sensibility of his nature, and the duty of his situation, would be disposed to suggest every thing that could conduce to the security of the fair trader, and the relief of his unfortunate debtor.

The Commissioner was requested by the Committee to suggest any defects which he had observed in the late act, and any amendments that might be made in it. The following is the substance of the learned Serjeant's reply, and as nearly as possible in such a compendium, we employ his own words :—

An official oath should be taken by the Commissioner, which is not now prescribed.

The office of Commissioner should be declared to be
CANT. REV. VOL. IV. August, 1816. Z

quamdiu se bene gesserit, and his salary should be determined, as well as the fund from which it is drawn.

The first Act did not permit evidence by affidavit, but this should be extended to all proceedings, and the Court being for the relief of insolvents, there should be no stamp duties whatever.

The power should be given to award costs in all cases in which to the Commissioner it should seem right.

The Court should have power, by attachment or otherwise, to enforce obedience to its rules.

The Commissioner, as under the bankrupt laws, should be authorized to summon witnesses to attend, and give evidence when required.

The Court should have the power of nominating its own officers to execute its own process.

The Court, and the Court alone, should be competent to direct who should or should not practice in it as agents.

Summonses should be served on persons in distant places, in the same way as subpoenas or summonses from the other Courts, and the expense of bringing them should be defrayed as under the bankrupt laws. If a debtor be unable to defray the expense of his witnesses, in cases where the Commissioner should think their attendance proper, he should apply to the Court, stating his inability to pay, leaving it to the discretion of the Court to order the witness to attend without the expenses being paid, but charging the future property of the insolvent with the payment of it.

A power should be given to the Court to summon an assignee, with respect to his accounts or conduct.

The learned Serjeant submitted whether it would not be right to impart the same power to this jurisdiction to bar an estate tail, as is afforded under the bankrupt laws.

It would be proper to enact, that all the proceedings should be engrossed upon parchment, and a secure depositary be assigned for the records.

It might be an amendment to direct the enquiry into the conduct of the insolvent two years, or less, previous to his going into custody.

It may be important to consider, whether the court should have a jurisdiction to compel a creditor preferred, to answer questions as to that preference, and to assign a discretion to the Court to compel him to give up the preference.

The 35th and 55th sections should be amended.

The 27th section, which states that the pay or half-pay of any officer should be subject to be distributed in reduction

of the debts of an insolvent, is not comprehensive enough. The words, "pension or any other allowance," should be added to it.

The 53d section refers to persons not natural born subjects. It should be permitted to the Court, if it feel it right, under all the circumstances, to discharge a foreigner without any condition.

By section 51, any prisoner charged with a debt at the suit of the crown, is not to be liberated. This should be altered, confining its operation "to any debt *really and bona fide due to, and sued for, and at the suit of the crown only.*"

It might facilitate the general convenience of the Court, and of the creditors, if the assignees were to be appointed by the Court, and if all monies were brought into it, and from thence paid to the creditor.

It would be an improvement, that the Court should be able to direct the money subject to its orders to be paid into the hands of some banker, as under the bankrupt laws.

The oath might properly be altered in one respect: omitting the words, "and that I have ever since been, and now am a prisoner," &c. and leaving it generally that "the prisoner has, for and during the space of three calendar months and more, next before the day of presenting his petition, been, and now is, a prisoner in actual custody."

The Act should not allow an insolvent to be discharged under the Lords' Act, (if remanded by the Insolvent Debtors' Court), for any debt included in his schedule.

The learned Serjeant concluded his very acute and humane comment on the existing Law of Insolvency in these words:

"Having thus stated all that has occurred to my experience in the Court, I trust the Committee will pardon me, when I refer them to an Act which passed in Philadelphia in 1812, on this subject. In that Act, no previous confinement is necessary; but from the instant an insolvent applies to be discharged under it, curators are appointed, and from that moment all the property is divested from the insolvent, and vested in the curators; which of course prevents all fraud in the disposition of the property. But another part of that law is certainly of more importance, namely, that of the creditor compelling the debtor to give up all his property, and be discharged, on certain criteria of insolvency being established. What effect it may have there, I do not know; and whether it would be wise or not in this country to make it part of the amended law, does not become me to say. But should it be adopted here (and to a given extent it forms at present a part of the Lords' Act), Parliament, in its wis-

dom, must precisely define, (as is done by the bankrupt-laws as to acts of bankruptcy) what shall be acts of insolvency. In stating what I have stated as to the practice of the law, permit me to say, that I refer to that of the Court here only. As to the practice at the different Quarter Sessions, the law has, in general, been correctly administered there. I hardly know an instance of any moment to the contrary. Many things may require alteration for the benefit of all parties; but it is highly to the credit of the Quarter Sessions, the judicious manner in which, in general, this law has been administered by those respectable magistrates. The committee will here permit me to refer them to that clause of the Act (sect. 14) which relates to the ability of a prisoner to pay his debts, after obtaining his discharge: a clause apparently founded on the purest principles of benevolence and justice; protecting the rights and interests of the creditor, on the one hand; and preventing caprice, inhumanity, or oppression, on the other; leaving it to the discretion of the Court to say, under all the circumstances of the case, what in justice should be appropriated to the payment of the creditors. If any thing can be added to that clause, to give it more effect, either for the creditor or the debtor, the Committee will, no doubt, in its wisdom, suggest it." (p. 211.)

It is evident, from the paragraph we have just cited, that it is the bearing of the opinion of the learned Commissioner, that instead of the three months' imprisonment directed by the act, it would be preferable not to expose a debtor to the vicious intercourse of a public jail even for that short period, and to adopt the scheme of American jurisprudence, which, at the same time that it prevents the contagion of evil example, and is so far beneficial to the debtor, gives full consideration to the state of the creditor, and by appointing curators for the property of the former, prevents all fraud in the disposition of it. We trust that this subject will receive from the British Parliament legislation for the greatest commercial country in the world, the full consideration it deserves.

As the sentiments of the learned Commissioner are likely to form the ground-work of the future policy on this subject, we will presume to submit, from an irresistible feeling of its importance, a few observations.

It will have been seen, that it is the wish of Mr. Serjeant Runnington to assimilate, as nearly as possible, the laws of bankruptcy and insolvency, preserving however, the essential distinction for the benefit of the creditor; that under the latter, no certificate or other document should exonerate the debtor from the liability of the future property he may ac-

quire. By what passed during the last session of Parliament, it appears, that the bankrupt laws themselves are likely to undergo a revision, with a view to their amendment, and it will be extremely desirable, that the correspondence which is sought between these and the insolvent acts, should be contemplated in the alterations that may be suggested, as to both of them.

The changes recommended, it will have been seen, will invest the single Commissioner of the Court of Insolvency with the same authority as the joint Commissioners in Bankruptcy, and the latter are under the immediate controul of the Court of Chancery. On the safety of assigning such a power to the present Commissioner, we have no doubt; but it deserves attention whether the same security can be expected, when, from the lapse of time, the superintendence shall devolve into other hands, and the just confidence reposed in an individual should not compromise the more remote interests of society. According to the advice of the learned Serjeant, the powers of the Court would be very extensive, he would enable the Judge to bar an estate tail,* and to compel witnesses to attend without the payment of their expenses, excepting on the contingency of property subsequently devolving to the insolvent.

The report from the Select Committee will be the more satisfactory to the general class of readers, because it supplies information, not only from professional authority, but from a great number of intelligent tradesmen who have full practical knowledge of the effects of the law, and acute sensibility as to any pernicious tendency they contemplate in it. We cannot conclude without expressing our approbation, not only of the zeal of men who thus stood forward to disclose useful facts, but to the members of Parliament by whom statements, from whatever quarter, were candidly received, and attentively considered. If, on all occasions, the same industry and vigilance had been employed in acquiring the knowledge that should be the basis of all legislation, British jurisprudence, which is the admiration of a world, ignorant of half the wisdom and humanity of its provisions, would receive the unmixed and unqualified approval of those better acquainted with its principles, who have the happiness to live under its benign influence and operation.

* By the bankrupt laws, as far back as the reign of James the First, it was thought proper to give the commissioners and assignees under those laws power, by bargain and sale, to convey estates tail without the form of a recovery for the benefit of creditors.

ART. VIII.—*A Voyage round the World from 1806 to 1812, in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands were visited. Including a Narrative of the Author's Shipwreck on the Island of Samnack, and his subsequent Wreck in the Ship's Long-boat. With an Account of the present State of the Sandwich Islands, and a Vocabulary of their Language.* By ARCHIBALD CAMPBELL. Edinburgh, Constable and Co. London, Longman and Co. 1816. 8vo. Pp. 288.

No doubt is entertained that the interests of science and commerce among civilized nations have been advanced by remote discoveries; but it may be questioned if the inhabitants of such countries have been equally benefitted by their visitors. Whatever uncertainty may exist with regard to other situations, in the Sandwich Islands we believe many advantages have been obtained. Not forty years have elapsed since the appearance of Captain Cook, and in this short interval they have been provided with workmen, native or European, of every description, and the King “possesses a navy of nearly sixty sail of decked vessels, built upon the islands, whilst almost every ship which navigates the Pacific, finds shelter, provisions, or trade in his harbours.” In the Preface it is observed,

“In Tamaahmaah these islanders possess one of those remarkable characters, who, like Alfred or Peter the Great, seem destined to hasten the progress of civilization. He is known in this country from the accounts of Turnbull, Lisainski, and Langsdorf; but as none of these navigators ever saw that chief, their accounts are consequently very imperfect; the length of time, however, during which our author remained in his family, afforded him opportunities of observation not enjoyed by those of higher qualifications, and in some measure compensate for the unavoidable defects of his education.” (p. 12.)

Archibald Campbell, on his return to his native country in April, 1812, had suffered the loss of both his feet, and from the unskilful manner in which the amputation was performed, the wounds have never healed, and he now finds employment by contributing with his violin to the amusement of the passengers on board the steam-boat in the river Clyde. In one of these vessels, his appearance attracted the notice of the Editor of this work, and the answers he gave to some inquiries excited so much curiosity, that the infirm musician was assisted and protected; the inquiries were

pursued, and a connected narrative was formed, in the hope that "an account of his voyage might be of service to an unfortunate and deserving man, and not unacceptable to those who take pleasure in contemplating the progress of mankind in the arts of civilization."

Early in May, 1806, Campbell entered as a seaman in the *Thames* Indiaman, in which he proceeded to Canton. He was afterwards induced to go on board an American ship which was bound for the South Seas. This vessel was wrecked upon a reef of rocks on the north-west coast of America; and after a variety of adventures in the long-boat, the author narrates the circumstance of the loss of his feet from the severity of the season and climate. On the 25th February, 1808, he took his passage in a baidarai, or large skin-boat, bound to Alexandria. He afterwards proceeded in the Russian ship *Neva* for the Sandwich Islands, where, it seems, his appearance excited the compassion of a consort of King Tamaahmaah, in whose family he remained, and he gives the following interesting account of these dominions;—

"Upon landing, I was much struck with the beauty and fertility of the country, so different from the barrenness of the Fox Islands. The village of Hanaroora, which consisted of several hundred houses, is well shaded with large cocoa-nut trees. The king's residence, built close upon the shore, and surrounded by a pallisade upon the land side, was distinguished by the British colours and a battery of sixteen carriage guns, belonging to his ship, the *Lilly Bird*, which at this time lay unrigged in the harbour. This palace consisted merely of a range of huts, viz. the king's eating-house, his sleeping-house, the queens' house, a store, powder-magazine and guard-house, with a few huts for the attendants, all constructed after the fashion of the country.

"At a short distance were two extensive store-houses, built of stone, which contained the European articles belonging to the king.

"I was conducted to the house occupied by the two queens. It consisted of one large apartment, spread with mats, at one end of which the attendants, of both sexes, slept, and at the other the queens occasionally slept when the King was in the morai.

"They and their attendants always eat here, and Tamena wished me to join them; but as I had been informed by Crymakoo, that if I did so, I should not be allowed to eat with men, I resolved to decline her offer.

"The *Neva* remained in the harbour three months, during which time I ate my victuals on board. At the end of that period, having completed a cargo of provisions, consisting of salted pork and dried

taro-root, she sailed for Kodiak and Kamschatka. I was then invited by the king to take my meals in his eating-house, and at the same time he desired a young American, of the name of William Moxley, who understood the language, to eat along with me, to act as my interpreter. The king's mode of life was very simple; he breakfasted at eight, dined at noon, and supped at sunset.

"His principal chiefs being always about his person, there were generally twenty or thirty persons present; after being seated upon mats, spread on the floor, at dinner, a dish of poe, or taro pudding, was set before each of them, which they ate with their fingers instead of spoons. This fare, with salt fish and consecrated pork from the morai, formed the whole of the repast, no other food being permitted in the king's house. A plate, knife and fork, with boiled potatoes, were however always set down before Moxley and me, by his majesty's orders. He concluded his meal by drinking half a glass of rum, but the bottle was immediately sent away, the liquor being tabooed, or interdicted to his guests. The breakfast and supper consisted of fish and sweet potatoes.

"The respect paid to the king's person, to his house, and even to his food, formed a remarkable contrast to the simplicity of his mode of living.

"Whenever he passed, his subjects were obliged to uncover their heads and shoulders. The same ceremony took place upon their entering, or even passing, his residence; and every house which he entered was ever after honoured with the same marks of respect. Once, when employed in the house of Isaac Davis, making a loom for the king, I observed him passing, and being ignorant of this custom, requested him to enter and observe my progress; but he declined doing so, informing me of the consequence. He therefore seated himself at the door, till I brought out my work for his inspection.

"When his food was carrying from the cooking-house, every person within hearing of the call Noho, or sit down, given by the bearers, was obliged to uncover himself, and squat down on his hams.* (p. 133.)

On his return, the author visited Rio Janeiro, where he continued nearly two years. On the 5th of February, 1812, he quitted the Brazils in the brig Hazard, and arrived in the Clyde on the 21st of April, after an absence of nearly six years.

* Scotice, "on his *hunkers*." The emphatic word used by the author in describing this particular mode of genuflection, and which has no English synonym into which it can be translated, is thus defined by Jamieson: "To sit with the hips hanging downwards, and the weight of the body depending on the knees."—*Scot. Dict. verb. Hunkers*.

"Wi' ghastly e'e poor Tweedle-dee,
Upon his *hunkers* bended."—BURNS.

The Appendix contains a vocabulary of the language of the Sandwich Islands; a statement of the case of the author as to the loss of his feet by a Russian physician; a historical account of the Sandwich Islands, and some brief notes referred to in the body of the work. We have also a map of the track of the long-boat in which the author proceeded from Sannack to Kodiak in the year 1807.

It is not pretended that much additional information is given in this work on nautical subjects, but it is not wholly destitute of this sort of intelligence. Useful cautions are given to the mariner in the account supplied of the reef to the south-west of Halibut Island, upon which the author suffered wreck, and of the numerous rocks adjacent to the shores of Aliaski, and in the account of the south coast of Wahoo, will be found a description of the only harbours in the Sandwich Islands.

ART. IX.—*Correspondence of the Duke of Otranto with the Duke of Wellington. Letter the First.* Dresden, January 1, 1816. London, Colburn, 1816, 8vo. Pp. 65.

It may perhaps be desirable, before we examine this publication, to consider who is the author, in order to compare his past conduct with his present professions.

M. Fouché is a native of France. His father was a contractor for biscuits with the navy, and had establishments for the conduct of his business both at Nantes and Brest. The eldest son was a merchant at the former place; the second, who has made so conspicuous a figure in the world, was educated at an Oratoire, and entered into holy orders. He was subsequently a schoolmaster, and after the revolution, formed a matrimonial connection. Thus situated, he soon engaged in public life, and was elected deputy for the Seine Inferieure to the Convention, in which capacity he voted for the death of Louis Sixteenth. When a member of the Mountain Party, he was employed at Lyons as prosecutor with Collot d'Herbois, and took part in the atrocities committed in that neighbourhood. But his friends say, and perhaps truly, that what he did was at the instigation of his colleague, and that thus impelled, he deviated from the course of comparative moderation he had ordinarily pursued. The civic solemnity over the remains of Chabrier will not be forgotten, and the report to the government of this impious transaction was prepared by M. Fouché. That

CRIT. REV. VOL. IV. *August*, 1816. 2 A

person had been condemned and executed in June, 1793, and it was under the superintendence of the writer of the letter to the Duke of Wellington that the corpse was borne in state, and an ass, the principal character in the procession, was surrounded by attendants carrying sacred vases, having at his tail the volume of truth, and being decked with the mitre and other insignia of sacerdotal dignity. At a situation assigned, the body of the defunct with the book of our faith were burnt, and the ashes of the one were given to the multitude, and of the other to the winds. M. Fouché was the regular agent of the Committee of Public Safety at Moulins and Nevers, and was the constant correspondent of that assembly; but we are happy to give a more favourable view of his deportment, when the most profligate demagogue that ever disgraced the cause of liberty came into power. Fouché was then a member of the Jacobin Club, from which he was excluded by the influence of Robespierre, and the lesson of instruction he then received, has never since been erased from his memory.

We now see M. Fouché in a new situation, and being accused, like the rest of his companions, at the close of the democracy of France, he availed himself of the proffered amnesty, and as early as 1799, we find him acting commissioner with the army of Naples. In the same year he was nominated ambassador to the Batavian Republic, but had scarcely reached the Hague, when Bonaparte, satisfied that he would be of more utility nearer home, recalled him, and placed him on the consular establishment as minister of general police.

How far M. Fouché was criminal in becoming the instrument of usurpation under the imperial government we do not mean to inquire; but it is well known, that on some remarkable occasions he opposed the conduct of his master, and we refer to the murder of the Duke D'Enghien, the affair of Moreau, and the whole of the hostility to Spain, and the treachery towards the family on the throne of that unfortunate country.

However, in such circumstances, we are far from considering that M. Fouché is entitled to implicit belief, and he appears to be fully aware of it, for he does not propose to rest his defence on the allegations in the present letter, but to publish an enlarged memoir, to which documents will be subjoined, and his countrymen will, from such sources, be competent to decide on the credit he deserves. But as private worth ought to meet its reward in public opinion, and

as the humanity and justice of British jurisprudence admit of evidence to character under proceedings against the most flagrant criminals, in the spirit of our own laws we may be allowed to observe, that his domestic conduct is without reproach, and that even when he was supposed to be the terror of France and of Europe in his official capacity, he was conspicuous for his charity and beneficence, not occasionally, but stately, and applied considerable sums to the relief of the indigent.

The letter before us, although called the first, was preceded, if we are to credit the German papers, by another to the noble Duke to which the present is addressed, and which is in these terms :

“MY LORD—All the letters which I receive from Paris speak of your kind sentiments towards me. From all sides I learn, that upon every occasion you freely and unequivocally do justice to my administration. My gratitude leads me at this moment to exceed the boundaries of the usual expression of it. I resolved to send you some lines of acknowledgment, and to make you acquainted with some of the secret causes of the hatred of my enemies, and, if possible, to add something to the sentiments of your respect, and the interest which you have testified towards me. I could not come to a conclusion; my soul felt itself impelled to lay itself wholly open to you; I have written a book to you. May you receive it with kindness, and read it with indulgence. At another time I shall examine the law of condemnation that has been published, as well as the intention of including me in it, without venturing to pronounce my name.

“One must be wholly blind to imagine that the King, who in the most solemn and inviolable manner suffered an exception to be extended to me, would not be incensed if an ordonnance were laid before him to sign, in which my name was included among the number of the banished, by virtue of a law which has not named me. I cannot possibly reconcile the King's letter, in which he calls me to the Ministry of the police, in which he names me his Minister at Dresden, with an ordonnance of banishment signed by the same hand. Posterity would ask the cause of this strange contradiction: it would not willingly suppose that the motives which did not hinder the King from receiving me into his council and into his entire confidence, at the moment of danger, had driven me from it, and banished me from my country, when the danger was believed to be removed. Who could build upon the sacredness of the royal word, if the Chambers had the right to abrogate and annihilate the effects of it? Who would believe in the constitution, if the Chambers had the right to exclude one of their members, and to judge him even without pronouncing his name? Where, after such a violation, would Europe find a government in France? (Signed) The Duke of OTRANTO.”

We will now proceed to the publication from the London press. M. Fouché limits to four distinct particulars the explanations expected of him—1st. As to the return of the King to Paris. 2d. As to his acceptance of the ministry of police. 3d. As to the ordonnance of the 24th July, and his administration; and 4th. As to his mission to Dresden, and the causes which prevented his becoming a member of the Chamber of Deputies.

With regard to the first, he answers the objections to his conduct in a manner that to us appears satisfactory. He in the preamble states his situation as presiding in the government when the allied armies approached Paris, and his solicitations to Napoleon to retire from France. "No one," says he, "appreciated better than I the power of his genius, but no one was more convinced that his presence could only precipitate France into the last abyss of calamity. I therefore conjured him to quit the continent." He next adverts to the disquietude of the military on the return of the Bourbons, and notices the different projects prior to the admission of Louis XVIII. to power, such as a regency in the name of the consort and son of Bonaparte, and the accession of the Duke of Orleans. After discussing the question of legitimacy, much in the spirit of his friend Carnott, he proceeds thus:—

"My correspondence with the Ministers of the great powers and with the generals of their armies, will be printed as the sequel of my Memoirs. It will make known in what manner I have sustained the dignity of the nation. There have been, of necessity, and of design, various shades in the negotiation: I hoped that my arguments would give more of force to each of my demands. However desperate affairs may be, there are subsidiary points to which we may attach ourselves; for there are different degrees of misfortune in the loss of independence. Those form a very false idea of the position in which I was, who reproach me with not having defended the rights of the nation to choose its prince, and to fix the conditions of his power. These two points were decided by the force of circumstances. The present was no longer in my power. All would have become easy, if, as I proposed, Napoleon had abdicated at the Champ de Mai: his tardy abdication has subjected us to the yoke of events. I hold myself absolved from all reproach, by necessity."

"It is pretended that I paralyzed the enthusiasm of the army. Those who are of this opinion do not know the disposition of our troops. New prodigies of courage could have served only to compromise the chosen of our legions, and we exposed the capital to all the horrors of an invasion by force of arms. It was my duty to pause before the safety of the state. The greatest danger to any country

is the dissolution of all social ties: this swallows up the public and private fortune, and no longer leaves behind it either hope or futurity.

“ Amidst the shocks of opinion, Louis XVIII. approached to Paris. He was proclaimed wherever the allied armies were. It might from that moment be presumed that the same spirit would reproduce the same phenomenon in the capital. The King was at St. Denis, my Lord, when I had a first conference at Neuilly with you. I did not endeavour to extenuate the faults of those who had betrayed the throne; at but the instant when that throne was re-established, I maintained, that it was the interest of the King to confound all in one system, perfectly followed up, of clemency and oblivion. That which is crime in a well regulated state, may be only delirium in a state of disorder. Several individuals who were suspected of treason, had been only misled in the path in which the crisis had engaged them.” (p. 10—12.)

The second explanation, we have said, refers to his acceptance of the ministry of the police; and we confess that, in this respect, we cannot wholly concur with his statement. We cannot believe that, regardless of all personal interest and safety, from pure magnanimity, he resumed his public functions under Louis; that having long enjoyed power, he was anxious only to resign it; and that his ambition had, by a miracle, wholly changed its character, and he was now ambitious only of the obscurity of private life. To credit such a tale, we must banish from our breasts all our notions of the predominance of the ruling passion, and all our opinions of the consistency of the human heart, both in its virtuous sensibilities and its aberrations. He seems to have been aware that the world would form more just conclusions than he was disposed to represent. “ Let the words and the acts of my life,” he desires, “ be judged, not by the comparison of one period with another.” This comparison is the basis on which to erect our opinions of character, and without it they must be destitute of all solid foundation. The principal question he discusses, in this portion of his letter, is the propriety of amnesty and oblivion, which advice, he says, he uniformly gave to his Majesty; and, in this place, we have no doubt of the truth of his allegation, or of the sincerity by which it was dictated; for it was impossible not to discover that, under any scheme of severity, he who had voted for the death of the predecessor would have been among the first victims of fraternal vengeance. But, whatever might be his motives, the counsel was salu-

tary; and the ex-minister has supplied an apposite illustration from our own history.

"The Stuarts would still reign, if they had known how to banish inquietude, to gain confidence, and to give faction time to extinguish itself. Whither has their obstinacy to speak and act as absolute masters, and to punish all resistance, conducted them? They have paved the way to the throne for the Prince of Orange; who, to maintain himself there, needed only to use his power with moderation, to dissipate alarm, and to diffuse security."

"At what moment was it more necessary that the whole world should be convinced, that the word of the King was sacred and irrevocable? The slightest appearance of retraction of engagements wounded every sentiment; the terrible suspicion of having been deceived, re-entered anew into every heart; and confidence retired on all sides, and for ever." (p. 22.)

With the third explanation, on the ordonnance of the 24th July, he couples his administration generally; and here again we read with some incredulity, where he writes "If I could have effaced several of the names inscribed in that ordonnance, by placing there my own, I should not have hesitated." It certainly is a matter of considerable difficulty with M. Fouché, in the same breath, or in the same letter, to defend his advice of total oblivion, and his signature of the terrific ordonnance. His defence sufficiently shows his embarrassment. It is in these words:—

"The idea of a conspiracy had been propagated by those who wished for proscriptions. My resignation before having demonstrated the imposture, might have caused thousands of victims. I determined to sign the ordonnance of the 24th of July. It was natural to think that, the passions gradually becoming calm, justice would resume her course, and would impose silence on all revenge. If I had withdrawn myself, I should have been reproached with all the evils which I prevented by remaining in the administration." (p. 25.)

The twenty-eight subsequent pages are devoted to the more enlarged justification of his measures as a minister; and, in the course of it, he seems to intimate that he is possessed of a secret, that perhaps may induce some of his enemies to be a little chary of their expressions of indignation. "I have not," says he, "revealed to the King the names of the royalists who have abandoned him to offer their services to Napoleon; I have not wished to draw aside any veil; those of whom the honour is saved, may

return to virtue." Was this silence perfectly consistent with the oath of office, taken on one of the most sacred occasions?—and if this solemn obligation be avowedly disregarded by M. Fouché, what belief can we repose in his assertions, unaccompanied by that awful confirmation—or what with it? Of the circumstances and purposes of the French cabinet, he observes :

" I must acknowledge, that the ministry in which I had a share, had intelligence, love of good, great skill in affairs; but the late misfortunes of the past, caused it too much to forget the dangers of the future. Some of our acts were divested of foresight: we failed in a union of power against the enemies of our country, and of one common spirit in our labours.

" It was against the most violent passions that we were forced to act; and it was the passions which judged us. Men scrutinized with attention the object at which we aimed; but they were silent as to the obstacles which we met with. They took no account of the ills which we prevented, and the disorders which we obviated; blame of our operations was the common mould in which every intrigue was cast.

" They complained of the little energy of the police, because it was not solely directed against men whom they wished to destroy. Yet every kind of malevolence was repressed; nothing remained unpunished. The army was agitated, but it obeyed. We sought to bring all parties into subordination—to the sacrifice of exaggerated ideas—to good order. It was not sufficient to moderate the passions; in the South, it was necessary to enchain them.

" We repeated to the magistrates of these provinces, that which the conscience of man so often tells him, that, for the strong as for the weak, there is only one benefit which is not very subject to regret, that is justice. We said to the King, that with re-actions there was neither public repose, nor throne, nor nation." (p. 34.)

M. Fouché is remarkably unfortunate when he examines into the metaphysical distinctions of the science of politics. In his attempts to refine, he ever confounds; and under a multiplicity of words, buries all meaning. Of this kind we might quote successive pages; but the reader will be pleased if we restrict ourselves to a paragraph.

" The means of obtaining influence over the people, the greatest result which government can attain, are not less changed. Religion and morality are no longer any thing more than feeble auxiliaries of the laws. Opinion, a new element in social order, has acquired so much energy and power, that it has become the rival of authority. Obedience, which now possesses rights, makes all its efforts to defend them. Resistance may be punished, but it would be more skilful to conquer it. When the public spirit extends itself, government

ought to elevate its conceptions. Force may cause orders to be executed; but the language of power has no longer any thing more than a feeble authority, if it be not aided by persuasion, and supported by reason. To be listened to by different parties, it is necessary to enter into their passions—to speak to each its own language; there is no longer any general eloquence.” (p. 38.)

We recommend the following reflections to the attentive regard of all statesmen; and they should recollect that they are from the highest authority in the department to which they refer.

“ We have often been reproached with not having informed the King of what was done every day by his courtiers, his ministers, the ministers of foreign powers, of what passed in the interior of families, &c. &c. &c. This is the policy of a courtier who is desirous of pleasing, or of a subaltern who is in need of such means of making his merit be seen: it is not ours. A minister must calculate well on the indulgence, or on the weakness, of his master, in order to make to him every morning a recital of anecdotes, which tend, more or less, to degrade the objects of his choice. How dangerous are superficial men by the side of princes!—they have always something to say, and nothing to think.

“ The tranquillity of states does not depend on the circumstances which affect only the higher ranks of society, or on the disposition of mind which we there observe: the ambition which agitates the great has no political influence when it allies itself not to some popular interest; intrigues, conspiracies, revolts, are impotent and vain, when they are not favoured by opinion, and supported by the effective co-operation of the multitude.

“ There is no opposition to be feared in the public councils, no secret factions to be dreaded, when the monarch has in his behalf the affections and the power of the people.

“ The tranquillity of the state is intimately connected with the moral dispositions of the laborious classes, of which the people is composed, and which form the basis of the social edifice. A good police judges not of these dispositions by the applauses which men the most vile and the most wicked ever obtain, during the period they are in power.

“ The multitude will be perpetually calm, if we frankly attend to its interests; if we remove whatever may alter its confidence—may wound uselessly its prejudices—may corrupt its modes of thinking and of acting—may mislead its ignorance and its credulity.” (p. 45.)

M. Fouché vindicates his ultimate retirement from public life in these terms:—

“ My political life was accomplished: it only remained for me to choose the place of my retreat. When a man has the misfortune

to be celebrated, the place which is the least known receives eclat, when he wishes to retire to it. I wished, at least, to escape from calumny, by the simplicity, by the obscurity, and by the happiness of my domestic life.

"Some are astonished that, in quitting the ministry, I did not enter the Chamber of Deputies, to which several electoral colleges, especially that of Paris, had called me. Could I have struggled with advantage against the ever-increasing excess of re-action? Let any one read the debates of the Chamber, and he will judge what I could have expected from such a contest.

"What success could I promise myself in an assembly where influence belonged to exaggeration—where anarchy the most intolerable seemed the necessary instrument of the re-establishment of order? What could I say to men, who see the power and strength of the King in the violation of his word, and treason in the language of moderation: who believe they have the right of excluding from the Chamber one of its members, without judging him—without even pronouncing his name; and of exiling him, by comprehending him in the generalities of a law. Justice, and the voice of a nation, when they are able to make themselves heard, will demand, of what that mandatory has rendered himself culpable, since the time when France has chosen him to defend her rights?—how a vote, given twenty-three years before, which had not prevented Louis XVIII. from nominating him his minister, nor the Allied Sovereigns from bestowing on him marks of consideration, could become, at this day, a subject of proscription? If this were possible, it would not be the proscribed person whom we had reason to pity." (p. 59.)

We shall conclude with observing, that many useful hints are given in the letter before us as to the existing government of France, which we hope will not be disregarded, whatever exertions may be employed to prevent its circulation in that country. It is of the more importance, if the light of truth should by the ministry be withheld from the people, that they should make use of it themselves.* We doubt much if they will be able to see their way with all the assistance they can acquire; and we would particularly recommend to their notice, the sentiment in a previous letter, from the same hand, when the wand of authority was yet entrusted to it: "The republic has made us acquainted with whatever is most disastrous in the excess of liberty; the empire with whatever is most disastrous in the excess of power: our prayers are to find, at an equal distance from those excesses, independence, order, and peace."

* It is stated from Paris, that the brother of Carnot has been arrested, under the charge of circulating this letter in France.

THE DRAMA.

ART. X.—*The City of the Plague.* By JOHN WILSON,
Author of the Isle of Palms. Edinburg, A. Constable
 and Co.; London, Longman and Co. 1816. 8vo. Pp. 167.

MANY authors have taken a pestilence as the subject of poems, or of descriptive and impassioned narrations. The first, we believe, in point of date, and one of the first in point of excellence, is Boccacio, in the Induction to his Decameron; and he was followed by several other Italians. In England they have been extremely numerous since the reign of Elizabeth, when Dr. Lodge (a celebrated physician, poet, and pamphleteer) wrote his eloquent detail of its visitation, and Dr. Phaer (the joint translator of Virgil with Twyne) published his treatise on its prevention and cure. These were succeeded by a most eloquent piece, dated about 1608, and written by George Wilkins, author of "*The Miseries of Enforced Marriage*," in Doddsley's Collection of Old Plays; and in 1628, appeared George Wither's "*Britain's Remembrancer*," which the author printed, as he states, with his own hand, not being able to find any person in the trade who would venture to put forth a book by this notorious and severely-punished libeller. A short and striking extract from this singular poem, which is now generally neglected by all but the curious, may serve, in some sort, as an introduction to the work of Mr. Wilson now before us. Wither remained in London during the hottest ravages of the pestilence, as he affirms, on account of a preternatural monition; and in the subsequent passage he first supposes himself walking through the city.

“ But far I needed not to pace about,
 Nor long inquire to find such objects out;
 For every place with sorrows then abounded,
 And every way the cries of mourning sounded.
 Yea, day by day, successively till night,
 And from the evening till the morning light,
 Were scenes of grief, with strange variety,
 Knit up in one continuing tragedy!
 No sooner waked I, but twice twenty knells,
 And many sadly-sounding passing-bells,
 Did greet mine ear, and by their heavy tolls
 To me gave notice that some early souls
 Departed whilst I slept; that other some
 Were drawing onward to their longest home;

And seemingly presag'd that many a one
Should bid the world good night, ere it were noon.

* * * * *
My chamber entertain'd me all alone,
And in the rooms adjoining lodged none:
Yet through the darksome, silent night, did fly
Sometimes an unceasing noise, sometimes a cry;
And sometimes mournful callings pierc'd my room,
Which came, I neither knew from whence nor whom."

Canto IV. p. 104.

The scene of the action of Mr. Wilson's piece is fixed in London, when it is devastated in the way above described; when the inhabitants are dying by hundreds; and when the dead-cart is going its rounds, to receive from the windows the bodies of the exanimate victims. Our readers, no doubt, will recollect *Defoe's* terrific picture of the state of the metropolis at such a time. We have some doubt whether "The City of the Plague" be precisely a fit subject for this department of our Review; but it is in a dramatic form, divided into acts and scenes, and conducted dialogue-wise; and we are so anxious to avoid the practice of resorting to stale common-place criticisms upon the ephemeral productions at our theatres, that we would rather, as we did last month, omit all notice of the drama, than choose a subject of remark not calculated for the nature of our publication.

It is not easy to ascertain at what period Mr. Wilson means to fix the action (as far as it has action) of his piece. A long period has happily now elapsed since the last mortality of this kind, and, we apprehend, that our author does not mean to allude to any specific period of our history; and the state of manners he describes in some portions of his work, neither belongs to the present, nor indeed to any other age. On the whole, however, the complexion of this descriptive drama is modern; and it was perhaps intended that we should read it under the supposition that London is at this moment suffering under the pestilence. Two young naval officers, Frankfort and Wilmot, return from sea, and approach London, where they have learnt that the plague is raging: the former had left his mother behind him, and anxiously makes inquiries of her fate of an old man, who escapes with his grandchild from the infected city. He is told to "think of her with the dead;" and then the old man proceeds with some eloquence to re-

present the condition of the town. The following lines are a part of his harangue :—

“ ————— Stand aloof,
 And let the Pest's triumphal chariot
 Have open way, advancing to the tomb.
 See how he mocks the pomp and pageantry
 Of earthly kings! A miserable cart,
 Heap'd up with human bodies; dragg'd along
 By pale steeds, skeleton-anatomies!
 And onwards urged by a wan meagre wretch,
 Doom'd never to return from the foul pit,
 Whither, with oaths, he drives his load of horror.
 Would you look in? Grey hairs and golden tresses,
 Wan shrivell'd cheeks, that have not smil'd for years;
 And many a rosy visage, smiling still;
 Bodies in the noisome weeds of beggary wrapt,
 With age decrepit, and wasted to the bone;
 And youthful frames, august and beautiful,
 In spite of mortal pangs,—there lie they all
 Embrac'd in ghastliness! But look not long,
 For haply, 'mid the faces glimmering there,
 The well-known cheek of some beloved friend
 Will meet thy gaze, or some small snow-white hand,
 Bright with the ring that holds her lover's hair.”

We are then introduced to a very singular character, a mock astrologer, who deludes “the great vulgar and the small,” by pretended prophecies of the fate of their relations and friends: he is exposed by Frankfort and his friend Wilmot, who discover him to have been a sailor on board a ship called the Thunderer. This character is most inconsistent, and the incident is ill-chosen and worse managed. It only serves to inform us that Frankfort is in love with a female named Magdalene, then in the city employing herself, unawed, in the charitable duty of attending the sick and the dying. This young lady, while praying at the altar, disarms an assassin of his purpose to murder her; and, by a strange incongruity, the next scene introduces us to a party of young men blasphemously revelling in the midst of the horrors of the pest. Parts of these scenes are written with great power; and a song of triumph for the plague, given by one of the party, will not easily be exceeded. We quote two of the best verses.

“ King of the aisle! and church-yard cell!
 Thy regal robes become thee well.

With yellow spots, like lurid stars
Prophetic of throne-shattering wars,
Bespangled is its night-like gloom,
As it sweeps the cold damp from the tomb.
Thy hand doth grasp no needless dart,
One finger-touch benumbs the heart.
If thy stubborn victim will not die,
Thou roll'st around thy bloodshot eye,
And Madness, leaping in his chain,
With giant-buffet smites the brain;
Or Idiocy, with drivelling laugh,
Holds out her strong-drugg'd bowl to quaff;
And down the drunken wretch doth lie,
Unsheeted in the cemetery.

"Thou! Spirit of the burning breath,
Alone deserv'st the name of Death!
Hide Fever! hide thy scarlet brow;
Nine days thou linger'st o'er thy blow,
Till the leach bring water from the spring,
And scare thee off on drenched wing.
Consumption! waste away at will!
In warmer climes thou fail'st to kill;
And rosy Health is laughing loud
As off thou steal'st with empty shroud!
Ha! blundering Palsy! thou art chill!
But half the man is living still;
One arm, one leg, one cheek, one side,
In antic guise thy wrath deride.
But who may 'gainst thy power rebel,
King of the aisle, and church-yard cell!

In the second act Frankfort learns the death of his mother and of her young son, and Magdalene is shewn performing acts of disinterested and most dangerous benevolence: it appears that she is the daughter of poor parents, living on the banks of the Cumberland Lakes, who come to London with their daughter just before the plague, in which they suffer, discovered itself. After the death of her father and mother, "she is a lovely lady no one knows, who walks through lonesome places day and night, giving to the poor who have no earthly friend." The place of meeting between her and Frankfort is strangely fixed in the room where the dead bodies of Frankfort's mother and younger brother have been laid out and decorated by Magdalene.

"[*The door opens, and MAGDALENE enters.*]

"*Priest.* Behold the blessed one of whom we speak!

"Magdalene. (seeing Frankfort and Wilnot kneeling with their faces on the bed.)

Haply some sorrowing friends unknown to me!

"Frank. (rising.) Magdalene! my holy Magdalene!

"Magd. (throwing herself down beside him.)

Hush! hush! my Frankfort! thus I fold one arm

Round thy blest neck, and with the other thus

I touch the silent dead!

"Frank.

O Magdalene!

'Tis a wild night of bliss and misery.

"Magd. We both are orphans.

"Frank.

Hush! I know it all.—

An angel's arms are round me—No! a mortal's—

A mortal thing sublimed and beautified

By woes that would have broken many a heart.

In thy embrace what do I care for death!

In ev'ry breathing of thy holy bosom

I feel contentment, faith, and piety;

Nor can the shadow of this passing world

Breathed o'er thy face of perishable beauty

Bedim thy holy spirit—it is bright,

Nor seems to heed that gushing flood of tears.

"Priest to Wilnot. Let us retire. The hour is drawing near,
Fixed for the funeral.

"Wilnot.

Heaven in mercy sent

That angel with that dewy voice, and eyes

More dewy still, to stand beside the grave,

And shew my friend how beautiful in heaven

His mother now must be! That silent smile

To resignation might convert despair!"

[Priest and Wilnot retire.]

Throughout the piece, there are many obvious imitations of the style of writing and thought of Mr. Wordsworth, but we cannot say that they are generally happy, and certainly very ill adapted to a dramatic production. Mr. Wilson always introduces these imitations in a forced manner; they never flow easily from him, and he goes out of his way for the sake of them. An instance of the kind occurs in the opening of the third and last act, where a priest is describing a view of the city of London from a tower rising in its centre; his words are,

"Silent as nature's solitary glens

Slept the long streets—and mighty London seem'd,

With all its temples, domes, and palaces,

Like some sublime assemblage of tall cliffs

To bring down the deep stillness of the heavens

To shroud them in the desert. Groves of masts
Rose through the brightness of the sun-smote river,
But all their flags were struck, and every sail
Was lower'd. Many a distant land had felt
The sudden stoppage of that mighty heart."

All that is good in this extract is taken from a sonnet by Mr. Wordsworth, with which the admirers of that gentleman's works are well acquainted, and to which his opponents do not deny excellencies of the highest character—we mean the sonnet composed upon Westminster Bridge just after sun-rise in summer. We cannot refrain from giving ourselves the pleasure of copying and our readers of perusing it.

"Earth has not any thing to shew more fair:
Dull would he be of soul that could pass by
A sight so touching in its majesty:
This city now doth like a garment wear
The beauty of the morning; silent, bare
Ships towers, domes, theatres, and temples lie
Open unto the fields and to the sky;
All bright and glittering in the smokeless air.
Never did sun more beautifully steep
In his first splendour, valley, rock, or hill;
Ne'er saw I, never felt a calm so deep!
The river glideth at his own sweet will.
Dear God! the very houses seem asleep;
And all that mighty heart is lying still!

Frankfort, after the burial of his relatives, takes the infection, as well as Magdalene, while conversing with a young girl whose life she had saved: the former becomes frantic, while the latter waits the rapid advance of death with resignation. She summons sufficient strength to visit Frankfort, who, she hears, is dying.

"[*Magdalene kneels down by the bedside and looks on Frankfort.*]

"*Magd.* Say that thou know'st me, and I shall die happy.

"*Frank.* Magdalene! for I will call thee by that name!
Thou art so beautiful!

"*Magd.* Enough!—enough!

"*Frank.* O Magdalene! why am I lying here,
And why so many melancholy faces
Are looking all at me, and none but me,
I now must never know. I see the tears
Which all around do shed are meant for me;

But none will tell me why they thus should weep.
 Ilas some disgrace befallen me? One word,
 One little word from thee will make all plain—
 For oh! a soul with such a heavenly face,
 Must live but in relieving misery!

“*Magd.* Disgrace and Frankfort’s name are far asunder,
 As bliss from bale. O press my hand, sweet friend!
 Its living touch may wake thee from thy dream
 Of unsubstantial horrors. Magdalene
 Hath come to die with thee—even in thy arms!

“*Frank.* O music well known to my rending brain—
 It breathes the feeling of reality
 O’er the dim world that hath perplex’d my soul.”

The sufferings of Frankfort are first terminated, but Magdalene, who follows him to the grave, and in the agony of her grief, faints upon his dead body in the churchyard, survives but a few minutes, and they are buried together.

Notwithstanding the imitations to which we have referred, and some others (one from Titus Andronicus, where a mother describes the effect of her child’s bright hair in the grave to be like that of the jewel upon the finger of Bassianus in the pit), we must admit that this poem possesses considerable claims to originality. Did we criticise it upon any dramatic rules, however liberal, we might point out many faults; but it is obvious that Mr. Wilson did not intend to obey any of them. The dialogues are in general spun out to a tedious length for the sake of including spirited descriptive sketches, particularly of horrors, upon which the author dwells with much seeming satisfaction, working them up to the highest pitch. The style in general is forcible, but often overstrained, and on this account, as well as on account of its extreme length, and the deficiency of incident, we do not think that the poem will be read as a whole with as much pleasure as might be derived from judicious extracts.

Some miscellaneous pieces are appended, which we shall probably notice in a future number.

BIBLIOTHECA ANTIQUA.

For out of the olde felde, as men saieth,
Cometh all this new corne, fro yere to yere ;
And out of old bookes, in good faieth,
Cometh all this newe science that men lere.

Chaucer's Assem. of Fowles, st. 4.

ART. XI.—*Palladis Tamia. Wits Treasury. Being the Second Part of Wits Common-wealth. By FRANCIS MERES, Maister of Artes of both Vniuersities. 'Viuitur ingenio, cætera mortis erunt.'*—At London, printed by P. Short, for Cuthbert Burbie, and are to be solde at his shop at the Royall Exchange. 1598. 12mo. fo. 333.

TO those who are interested in the history of poetry (and who in this day is not?), more especially in that part of it which relates to the period when the laurel flourished with the greatest vigour and beauty, the reigns of Elizabeth and James, no work can be more interesting than the second part of Meres' *Wits Common Wealth*, the full title of which we have above inserted. It has always been industriously sought after, and eagerly purchased at almost any price, by such as were curious in their collections of the works of our earlier poets, because of the three critical productions which appeared between the years 1586 and 1598,* that before us contains not only the fullest notices of the admirable writers of the day, but the only mention of the most admirable of those writers—Shakspeare. It is mainly upon the silence of the two earliest of these critics, that the commentators upon our great dramatist have founded their position, that he did not begin to write for the stage until 1591. Notwithstanding the mention of him by Meres, it has often surprised those who have particularly studied the subject, that so little homage should have been paid to Shakspeare by contemporaries; that while Watson, Constable, and Whetstone have received lavish applauses which they have not deserved, Shakspeare, who must have eclipsed all others in public estimation, has either scarcely received bare justice at their hands, or has been passed over entirely without remark. We must allow, however, that this cir-

* A "*Discourse of English Poetry*" was published by Webbe in 1586, and in 1589, another critic, usually known by the name of Puttenham, printed his "*Art of English Poesy*."

cumstance is partly to be attributed to the fact, that when the two critics mentioned in the note published their works, Shakspeare had probably not yet, or only just started as a writer for the stage; but still his minor poems, which bear the same proportion to the productions of the same kind by his contemporaries, that his plays bear to their plays, ought to have entitled him to the highest admiration. It should seem also, that his growing fame was not regarded without some envy, as we pointed out in our review of *Greene's Groatworth of Wit*,* and as might be established by several other quotations, most of which have not escaped the notice of the indefatigable Malone.

Besides the value, curiosity, and intrinsic merit of the book we have now chosen for review, we had another reason for selecting it. In the course of the articles under the head of *Bibliotheca Antiqua* inserted in previous numbers, we have had occasion to mention the names of persons and of works which were probably quite new to some of our readers, though to others, who have devoted themselves particularly to the study of old poetry, they have been probably well known: the consequence has been, that we were obliged to insert explanatory notes containing the necessary intelligence, which materially interfered with the regularity of our progress. That portion of Meres' *Palladis Tamia* from which we shall principally derive our extracts, comprises the names of the authors, and many of the productions (with such remarks upon their nature and contents as were consistent with the summary mode in which he was compelled to speak of them), especially famous in the latter end of the sixteenth and at the beginning of the seventeenth century. At least, therefore, by the perusal of the present article, many may become partially acquainted with persons to whom and to whose works on future occasions we shall perhaps separately advert.

But little is known of Francis Meres, the writer or collector of this second part of *Wits Common-wealth*, and that little consists rather of dates than of anecdotes. It sometimes happens (as with the subject treated of in our last number†), that both the author and the work are singular and curious; but in the present instance, the great value consists in the matter to be found in the book. Where Meres was born we know not, nor where he received the earlier part of his

* Vide Crit. Rev. for May last, p. 530.

† Coryat's *Cradities*.

education. He states in the title that he was Master of Arts of both Universities, and it appears that he took his degree of B. A. at Pembroke Hall in 1587, and of M. A. in 1591; but no distinct mention, we believe, is to be found of him at Oxford. He took orders, and four years after the publication of the work on our table, he was made Rector of Wing, in Rutlandshire. He was born in 1565, and was consequently one year younger than Shakspeare, who seems to have been a favourite poet with him. Meres does not appear to have obtained any preferment in the church, as he died at his living of Wing in 1646, at the advanced age of 81 years.

By far the greater part of his work has nothing to do with the purpose for which we employ it, and indeed is little applicable to any purpose of utility. It consists of the arrangement of an immense number of similes under different heads, which similes are drawn either from objects in nature, in art, or from imaginary properties of both. For the sake of illustration, we will quote one or two specimens.

"As the goodnesse of an horse doth not consist in golde bridles, in costly trappings, or in a veluet saddle, but in the swiftnesse of his running, the strength of his legs, and the firmenesse of his pace: so the vertue of the minde doeth not consist in riches, in the health of the body, in humane estimation, or in libertie, for these things may be taken away; but in a right knowledge of God, and an vp-right living among men. *Chrysost. hom. quod nemo lædatur nisi a serpe.*

"As it happeneth in trees, if one take away the fruit with the leaues, and cut off all the branches, the roote still remayning sounde, the tree eftsoones flourisheth with greater beauty: so if the roote of vertue remaine sounde, although riches bee taken away, and the bodie putrifie, yet all thinges returne with greater plenty, as we may see in *Iob. Idem. hom. 4. ad popul. Antioch.*

"If you tread a precious stone in the durt it sheweth the beauty more perspicuously: so the vertue of the Saintes, whethersoener it bee throwne, it still appeareth more beautifull, whether it be in seruitude, in prison, or in prosperitie. *Idem. hom. 63. in Genesin.*

"As an odoriferous oyntment doth not keepe its fragrancie shutte vp within it selfe, but doth sende it forth, and sweeten those places neare vnto it: so generous and excellent men doe not hide their vertues within themselves, but do both helpe others, and make them better. *Idem hom. 2. in 1. ad Thesalonicenses.*"

This, in truth, was the fashionable style of the time, being used in most of the curious old romances; the example is said to have been set by John Lilly, the author of a production

of that kind, which, though tedious, possesses passages of considerable poetical merit, entituled, "*Euphues, the Anatomy of Wit*," and "*Euphues and his England*;" the first printed in 1580, and the last in 1582. In order to shew the resemblance, we will extract only one sentence—"As the cypresse tree the more it is watered, the more it withereth, and the oftener it is lopped, the sooner it dieth: so unbridled youth, the more it is by graue advice counselled, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies that should make it fertile." This style soon obtained the name of *Eupheuism*, and it was carried to a most ridiculous extreme in the court of Elizabeth. Drayton, speaking "of poets and poesie," and the debt due to Sir Philip Sidney, says, that he

" ————— did first reduce
Our tongue from *Lilly's* writing then in use;
Talking of stones starres, plants, of fishes, flies,
Playing with words and idle similies," &c.

In truth, the absurdest superstitions and inventions were resorted to for the sake of a simile. With these general remarks, we shall dismiss therefore all the early part of Meres's *Paladis Tamia*, and proceed to what he says in that portion of his book which gives "*A comparative Discourse of our English Poets, with the Greeke, Latine, and Italian Poets*;" for the reader will find that he still proceeds upon his system of resemblances. We shall omit what he states regarding Chaucer, Gower, &c. because his opinions of his contemporaries are chiefly valuable.

"As the Greeke tongue is made famous and eloquent by Homer, Hesiod, Euripides, Aeschilus, Sophocles, Pindarus, Phocylides, and Aristophanes; and the Latine tongue by Virgill, Ouid, Horace, Silius Italicus, Lucanus, Lucretius, Ausonius, and Claudianus: so the English tongue is mightily enriched, and gorgeously inuested in rare ornaments and resplendent abiliments by Sir Philip Sidney, Spencer, Daniel, Drayton, Warner, Shakespeare, Marlow, and Chapman.

"As Xenophon, who did imitate so excellently, as to giue vs *effigiem iusti imperij*, the portraiture of a iust Empyre vnder the name of Cyrus (as Cicero saith of him) made therein an absolute heroicall poem; and as Heliodorus writ in prose his sugred inuention of that picture of Loue in Theagines and Cariclea, and yet both excellent admired poets: so Sir Philip Sidney writ his immortal poem *The Countesse of Pembroke's Arcadia*, in prose, and yet our rarest poet.

“ As Sextus Propertius saide ; *nescio quid magis nascitur Iliade* : so I say of Spencer's Fairy Queene, I knowe not what more excellent or exquisite poem may be written.

“ As Achilles had the aduantage of Hector, because it was his fortune to bee extolled and renowned by the heauenly verse of Homer : so Spencer's Elisa the Fairy Queen hath the aduantage of all the Queenes in the worlde, to bee eternized by so diuine a poet.

“ As Theocritus is famous for his *Idyllia* in Greeke, and Virgyll for his *Ecloges* in Latine ; so Spencer their imitatur in his *Shepheardes Calender*, is renowned for the like argument, and honoured for fine poetical inuention, and most exquisite wit.

“ As Parthenius Nicæus excellently sung the praises of his Arete : so Daniel hath diuinely sonetted the matchlesse beauty of his Delia.

“ As euery one mourneth, when hee heareth of the lamentable plangors of Thracian Orpheus for his dearest Euridice : so euery one passionateth, when he readeth the afflicted death of Daniels distressed Rosamond.

“ As Lucan hath mournefully depainted the ciuill wars of Pompey and Cæsar : so hath Daniel the ciuill wars of Yorke and Lancaster ; and Drayton the ciuill wars of Edward the second, and the Barons.

“ As Virgil doth imitate Catullus in the like matter of Ariadne for his story of Queene Dido : so Michael Drayton doth imitate Ouid in his *Englands Heroical Epistles*.

“ As Sophocles was called a Bee for the sweetnes of his tongue : so in Charles Fitz-Iefferies Drake, Drayton is termed Goldenmouth'd, for the purity and pretiousnesse of his stile and phrase.

“ As Accius, M. Attilius and Milithus were called Tragœdiographi, because they writ tragedies : so may wee truly terme Michael Drayton Tragœdiographus, for his passionate penning the downfals of valiant Robert of Normandy, chast Matilda, and great Gaueston.

“ As Ioan. Honterus in Latine verse writ three bookes of Cosmography with geographical tables : so Michael Drayton is now in penning in English verse a poem called *Poly-olbion*, geographical and hydrographical of all the forests, woods, mountaines, fountaines, riuers, lakes, flouds, bathes, and springs that be in England.”

Drayton's Polyolbion is one of the most learned, laborious, and entertaining topographical poetical works ever printed : although the personifications are innumerable, there is a variety as endless, and a spirit of description and a high vein of poetry that is delightful. No less a man than Selden thought the notes to it worthy his pen. The first part of Polyolbion was not published until fourteen years after Meres wrote what is above quoted. He proceeds,

“ As Aulus Persius Flaccus is reported among al writers to be of an honest life and vpriight conuersation : so Michael Drayton (*que*

toties honoris & amoris causa nomino) among schollers, souldiours, poets, and all sorts of people, is helde for a man of vertuous disposition, honest conuersation, and wel gouerned cariage, which is almost miraculous among good wits in these declining and corrupt times, when there is nothing but rogerie in villanous man, and when cheating and craftines is counted the cleanest wit, and soundest wisdom."

With the English words marked in Italics our readers are well acquainted; they are taken from Henry IV. p. I, A. 2, Sc. 4; but Malone, who makes such use of Meres in his "Attempt to ascertain the Order in which the Plays of Shakspeare were written," has passed over this passage without notice. The truth of the general application by Meres of the quotation to writers of that period, was shewn in some degree in our article upon *Greene's Groatsworth of Wit*. After a deserved tribute to Warner, Meres mentions Shakspeare, and enumerates the tragedies and comedies at that time known to have been written by him.

"As Decius Ausonius Gallus in *libris Fastorum*, penned the occurrences of the world from the first creation of it to his time, that is, to the raigne of the Emperor Gratian: so Warner in his absolute *Albions Englande* hath most admirably penned the historie of his own country from Noah to his time, that is, to the raigne of Queene Elizabeth; I haue heard him termd of the best wits of both our Vniuersities, our English Homer.

"As Euripides is the most sententious among the Greeke poets: so is Warner among our English poets.

"As the soule of Euphorbus was thought to liue in Pythagoras: so the sweete wittie soule of Ouid liues in the mellifluous & honey-tongued Shakspeare, witness his *Venus and Adonis*, his *Lucrece*, his sugred Sonnets among his priuate friends, &c.

"As Plautus and Seneca are accounted the best for comedy and tragedy among the Latines; so Shakspeare among the English is the most excellent in both kinds for the stage; for comedy witness his *Gentlemen of Verona*, his *Errors*, his *Loue labors lost*, his *Loue labors wonne*, his *Midsummers night dreame*, and his *Merchant of Venice*; for tragedy, his *Richard the 2.* *Richard the 3.* *Henry the 4.* *King Iohn*, *Titus Andronicus*, and his *Romeo and Iuliet*.

"As Epius Stolo said, that the Muses would speake with Plautus tongue, if they would speak Latin: so I say that the Muses would speak with Shakespeares fine filed phrase, if they would speake English."

Shakspeare's *Venus and Adonis* was first printed, if we recollect rightly, in 1593, and his *Rape of Lucrece* in the year following. The "Sugred Sonets" were not given to

the world under the title of the *Passionate Pilgrim*, &c. until 1599; so that it is conjectured that Meres had seen them in MS. and was among the "private friends" of their author. Of the list of plays supplied, one bears a strange title, "*Love's Labour won*," and it has been conjectured, indeed almost ascertained, that this was not a comedy which has been lost, but that "*All's well that ends well*," originally had that name. When we first read of *Love's Labour won*, it produced a strong palpitation, for we thought we had at any rate discovered the title of one of the never to be recovered pieces of our greatest poet.

"As there are eight famous and chiefe languages, Hebrew, Greek, Latine, Syriack, Arabicke, Italian, Spanish, and French: so there are eight notable severall kindes of poets, Heroick, Lyricke, Tragick, Comicke, Satiricke, Iambicke, Elegiacke, & Pastoral.

"As Homer and Virgil among the Greeks and Latines are the chiefe heroick poets: so Spencer and Warner be our chiefe heroicall makers.

"As Pindarus, Anacreon, and Callimachus among the Greekes; and Horace and Catullus among the Latines are the best lyric poets: so in this faculty the best among our poets are Spencer (who excelleth in all kinds), Daniel, Drayton, Shakespeare, Bretton.

"As these tragicke poets flourished in Greece, Aeschylus, Euripides, Sophocles, Alexander Aetolus, Achæus Erithriæus, Astydarnas Atheniensis, Apollodorus Tarsensis, Nicomechus Phrygius, Thespis Atticus, and Timon Apolloniates; and these among the Latines, Accius, M. Attilius, Pomponius Secundus, and Seneca: so these are our best for tragedie, the Lorde Buckhurst, Doctor Leg of Cambridge, Doctor Edes of Oxforde, maister Edward Ferris, the authour of the *Mirroure for Magistrates*, Marlow, Peele, Watson, Kid, Shakespeare, Drayton, Chapman, Decker, and Benjamin Iohnson.

"As M. Anneus Lucanus writ two excellent tragedies, one called *Medea*, the other *de Incendio Troiæ cum Priami calamitate*: so Doctor Leg hath penned two famous tragedies, the one of *Richard the 3.* the other of the destruction of *Ierusalem*."

It has been conjectured, that this *Richard III.* by Dr. Leg was an English tragedy, and that it preceded that of Shakspeare; but there is little doubt that it was in Latin, and that it is the very play mentioned by Sir John Harington in the "*Apologie of Poetrie*," prefixed to his translation of Ariosto as a tragedy performed at St. John's College, "which would move Phalaris the tyrant." Some persons entertained a notion that this latter was also an English play, but that it was not seems plain from what T. Heywood states in his "*Apology for Actors*," 1612, where

he refers to the words of Sir John Harington regarding this University-play. Meres next gives a general summary of the writers of comedy.

"The best poets for comedy among the Greeks are these, Menander, Aristophanes, Eupolis Atheniensis, Alexis Terius, Nicostratus, Anipsias Atheniensis, Anaxandrides Rhodius, Aristonymus, Archippus Atheniensis, and Callias Atheniensis; and among the Latines Plautus, Terence, Nævius, Sext. Turpilius, Licinius Imbrex, and Virgilius Romanus; so the best for comedy amongst vs bee, Edward Earle of Oxforde, Doctor Gager of Oxforde, Maister Rowley, once a rare scholler of learned Pembroke Hall in Cambridge, Maister Edwardes one of her Maiesties Chappell, eloquent and wittie John Lilly, Lodge, Gascoyne, Greene, Shakespeare, Thomas Nash, Thomas Heywood, Anthony Mundaye our best plotter, Chapman, Porter, Wilson, Hathway, and Henry Chettle.

"As Horace, Lucilius, Iuuenall, Persius and Lucullus are the best for satyre among the Latines: so with vs in the same faculty these are chiefe, Pierſ Plowman, Lodge, Hall of Imanuel Colledge in Cambridge; the authour of Pigmaliions Image, and certaine Satyrs; the author of Skialetheia.

"Among the Greekes I wil name but two for Iambicks, Archilochus Parius, and Hipponax Ephesius: so amongst vs I name but two iambical poets, Gabriel Haruey, and Richard Stanyhurst, bicause I haue seene no mo in this kind.

"As these are famous among the Greeks for elegie, Melanthus, Mymnerus Colophonius, Olympius Mysius, Parthenius Nicæus, Philetas Cous, Theogenes Megarensis, and Pigres Halicarnessæus; and these among the Latines, Mecænas, Ouid, Tibullus, Propertius, T. Valgius, Cassius Seuerus, and Clodius Sabinus: so these are the most passionate among vs to bewaile and bemoane the perplexities of Loue, Henrie Howard Earle of Surrey, Sir Thomas Wyat the elder, Sir Francis Brian, Sir Philip Sidney, Sir Walter Rawley, Sir Edward Dyer, Spencer, Daniel, Drayton, Shakespeare, Whetstone, Gascoyne, Samuell Page sometimes fellowe of Corpus Christi Colledge in Oxford, Churchyard, Bretton.

"As Theocritus in Greeke, Virgil and Mantuã in Latine, Sanazar in Italian, and the authour of Amyntæ Gaudia and Walsinghams Melibæus are the best for pastorall: so amongst vs the best in this kind are Sir Philip Sidney, master Challéner, Spencer, Stephen Gosson, Abraham Fraunce and Barnefield.

"These and many other Epigrammatists the Latin tongue hath, Q. Catulus, Portius Licinius, Quintus Cornificius, Martial, Cn. Gellulicus, and wittie Sir Thomas Moore: so in English we haue these, Heywood, Drâte, Kendal, Bastard, Dauis.

"As noble Mecænas that sprung from the Hetruscan Kinges not onely graced poets by his bounty, but also by beeing a poet himselfe; and as Iames the 6. nowe King of Scotland, is not only a fa-

more of poets, but a poet, as my friend master Richard Barnefielde hath in his disticke passing well recorded :

The King of Scots now liuing is a poet,

As his Lepanto, and his furies shew it :

so Elizabeth our dread soueraign and gracious Queene is not only a liberal patrone vnto poets, but an excellent poet herselfe, whose learned, delicate and noble muse surmounteth, be it in ode, elegy, epigram, or in any other kind of poem heroicke, or lyricke."

In thus speaking of Queen Elizabeth's poetical powers, Meres almost *verbatim* follows the opinion which Puttenham had before expressed, and which seems very little deserved, excepting as far as she was "a liberal patrone vnto poets." Ritson (Bibl: Poet: p. 363) is in a perfect rage at this flattery, and the impotence of his anger makes it very amusing: he asserts that she had been favoured by the Muses just as much as by Venus or Diana; and after a furious attack upon her cruelty to Mary of Scotland, he exclaims, "O, tigress' heart, wrapt in a woman's hide." The truth however is, unless some better productions than those which have descended to us were penned by her, that Elizabeth was as contemptible as a poetess as she was glorious as a queen.

Meres next proceeds to the translators then living, bestowing high praise upon Phaer, Golding, Harington, Chapman, &c. What he says of Thomas Nash, whom he admired as much as he despised his antagonists, shall conclude our extracts.

"As Eupolis of Athens vsed great libertie in taxing the vices of men: so dooth Thomas Nash, witnesse the broode of the Harueys.

"As Acteon was woored of his owne hounds: so is Tom Nash of his Ile of Dogs. Dogges were the death of Euripedes, but he not disconsolate gallant young luuenall, Linus, the sonne of Apollo died the same death. Yet God forbid that so braue a witte should so basely perish, thine are but paper dogges, neither is thy banishment like Ouids, eternally to conuerse with the barbarous Getes. Therefore comfort thy selfe sweete Tom. with Ciceros glorious return to Rome, and with the counsel Aeneas giues to his seabeaten soldiers. lib. 1. Aeneid.

Pluck vp thine heart, and driue from thence both feare and care away:

To thinke on this may pleasure be perhaps another day."

We may illustrate what is here obscurely said regarding Nash's comedy of *The Isle of Dogs*, by a short quotation

Crit. Rev. Vol. IV. August, 1816.

2 D

from his "Lenten Stufte, 1599."—"The strange turning of the Isle of Dogs from a comedy to a tragedy two summer past, with the troublesome stirre which happened about it, is a generall rumour that hath filled all England, and such a heavy crosse laid upon me as had well near confounded me. *** That unfortunate imperfect embryo of my idle houres, the Isle of Dogs before mentioned, breeding unto me such bitter throws in the teaming as it did, and the tempests that arose at its birth so astonishing, outrageous, and violent, as if my brain had been conceived of another Hercules."—In truth, Tom Nash was a grievous sufferer by imprisonment, and in other ways, in consequence of this piece, of which we shall perhaps say more on some future occasion.

It is to be remarked, that of the works mentioned by Meres, some we believe have never reached us, such as Challoner's and Gosson's Pastorals, Dr. Gager's Comedies, &c. T. Heywood, in his *Apology for Actors* before noticed, speaks thus of the book of which we have just given an account:—"Here I might take fit opportunity to reckon up all our English writers, and compare them with the Greeke, French, Italian, and Latine poets, not only in their pastoral, historical, elegiacal, and heroical poems, but in their tragical and comical subjects; but it was my chance to happen on the like, learnedly done by an approved good scholar in a book called *Wits Commonwealth*, to which treatise I wholly refer you."

C. P. J.

MONTHLY CATALOGUE.

ANTIQUITIES.

ART. 12.—*The History of Crowland Abbey, digested from the Materials collected by Mr. Gough, &c. To which is added, an Appendix concerning the Rise and Progress of the Pointed Architecture from the Essays collected by Mr. Taylor.* Stamford, for J. Drakard; London, for Baldwin and Co. 1816. 8vo. Pp. 82.

"THE principal object of the following work (says the Editor, Mr. Benj. Holdich) is to illustrate the progress of the building, and to endeavour to fix the dates at which the several parts of it were put together;" and in an Intro-

duction not remarkable for its conciseness, he makes an attack upon the learned Mr. Gough for the prolixity and unimportance of the details he collected upon this subject. The complaint we are inclined to think well founded to a certain extent; but Mr. Gough was an antiquary, a class of men who are sure to overvalue the minutest particulars—such indeed is the very foundation of their pursuits. There is a little too much flippancy, however, in the mode in which the mis-spent labours of former writers upon this Abbey are censured; and Mr. Holdich in some parts of his production, falls into the very errors against which he exclaims: we would instance the dissertation regarding the nature of the soil of the fens on which Crowland Abbey stands, and the expedients resorted to by the Monks for laying the foundation. We should, however, do the Editor injustice if we did not admit, that though he principally resorts to conjecture, it is usually plausible, and he has with skill and industry collected all that has been said upon this curious object. What Mr. Holdich states regarding the bridge, which Gough incautiously terms “the famous bridge at Croyland, the greatest curiosity in Britain,” deserves much attention; but we lament always that he has ventured to treat his most pains-taking precursor so cavalierly. The Appendix contains nothing original, and the Editor does not seem to be aware, when speaking of Gothic architecture, of the publication of the late young but ingenious and learned Mr. Whittington to prove, that England can claim no originality in its invention or introduction. The design of Mr. Holdich is, that his book should be a guide to the visitors of Crowland Abbey; but he has defeated his object a little, by a strong spirit of disputation that pervades it: the reader requires to be made acquainted with facts, and not to enter into discussions that are of little interest, and convey no useful information.

GEOGRAPHY.

ART. 13.—*An Atlas for the use of Schools, containing Maps of the Eastern and Western Hemispheres, of the four Continents, of the British Islands, and of France, Spain, Portugal, Italy, and Germany. By Miss WILKINSON. Parts I. and II. Law and Whittaker, 1816. 2 vols. 8vo.*

THE first part is with the maps, having the names of places as usual supplied; the second is with blank duplicates without the names, but retaining the outlines and interior

divisions of the respective countries. Nothing is much more tedious or disgusting to children than the method in which geography is usually taught. According to the plan contrived by this lady, a picture of the visible world is presented, to which belong equally proportion and tangibility, and the pupil is both instructed and amused by it. The plan proposed is, to teach the scholar the first part, and when that is sufficiently understood, the mind will be advantageously exercised on the second, and a powerful impression will be made on the memory by the proper use of it.

NOVELS.

ART. 14.—*Lavinia Fitz-Aubyn, with other Tales ; sketched from Life.* Martin. 4 vols. 12mo.

THE author of these pleasing tales has opened them with so modest a supplication, that were there any thing which ought to call forth our severity, we should almost feel disarmed. Their introduction into the world is thus announced :

“ The following tales were written with no other object than that which it is hoped the reader will attain—the filling up and amusing many leisure hours, disengaged from more important avocations.

“ In committing her little bantling to the public nursery, the authoress is not without her hopes and fears, as to its destiny ; but as it is the first offspring of a timid parent, she ventures to presume, if it does not become a darling favourite, it will at least be treated with tenderness.”

As this performance is published in detached tales, it would exceed the limits assigned to this department of our Review to follow them through their various shapes and bearings : but thus much we may say in their favour, that they are not deficient in incident, that the characters are well supported, and that the reader will receive from them both instruction and entertainment ; yet it must be admitted, that they, in many parts, require the candour due to a first performance.

PHYSIOLOGY.

ART. 15.—*A System of Physiological Botany.* By the Rev. P. KEITH, F. L. S. Illustrated by nine Engravings. London, Baldwin, 1816. 2 vols. 8vo. Pp. 478—518.

AN introductory disquisition enters on the incipient stage when the attention of mankind was engaged in the study of vegetable productions, and from our first parents the reverend author descends to their immediate progeny, to Noah, to the fabulous periods of Greek history, and to the records of our sacred volumes. The dawn and meridian of phytological inquiry is next disclosed under Thales, Pythagoras, Hippocrates, Aristotle, Theophrastus, and others, and continued to its decline. Its transference to Italy, its fate during the dark ages, and its revival with the revival of letters, is then adverted to, with its advancement to the close of the 17th century. After this unusual research on physiological subjects, we have the great founder of the present system brought under our observation in these terms :

“ In this peculiar crisis of botanical perplexity, when specimens were every day multiplying in the hands of collectors, and herbariums devoid of arrangement, and the science in danger of relapsing again into an absolute chaos; a great and elevated genius arose destined to restore order,—who, surveying the immense mass of materials with a sagacity and penetration unparalleled in botanical research, and seizing, as if by intuition, the grand traits of character calculated to form the ground-work of a philosophical division, detected the clue by which he was to extricate himself from the intricacies of the labyrinth, and rear the superstructure of a legitimate method; so that the touch of his skilful hand was no sooner applied to the work, than the trees, as if moved by the music of Orpheus, arranged themselves around him. This great and illustrious naturalist was the celebrated Linnæus, founder of the sexual system, and prince of all botanists, who, deducing his rules of method from the most incontrovertible principles, and establishing the laws of generic and specific distinction, and even rules of legitimate definition, introduced into the study of botany a simplicity of system, a perspicuity of arrangement, and a precision of language, which have elevated it to the high rank it now holds in the scale of human knowledge, as well as allured to the study of the science men of the most distinguished abilities, and excited that ardour for botanical investigation which characterizes the present age.” (p. 23.)

The author ascribes to Dr. Priestley the merit of being the first who brought pneumatic chemistry to the aid of botany;* and this discovery, under the happy auspices of Ingenhour, Senebier, Sanssure, and others, has more contributed to elucidate the phenomena of vegetables than all the other expedients of investigation; so that our author justly concludes, "that our knowledge of the physiology of vegetables may now be regarded as resting upon the foundation of a body of the most incontrovertible facts, and assuming a degree of importance inferior only to that of the physiology of animals."

It appeared to Mr. Keith that there was still required, after all the prior works, some production that would serve the purpose, not merely of a brief and rapid sketch to assist the recollection of the adept, but one which would supply a clear and copious introduction, to facilitate the studies of the novice, by presenting to him, first, such an elementary view of the vegetable kingdom in general as should be directly preparatory to physiological research; and, secondly, such a view of the process of vegetation as should render the rationale of the preceding phenomena, introductory to that of the following, and should not necessarily require any previous knowledge of the subject.

The reverend author has endeavoured, and very successfully, to provide a work to answer such a desirable purpose; and with that design, the first volume is applied to the external and internal structure and the primary principles of vegetables, while the second is devoted exclusively to the phenomena of vegetable life. The last involves the process by which "the vegetable substance is ultimately reduced to the primary and unorganized principles of which it was originally composed, and rendered capable of mingling again with the soil or atmosphere, or of entering into the composition of new vegetable bodies."

* We apprehend that the discoveries of Lavoisier on the same subject were contemporaneous; but this circumstance does not at all diminish the inventive merit of either.

ART. 16.—*An Historical, Philosophical, and Practical Essay on the Human Hair; containing a full and copious Description of its Growth, Analysis of its various Properties, the Causes of its various Colours, &c.* By ALEXANDER ROWLAND, Jun. London, Sherwood, 1816. 8vo. Pp. 111.

THE theme of this work is either the Macassar Oil, or Essence of Tyre, and in it we have abundance both of verse and prose, from heathens and christians, philosophers and divines. Whatever the utility of Mr. Rowland's discoveries, we bald-pated critics may console ourselves that, if Absalon by his flowing locks gained the hearts of Israel, by the same he lost his life. Although the learned author deprecates criticism, we may, perhaps, modestly recommend to him a little correction of his motto. The words of the lyric bard are—

“Scribendi rectè sapere est, et principium et fons.”

POLITICAL ECONOMY.

ART. 17.—*Letters on the Evils of Impressment, with an Outline of a Plan for doing them away; on which depend the Wealth, Prosperity, and Consequence of Great Britain.* By THOS. URQUHART. Second Edition. London, Richardson, 1816. 8vo. Pp. 100.

WE are often indebted to private wrongs for public improvements; and perhaps, as much as we can expect in human life is, that private feelings should be so intimately blended with public sensibility, that the co-operation of both should conduce to the general good. The attention of this gentleman, who was educated as a mercantile seaman, seems to have been most strongly excited in favour of his companions in the maritime service, by an insult offered to him, and an injury sustained when, in 1808, accompanied by his wife, he was assailed by a press-gang. It was admitted by Admiral Sir C. Pole, in his speech in parliament on the 11th of April last, that it would be better to man the British navy without coercion; but that it became necessary, as the preference was given to the merchant service. Mr. Urquhart so far concurs, that, with the present ideas of seamen, no mode of raising men for the navy,

without the impress, can be immediately adopted; but, as he contemplates the removal of this compulsion, he suggests the expedients which may be resorted to, to prevent the aversion at present entertained to the navy. Among the measures for this purpose, he recommends, that the officers should practise more gentleness and humanity; that the men impressed, on returning home, should be allowed to visit the port to which they belong; that the gangs for the impress should not be the refuse of mankind; and that, after a certain period of service, mariners should be no longer liable to compulsion. The author insists, that the salvation of the navy requires that a new scheme should be adopted, from which coercion is excluded; and he employs plausible, and, we think, convincing arguments, in support of this his favourite position.

ART. 18.—*West India Sketches, drawn from Authentic Sources. No. 1. Punishment of the Maroons of Demarara, from Pinckhard's Notes on the West Indies.* London, Ellerton, 8vo. Pp. 8.

ART. 19.—*Remarks on the Insurrection in Barbadoes, and the Bill for the Registration of Slaves.* London, Ellerton, 8vo. Pp. 15.

THE object of the first of these pamphlets is professedly to exhibit the impression on the mind of an intelligent and disinterested spectator, (at first evidently prejudiced in favour of West India manners,) as to the real nature and effects of colonial bondage, and to introduce to the reader a few facts, to enable him to form his own judgment on the subject.

On the second pamphlet, we refer to our publication of the last month, in which the merits of the bill for the registration of slaves are fully examined. The proper design of these pages is to shew, that the late insurrection in Barbadoes should make no change in the system to be adopted as to that bill; and to explain, that the representation of the planters, which assigned the discussions in parliament on the situation of the negroes as the cause of these commotions, is either unfounded—or, if otherwise, that such discussions have only become known among the slaves by the voluntary acts of the planters themselves.

ART. 20.—*Report of the Committee for Investigating the Causes of the alarming Increase of Juvenile Delinquency in the Metropolis.* London, Dove, 1816, 8vo. Pp. 32.

THE committee referred to, originated in some inquiries conducted, twelve months since, by a few benevolent individuals, who were alarmed and afflicted at the increase of juvenile delinquency. In the report are first stated the difficulties the committee had to encounter; and these are followed by a list of the principal obstructions to the utility of their labours. Among them, are three subjects that will, we trust, at an early period, undergo legislative disquisition: the severity of the criminal code, the defective state of the police, and the existing system of prison discipline. An appendix is subjoined, consisting of a few cases of children from eight years upwards, in order to give a general idea of the characters that devolve under the notice of the society.

SPORTS.

ART. 21.—*Instructions to Young Sportsmen on the Choice, Care, and Management of Guns; Hints for the Preservation of Game; Directions for Shooting Wild Fowl, &c. with a concise Abridgment of the principal Game Laws.* By P. HAWKER, Esq. The Second Edition, with explanatory Plates, considerably enlarged and improved. London, R. Hunter, 1816, 8vo. Pp. 324.

MR. HAWKER writes like a professed sportsman, not only in the style of his composition, but in the comprehensive reach of his information; and as far as we can pretend to understand a subject so remote from our general pursuits, the work appears to us a most useful manual for gentlemen engaged in the amusements of the field.

We, perhaps, have too much considered the natural history of birds and quadrupeds, especially the canine species, as the foundation of the knowledge of sportsmen in the immediate subject of their art; and those who look for ingenious illustration in this department of physiology, will not acquire the intelligence they seek from this production: but we think nothing that is generally considered as practically useful will be found to be omitted. The author does not even neglect to console the disappointed sportsman, when he is unsuccessful in his pursuit; and the terms in which he

CRIT. REV. VOL. IV. *August*, 1816.

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expresses himself in this endeavour, shews his acquaintance with the character of the persons who are to be indebted to his labours. "I may venture to say," says he, "there is no sportsman living who has not been known to miss the fairest shots; and there are very few but, now and then in a season, will shoot badly for a whole day. It stands to reason, when the most skilful may become, for a time, unnerved for shooting, by ill health, oppression of mind, one night's debauch, or any thing that will operate on the temper or nerves."

We shall only add, that a very large portion is devoted to shooting wild fowl, and to the apparatus of an aquatic kind necessary. The work is very handsomely printed, and is embellished with six excellent plates, which are well adapted to the subjects they are intended to explain.

THEOLOGY.

ART. 22.—*A Sermon on the Excellencies of the Established Liturgy of our National Church, preached at St Mary-le-Bow, Cheapside, &c.; with Prefatory Remarks on the Influence of Private and Public Prayer on the Personal Condition of Man. By the Rev. HENRY G. WHITE, M. A.* London, Asperne, 1816, 8vo. Pp. 53.

THE title-page sufficiently explains the contents of this pamphlet. With the reverend author, we are ourselves among the admirers of the liturgy of our Protestant Church. We admire the simplicity of the language, the devotional fervour of the composition, and the excellency of the purpose of it; but we still think that, like all other human productions, it is capable of improvement. Its history is short. It was composed in 1547, and established by 2 Edw. VI. st. 2, and 3 Edw. VI. c. 1. In the sixth year of the same reign, it was reviewed, when the general confession and absolution were added, and the communion was introduced by the decalogue: the omissions were, the use of oil in confirmation, extreme unction, prayers for souls departed, and what tended to the construction of Christ's real presence in the Eucharist. The last review was in the year 1661; and the Act of Uniformity, enjoining the observance of it, is the 13 and 14 Chas. II. c. 4. The learned author cannot be uninformed that many applications have since been made for a further review; and perhaps, with us, he regrets that they have not been successful; but we do not consider ourselves justified in any conclusion of this kind by the perusal of his discourse.

ART. 23.—*A Course of Practical Sermons, expressly adapted to be read in Families.* By the Rev. HARVEY MARRIOTT. Second Edition. London, Taylor, 8vo. Pp. 386.

THE author supposes, that "the authoritative ministry of the pulpit" is in a style too assuming for "the parent, master, or other head of a family, to put on, in the nearer and more confined circle of his own domestic audience." He also found, that the sermons used in families contained too much disquisition on the doctrines of Christianity; and that both the doctrines and duties of religion were delivered in language above the comprehension of those, for whose benefit a Sunday evening lecture is particularly intended. From such considerations, he was induced to publish the present work; and we very readily admit its utility; although we think that he, in objecting to doctrinal discourses, has not sufficiently kept in view his own just conceptions of domestic instruction, and has himself introduced too much of controversial divinity. With the whole that he asserts of the dignity of the character of the religious teacher we perfectly concur; but we conceive that it should be shewn, not by the pride of the Pharisee, but by the humility of the Christian; not by an authoritative, but by an affectionate ministry, such as our divine master recommended and practised.

USEFUL INSTITUTIONS.

ART. 24.—*Results of Experience in the Treatment of Cases of Defective Utterance, from Deficiencies in the Roof of the Mouth, and other Imperfections and Malconformations of the Organ of Speech; with Observations on Cases of Amentia, and tardy and imperfect Developements of the Facullies.* By JOHN THELWALL, Esq. London, Arch, 8vo. Pp. 76.

THE author of this work is at the head of an institution, which he long since established, for the cure of impediments in speech; and the system employed, is not only adapted to the ordinary purposes of superinducing a distinct and intelligible delivery, and to the removal of those defects usually considered under the denomination of impediments, but also to the remedy of feebleness and dissonance of voice—to the correction of foreign and provincial accents—and every offensive peculiarity of tone and enunciation; nor are even those cases precluded from relief, in which there are natural deficiencies, and malconformations in the natural organs of utterance, particularly of the palate and uvula.

This short production is in the form of a letter to Henry Cline, Esq.; and it consists principally of a series of cases of defective utterance, from which we have selected the following, as one of the most interesting and remarkable.

"But we have still beneath our roof another case that justifies a more exulting gratification: our more complete success in the treatment of which, is partly attributable to the capacity and energy of the pupil, and partly to the fortunate circumstance of her having come under our care at a more early age. This young lady, the daughter of a gentleman of independent property in Surrey, came to us when she was nine years old, with no disadvantages of education or intellectual development, and with the defects resulting from imperfect organization as little complicated as could be expected by mistaken instruction, or habitual blemish. Not that the defects of her utterance were by any means confined to the elements usually formed by the organs of which she is deficient. This is a phenomenon I have never yet observed in any individual case of this description—either those which have been the immediate subjects of my experiments, or those which, falling accidentally under my cognizance, many years ago, gave impulse to the train of reflections which ultimately emboldened my attempt. With her, as with others, I have had much more trouble in producing the perfect sounds of certain elements for which her organization is comparatively complete, than those for which the customary implements are deficient. But the task has altogether been easier than it could have been if she had been older, if she had been worse educated, or of less determined intellect; and, above all, if she had been more tampered with by injudicious attempts to palliate the evil.

"This young lady has been with us little more than a year, and (without any loss of time in any of the useful, or even of the ornamental attainments that should belong to her sex, her years, and her expectations), has acquired a tolerably agreeable intonation, and an utterance perfectly distinct, and even to a considerable degree, graceful and emphatic. Her conversation is easy, and if I may make free to repeat the testimony both of her friends and of strangers, and particularly of the medical gentleman who attends her family, and who confesses that he himself considered the attempt as hopeless and impracticable, her reading and recitation are such as might do credit even to public speakers who have no defect of organization to contend with. I do not mean to say that there is not yet a little peculiarity in some of the tones of her voice; but such I believe as would never suggest to a stranger the particular cause—certainly not more than is frequently heard in the voices of persons whose organs are entire: so that, upon the whole, I think I may be permitted to assert, that, if there still remains some little to be done, enough has been accomplished to authorise the conclusion, that perseverance can alone be requisite to the attainment of all that in this respect the heart of affection could require. (p. 24—27.)

WORKS IN THE PRESS,

Literary Intelligence, &c.

A new poem, intituled *Emigration, or London and Paris*, will be published in a few days.

Mr. Pope will shortly publish a new edition of his *Abridgement of the Laws of the Customs and Excise*, brought down to the present time.

A new edition of Mr. Harmer's *Observations on various Passages of Scripture*, with many important Additions and Corrections by Adam Clarke, LL.D. F.S.A. will be published in a very few days, in 4 vols. 8vo.

In the course of next month, will be published, Doctor Whitby's *Discourses on the Five Points in Dispute between Calvinists and Arminians*. In this new and correct edition all the Hebrew, Greek, and Latin quotations are translated.

In the month of October will appear a new edition of the Rev. Sir Adam Gordon's *Sermons on the Homilies*, in 2 vols. 8vo.; revised, corrected, and enlarged, by the Author, and dedicated, with permission, to the Bishop of Lincoln.

In a few days will be published, a very limited impression of Lowman's *Rationale of the Hebrew Ritual*, 8vo. This much-esteemed work has for some time past become so scarce, as usually to sell for seven times the price at which it was originally published.

The *History of Ceylon*, from the Earliest Period to the Year 1816, when the Sovereignty of the whole Island was ceded to the British Crown; with Characteristic Details of the Religion, Laws, and Manners, of the Peo-

ple; Topographical Notices; and a Collection of their Moral Maxims and Ancient Proverbs. By Robert Fellowes, A. M. of St. Mary Hall, Oxford.

The *Travels through Upper Italy, the Ecclesiastical States, &c. of the late Charles Theodore Baron d'Uklanski*.

A *General History of the County of York*, by Thos. Dunham Whitaker, LL.D. F.S.A. Vicar of Whalley, and Rector of Heysham in Lancashire, is preparing for publication.

Preparing for the press, and to be speedily published, the *Aegis of England*; being a Collection of those Admirable and Eloquent Addresses, in which have been communicated the Thanks of Parliament to those Officers of the Navy and Army, whose Eminent Services, during the Wars of the French Revolution, have so essentially contributed to the Glory of the British Arms. To which will be added, Notices, Biographical and Military, by Maurice Evans.

Jackson's *New and Improved System of Mnemonics, or Two Hours' Study in the Art of Memory*; applied to Figures, Chronology, Geography, Statistics, History, Systematic Tables, Poetry and Prose, and to the Common Transactions of Life; rendered Familiar to every Capacity. Illustrated with Plates of more than 100 Subjects, and calculated for the Use of Schools, as well as for those who have attended Public Lectures upon this Science.

A new edition of *Headlong Hall* will shortly appear.

On the 1st of September will be published, No. II. (royal 8vo.) of the First Series of *Collectanea Critica et Litteraria*, containing a portion of Harris's *Hermes*.

Historical Memoirs of Barbary, and its Maritime Power, as connected with the Plunder of the Seas: including a Sketch of Algiers and Tunis, the Manners and Customs of the Inhabitants, and the various Attacks made upon them, particularly that of the Emperor Charles V., 1541—of England, 1635 and 1670—of France, and the Bombardment of Algiers under Du Quesne, 1683—and of Spain, 1775 and 1784. To which are subjoined, an Estimate of the Present State of Defence of the Barbary Coast, and the Original Treaties made by King Charles II. 1662, and since repeatedly renewed, with Algiers, Tripoli, and Tunis. This work will be published speedily, in a neat pocket size.

In a few days will be published, a Translation of Majènda's new Physiological Work, with occasional Notes by the Translator.

In a short time will be published, a small pocket volume on the *Materia Medica*; containing the names of the New London Pharmacopœia, with the Place and Growth of each Article; Linnæan Term, Order, and Species, Sensible Properties; Medicinal Uses; together with the various Preparations made from the Article. Designed principally for the Use of those who are preparing for their Examination at Apothecaries' Hall.

Oracular Communications, addressed to Students of the Medical Profession. By Esculapius.

"Juveniam Viam, aut faciam."

Lord Bacon.

"Nect Deus intersit, nisi dignus vindice nodus

"Inciderit." *Hor. de Arte Poetica*.

The Annual Register; or a View of History, Politics, and Literature, for the Year 1807: being the seventh volume of a New Series.

A History of Nipal, a Kingdom in the North of India; describing its Origin, Situation, Surface, Climate, and Inhabitants; its Relations, Political and Commercial, with the British Dominions in Asia, Tibet, Tartary, and the Chinese Empire; and the Rise and Progress of the Present War.

Mr. Colburn will shortly publish, by authority, in French as well as English, the following important production:—

A third edition of the Lives of Cardinal Alberoni, the Duke of Ripperda, and the Marquis of Pombal, by George Moore, Esq.

A Sketch of the Public Life of M. Fouché, Duke of Otranto, comprehending Twelve Political Documents of the highest interest, now first printed from the Original.

Mr. Charles Bell will soon publish, in 8vo., *Surgical Observations on Cases in Cancer*.

M. Devisscher, from the University of Paris, has in the press, *Grammaire de Lhomond*, or the Principles of the French Language, grammatically explained in Twelve Lessons.

Mr. J. Wardrop will soon publish *Essays on the Morbid Anatomy of the Human Eye*, Vol. II. illustrated by coloured Engravings.

The Edinburgh Annual Register for 1814 will soon appear, in one thick volume.

LIST OF NEW PUBLICATIONS.

A full and complete Abstract of all the Public Acts of Parliament, passed in the last Session of Parliament, 56 Geo. III. with Notes and Comments, and also a copious Index. By Thomas Walter Williams, of the Inner Temple, Esq. Editor of the quarto Digest of the Statutes, &c.—This Abstract, which it is intended to continue annually, contains a very full and accurate Abridgement of all the various clauses and provisions, penalties and forfeitures, contained in the Acts of the last Session of Parliament, and cannot be otherwise than eminently useful, not only to Justices of the Peace and Parish Officers, in the practical discharge of their duties, but also to the public in general, who, from a want of proper information in respect to the current enactments of the legislature, very frequently involve themselves most inadvertently in consequences highly penal and prejudicial.

The Emigrant's Guide; or, a Picture of America, exhibiting a View of the United States, divested of democratic colouring, taken from the original, now in the possession of James Madison and his Twenty-one Governments. Also a Sketch of the British Provinces, delineating their native beauties, and superior attractions. By an old Scene Painter.

My Landlady's Gown, a Farce, in two Acts, as performed at the Theatre Royal, Haymarket. By W. C. Oulton.

Sermons. By the Rev. Daniel de Superville, formerly Pastor of the French Church at Rotterdam. Translated from the French by John Allen, 1 vol. 8vo. with portrait.

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Primary Visitation of that Diocese in the year 1816. By Henry Ryder, D. D. Bishop of Gloucester.

Mary and Fanny, a Narrative, by Juvenis.

The Original of the Miniature, a Novel. By Selina Davenport.

Orthoepe Simplified; being a new and comprehensive explanatory pronouncing Dictionary of the English Language, selected from the Works

of Dr. Johnson, Mr. Walker, and others, improved by the addition of many modern words not to be found in any other pocket dictionary. To which are appended, Scripture Pronunciation, Latin, French, and other words and phrases which frequently occur in books and conversation, with their pronunciation and meanings; and a brief Sketch of Heathen Mythology. By Christopher Earnshaw.

Sancho, or the Proverbialist. By J. W. Cunningham, A. M. Vicar of Harrow.

Britannica Depicta: being a series of Views of the most interesting and picturesque Objects in the several Counties of Great Britain, engraved from Drawings by J. Farrington, Esq. R. A.

Vol. VII. (containing Cumberland) of Magna Britannica; being a concise Topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A. M. F. R. S. F. R. S. F. A. and L. S. Rector of Rodmarton, Gloucestershire, and Samuel Lysons, Esq. F. R. S. and F. A. S. Keeper of his Majesty's Records in the Tower of London.

Eglantine, or the Family of Fortescue, a Novel, in two volumes. By Charlotte Nooth.

A Tour through some Parts of Istria, Carniola, Styria, Austria, the Tyrol, Italy, and Sicily, in the Spring of 1814. By a young English Merchant.

Laura's Dream, or the Moon Landers.

An Answer to the Bishop of St. David's "Reasons why a New Translation of the Bible should not be published." By John Bellamy.

A Treatise on Diseased Spine and Distorted Spine, with Cases to illustrate the Success of a new Method of Cure. By T. Sheldrake.

Observations on the Natural History of Bees. By Francis Huber. Translated from the Original.

Manner of the System of the British and Foreign School Society of London for teaching Reading, Writing, Arithmetic, and Needle-work in the Elementary Schools.

Waterloo and other Poems, by J. Wedderburne Webster, Esq.

The Pomona Britannica, being a Collection of Specimens, beautifully coloured after Nature, of the most esteemed Fruits at present cultivated in this Country, with Descriptions. By G. Brookshaw, Esq.

Remarks on the Art of making Wine, with Suggestions for the Application of its Principles to the Improvement of Domestic Wines. By John Macculloch, M. D.

The Elements of French Grammar arranged in a methodical Manner. By M. Ch. De. Belcour, Professor of the French Language.

Useful Knowledge; or a Familiar and Explanatory Account of the various Productions of Nature, Mineral, Vegetable, and Animal, which are chiefly employed for the Use of Man. Illustrated with numerous Figures, and intended as a Work both of Instruction and Reference. By the Rev. W. M. Bingley, A. M.

A new Edition of Blair's Chronology and History of the World, from the Creation to the end of the Year 1814, illustrated by 59 tables; the two last are entirely new, containing the remarkable events of the last 14 years.

The Beauties of Anna Seward, carefully selected, and alphabetically arranged under appropriate heads; also important Studies for the Female Sex, in reference to modern manners. By Mrs. Cockle.

Reports of Cases argued and determined in the Court of Common Pleas. By Charles Marshall, Esq. of the Inner Temple, Barrister at Law. Containing Cases in Easter and Trinity Term, 56 Geo. III.—These Reports will be continued.

The Painter and Varnisher's Guide, or a Treatise, both in Theory and Practice, on the Art of making and

applying Varnishes; on the different Kinds of Painting; and on the Method of preparing Colours, both simple and compound; with new observations and experiments on Copal, on the nature of the substances employed in the composition of varnishes and colours, and on various processes used in the art. By P. F. Tingry, Professor of Chemistry, Natural History, and Mineralogy in the Academy of Geneva.

Salter's Angler's Guide, with new copper-plate Engravings, and much additional information on Angling, for Sea, River, and Pond Fish: at the same time, a cheap edition of the above work, with wood-cuts.

A comparative View of the Heights of the principal Mountains in the World, with their Altitudes, carefully taken from the most approved authorities, and so arranged as to form a most pleasing picture.

The Modern Encyclopædia, or General Dictionary of Arts, Sciences, and Literature; the whole comprehending the latest discoveries in each department of knowledge. By Amias Deane Burrowes, of the Honourable Society of Lincoln's Inn, Esq.

A Practical Account of the Mediterranean Fever, as it appeared in the Ships and Hospitals of his Majesty's Fleet on that station, with Cases and Dissections. To which are added, Facts and Observations illustrative of its Causes, Symptoms, and Treatment; comprehending the History of Fever in the Fleet during the years 1810, 1811, 1812, 1813, and of the Gibraltar and Carthage Fevers. By William Burnett, M. D. Physician of the Fleet, &c.

Letters on the Fine Arts, written from Paris during the year 1815. By Henry Milton, Esq.

A Code of Signals for the Use of Merchant Ships in general.

TO CORRESPONDENTS.

The communication (in French) of A. A. has not been received.

The two publications by M. and C. mentioned in a note of the 6th of August, have not been seen by the Editors.

E. H. B.'s Letter from T. is under consideration, and the Editors return their thanks to the writer.

THE
CRITICAL REVIEW:
Series the Fifth.

VOL. IV.]

SEPTEMBER, 1816.

[No. III.]

ART. 1.—*Memoirs of the Ionian Islands, considered in a Commercial, Political, and Military Point of View; in which their Advantages of Position are described, as well as their Relations with the Greek Continent; including the Life and Character of Ali Pacha, the present Ruler of Greece; together with a Comparative Display of the Ancient and Modern Geography of the Epirus, Thessaly, Morea, part of Macedonia, &c. &c. By General GOIL-
LAUME DE VAUDENCOURT, late of the Italian Service.
Translated from the original inedited MS. by WM. WAL-
TON, Esq. London, Baldwin, 8vo. 1816. Pp. 502.*

GENERAL VAUDENCOURT, we are told, was, both from his military and political duties, led to an acquaintance with some of the countries noticed in the title to this work. In 1807 he directed the operations of the siege of St. Maura, the capital of one of the Ionian Islands, and also the defence of Prevesa, situated on the adjacent continent; and in the same year he was entrusted with a mission to the Beys of Erzegovina, the Pachas of Scutari and Berat, and to the Vizir Ali, Pacha of Ioannina. During these transactions, which seem to have terminated within that year, he resided either in the states of Ali Pacha, or at Corfu; and since this period has possessed abundant means of improving his knowledge in the affairs of those countries. These have, in part, consisted of official documents unpublished, descriptive of the situation, and intended to be conducive to the welfare of the people to whom they refer. The motive assigned for the labours of the writer is of a liberal character. "All classes of readers," he says, "must naturally be actuated by a wish to know and contemplate a people who, impelled by a combination of fortuitous events into the career of liberty and independence, now find themselves in the direction of a nation capable of guiding and securing their steps."

"May the perusal of his work," proceeds the author, "excite in the hearts of his readers the same interest he himself feels for the

CRIT. REV. VOL. IV. Sept. 1816.

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descendants of our masters in the arts and sciences, and may it awaken feelings of regard towards a country, where a wise, enlightened, and protecting government, will so easily find the means of combining its own personal advantages with the good of humanity, and the glory of founding and securing the prosperity of a people formed to appreciate so great a benefit." (p. 7.)

The course of events which the General found it convenient to follow, led him to a less regular arrangement than might otherwise have been eligible, and he therefore gives us a separate classification of his subject in these terms:—

" 1st, The general situation of Turkey in Europe, at the issue of the revolutions of the latter continent, together with the real advantages she ought to derive, with regard to her political existence, from the occupation of the Ionian Islands by Great Britain.

" 2d, The political state of the Ionian Islands under the Venetians; the influence of the vicissitudes they have experienced on the public mind of the Septinsulars; and the existing necessity they are under of obtaining an enlightened and protecting government, in order to direct and fix the course of their interior administration.

" 3d, The relations of the Ionian Islands with the continent of Greece; the advantages France and Russia thence derived during their possession of these islands, and the means of extending and improving these relations.

" 4th, The geographical and statistical description of the Seven Islands, and of the neighbouring continent of Greece, in conformity to ancient and modern geography. The present situation of the Epirus and South Albania, under the famous Ali Pacha; his history, and the manner in which he has formed his states; his political position, and views on the Ionian Islands.

" 5th, A description of the manners, habits, and customs of the Septinsulars, and of the inhabitants of the neighbouring continent of Greece. A sketch of the active and passive trade, and the land-communications of Corfu with European Turkey, together with their application, as well to the commerce now carried on, as that which might still be called forth.

" 6th, The military situation of Turkey in Europe, with a view to the projects of invasion by her neighbours; means of attack, and probabilities of defence." (p. 8—9.)

For nearly a century, the continuance of the Ottoman power in Europe has been more to be ascribed to the mutual jealousies of its imperial neighbours, than either to its own strength, or their weakness; yet other circumstances deserve attention. Catherine II. formed the plan of sending a squadron into the Mediterranean to occasion a general insurrection of the Greek dependencies; but she was deceived by her own corrupt agents, and the scheme was

abortive, as they plundered those they were sent to protect. Austria had attempted the same, and neglected no means of influencing the Greeks, who began to consider Joseph as their deliverer. During the first fifteen years of the French Revolution, the principal states of the continent were so deeply engaged with that grand movement, that they had neither time nor inclination to attend to the circumstances of Turkey: it is true, that the fall of the Venetian republic had placed Dalmatia at the disposal of Austria, and the Seven Islands under the control of France; but the latter was yet too much pressed by interior disorders and external foes, in her own immediate neighbourhood, to allow her to take advantage of such new acquisitions, so that they might become the basis of any rational enterprise on the shores of the Thracian Bosphorus. In this condition were affairs up to the year 1807, when the growing power of Napoleon found room for exercise in every direction, and he was already in collision with the Mahometan states.

“ After the peace of Tilsit, and more especially after that of Altenburg, France found herself in immediate contact with Turkey, from the confines of Croatia to the mouths of the Cattaro, and from Chimera as far as the Morea. This contact seemed adapted to change the nature of the preceding relations of the two empires. It did not, in fact, appear possible that France could have preserved in her vicinity the same interest for the preservation of the Ottoman empire, which she had when situated at a more remote distance. The successive aggrandizement of Napoleon's empire—the ever-increasing pressure he exercised from west to east, and which even his fatal war in Spain had never suspended—all seemed to announce that a new change in the political system of Europe was about to produce the dismemberment of the Turkish empire. Nevertheless, the conduct of Napoleon towards the Porte was uniformly dubious; whether it was that he had not yet fixed his determination on that point, or that the time had not yet arrived for putting his plans into execution. On the one hand, he appeared to abandon that country to the discretion of Russia; and in not insisting on the performance of an article in the treaty of Tilsit,* he seemed to consent to its depression or its destruction: on the other, he took care to ameliorate the land-communications of Turkey with Dalmatia and Croatia, and to open others. He converted the custom house of Kostainitzat into an

* By this article, it was stipulated that the Russian troops should evacuate Moldavia and Valachia.

† Kostainitzza is a small village situated in an island of the river Unna, to the south of Sissek, and on the confines of Boenia. It was formerly the entrepôt of the land-commerce between Turkey, Austria, and Germany, and a custom-house was established for the receipt of duties. The caravans from Constantinople, Salonica, Monastir, and Thessaly, came by the way

entrepôt of the first rank; he re-established the fairs of Sinigaglia; in a word, he appeared diligent to consolidate the commercial communications, in conformity to the frontiers at that time established, as well as in accord with the prosperity and integrity of the Ottoman empire. Nevertheless, he had not neglected any of the measures capable of giving him an exact knowledge of the country, of its resources, and means of defence. Numerous connexions had been formed in the provinces of Greece; the various consuls had received instructions, tending either to furnish the information wanted, or, in a secret manner, to work upon the public mind. Officers had been sent into the country under different pretexts, and all had brought back with them memoirs more or less important. The frequency of these missions had already begun to create inquietude in the suspicious character of the Turks. Ibrahim, Pacha of Scutari, on this subject observed to the author, 'Napoleon now sends one Frenchman after another; soon he will send ten, then one hundred, next a thousand, and afterwards a whole army.'" (p. 42—44.)

In 1810, Napoleon had submitted to his attention a project for the invasion of Turkey, founded upon the facilities afforded by his possessions in the east of Europe, and more particularly the Ionian Islands; but, as far as may be collected from circumstances, the conquest of Turkey, although within the more remote purposes of his ambition, was not in the immediate contemplation of his mind. It is fortunate for Turkey that the islands, which might thus have accelerated the grand machine of French domination, in changing patrons, has devolved to the care of Great Britain. The author thus rationally examines the effect, had they been possessed by either of the two great imperial competitors.

"In the first place, the Greeks, divided among their new masters, and united to the ancient provinces of their dominions, would lose all hopes of ever forming a consistent nation, and would see their name entirely effaced from the catalogue of the states of Europe; for it must not be believed that either of the two intend to abandon the Greeks to themselves, or to give them their independence, after expelling the Mahometans. With regard to the rest of Europe, such a revolution could not fail to be disadvantageous, by concentrating the commerce of Turkey, at present scattered among all the maritime states, in the hands of two powers, who, through their own interests, would convert it into a species of monopoly. Russia, by acquiring the exclusive possession of the ports of the

of Scupi and Bosna-Serajo to this point, whence the commodities were conveyed to Fiume, Trieste, Laybach, and Vienna. Napoleon, in 1810, also made Kostainitza an entrepôt for the commerce carried on between Upper Italy and Turkey, and this trade soon became extremely flourishing.

Black Sea, and a free passage into the Mediterranean; Austria, by establishing herself in Albania and the Morea; would both become maritime powers, equally dangerous and injurious to the commerce of the other nations in these interior seas. The trade of the Levant would exclusively fall into their hands; and more especially Russia, by entering into direct communication with Syria and Egypt, might easily produce a sensible deviation in the commerce of the East Indies.

“ It has always been the interest of France, and at present it is more particularly so of England, that the commerce of the Levant should not fall into other hands than those of subjects of the Ottoman empire; and the integrity of this empire is one of the inseparable conditions. In the actual state of things, the aggrandisements of Russia and Austria render a protecting power infinitely more necessary to the Ottoman Porte. France, enfeebled, can no longer serve as a counterpoise in her favour on the Continent, where her government has lost all its influence. There is no one, then, but England who, by the preponderance of her naval forces in the Mediterranean, can preserve and guarantee Turkey from harm; and the occupation of the Ionian Islands gives her a still stronger means of attaining this object. In the first place, their geographical situation—embracing the southern parts of Greece, and placing them in contact with all the provinces which, properly speaking, may be called Greek—gives to the power under whose protection these islands may remain, an influence in these same provinces sufficient to stop the effects of all the intrigues and plans which the other continental powers might attempt there. Again, the permanent presence of the British forces on a point so nearly approached to the Ottoman empire, by rendering the bonds which already unite these two powers still stronger and more direct, gives a much greater degree of weight to the mediation of the first, and materially adds to the security of the second.” (p. 46—48.)

The Ionian Islands were among the last of the dependencies wrested from the tyranny of the Venetian republic, and during the whole time of this oppressive authority, their commercial relations with the adjacent continent were extremely limited, and from two causes. The most powerful was the monopoly sought of the trade of the Levant by the Venetians; the other was the enmity of the neighbouring continent to these Venetians, and which rendered the whole coast of Albania extremely dangerous for the caravans proceeding from the interior to Kerachia, Bucintro, and Gonsinitza, which places are directly opposite to Corfu. Albania, with Epirus, Thessaly, Livadia, the Morea, and part of Macedonia, are under the authority of Ali Pacha, who is at present the most powerful dependent of the Otto-

man empire. The provinces which compose his states are equal to one-third of that vast autocracy; and he is besides the titular chief of all the Sandgiaks, Pachalics, and Vizirships, of the highest distinction.

It is not before he commences the eleventh chapter, or until he has proceeded through a proportion of four-fifths of his work, that the author comes to the more direct consideration of the principal subject; and it is full time that he should, in some orderly way, have enabled us to introduce his account of the insular commonwealth which is to be established under British protection.

"The islands constituting the Ionian republic, and holding a right to concur in the formation of the senate, are seven, viz. Corfu, the principal one, as well owing to its situation and strength, as because of its being the seat of government; Paxó, St. Maura, Thiaki, Cephalonia, Zante, and Cerigo."—"The town of Parga, situated on the main land, also belongs to the Ionian republic, as well as several other islands and rocks in great measure uninhabited, which will be briefly described in the course of the present chapter.

"Corfu, the chief of the Seven Islands—anciently called *Corcyra*, and which in all ages has been celebrated for its maritime strength—is situated between 39 deg. 50 min. and 39 deg. 20 min. of north latitude, and 17 deg. 30 min. and 17 deg. 18 min. east longitude, from the meridian of Paris. It nearly stretches from north-west to south-east, to a length of about thirty-five miles, opposite to the coast of Southern Albania, from which it is separated by a channel only two miles wide at Cape Karagol, and six miles at its issue, between Gomenitza and Point Lefchimo. The city of Corfu, whose population amounts to about 15,000 souls, and which in former times was also called *Corcyra*, is situated on a promontory projecting into the sea, and descends, in the form of an amphitheatre, on the northern slope of the same promontory, and at the foot the port opens."—"To the north of Corfu, and at the bottom of the great road formed by the promontory on which the town is situated and Cape Karagol, is a tolerably deep bay, with a narrow entrance, called Port Guvine. This road, which in 1799 contained the Russian and Turkish squadrons, and is capable of receiving and sheltering a considerable number of large ships, is also now fortified and defended in its internal extent, as well as at the entrance, by well-armed forts and batteries. No place in the Seven Islands is to be found so suitable as this for the establishment of a naval building-yard; indeed, for this purpose it seems peculiarly well adapted. The greatest part of the necessary materials can be easily brought there, and at a small expense."—

"Paxó, formerly *Paxus*, situated seven or eight miles to the south-east of Cape Bianco, is an island of about eighteen or twenty miles in circumference. Opposite to Parga is a tolerably deep bay,

which serves as a port to the small town of Paxó, containing about 4,000 inhabitants, and the only remarkable place in the whole island which only produces wine and oil, reputed to be the best of all Ionia."——

"St. Maura, anciently called *Leucadia*, and in more remote times *Nerytus*, is an island of about fifty miles in circumference, situated opposite to the point of Acarnania, from which it is separated by a narrow and shallow channel, and to the south of the mouth of the gulf of Arta. St. Maura on one side, and Paxó on the other, form the gulf of Prevesa."——"The fortress of St. Maura, formerly called *Leucas*, is to the north of the island, at the extremity of a very narrow slip of land, embracing the port, and separating it from the town, to which it is, nevertheless, again joined by an aqueduct in the form of a bridge. This fortress constitutes a good defence. The population of the town of St. Maura is estimated at 6,000 persons. The island on the land side can only be attacked through Playa, where the channel is only 300 toises wide, about 80 of which only are not fordable."——"The island of St. Maura is no other than a single mountain, extremely high, and not very fertile: the sides of this mountain, however, facing the sea, produce wine and olives, the only articles of growth the island affords."——

"Thiaki, formerly called *Ithaca*, is an island of about twenty miles in length, stretching from north-west to south-east, and situated at the distance of about six miles to the south-east of Cape Dukatis."——"The southern part, which is about five miles wide, finishes at another Cape St. John, opposite to the mouth of the Achelous. In this southern part is the village of Oxoi, situated on a mountain. In the northern part, on another mountain, is the village of Anoi, formerly *Neius*. These two portions of the island are separated by a bay five miles deep and two wide, and in the eastern part of the same bay are two ports. The one, called Skimon, is placed near the entrance; and the other, which is that of Vathy, has a narrow mouth, but is afterwards almost two miles deep. At the bottom of this port is the small town of Vathy, containing about 3,000 inhabitants, and occupying the ground of the ancient Ithaca, the capital as well as the residence of the wise Ulysses, Penelope, and Telemachus."——

"Cephalonia, anciently *Cephalonia*, the second in rank of the Seven Islands, is the first in point of size. It is 100 miles in circumference from cape to cape, and nearly 150 in following the direction of the coast. This island is situated four or five miles to the south of Cape Dukato, belonging to St. Maura, ten from Cape Papas, eight from Cape Tornese, and six from Zante."——"The church of Madonna di Malle, built on the Black Mountain (*Mavrovouno*), and formerly called *Enaus*, stands in the place of the temple of Jupiter *Enius*. On the eastern and southern declivity of this mountain is a forest fifteen or sixteen miles in circumference; a few thickets are also found in the island near Dulinata, Kuvalata,

Aterra, Daugata, Paleochori, and the town of Cephalonia."—"The island of Cephalonia is not very abundant in wheat, though it produces more than the others; but it is fertile in good wines and excellent fruits, particularly melons of a very superior quality.

"Zante, formerly *Zacynthus*, is an island of about twelve miles in length, and thirty in circumference. Cape Skinari, situated to the north, is six miles south-east of the island of Cephalonia; and Cape Vassiliko is ten miles south-west of Cape Tornese. The city of Zante, anciently also called *Zacynthus*, and having a population of 16,000 souls, is built in a line along the eastern side of the island, a little to the south of Cape Krio-neró and the point of the *Madonna di Skopo*. The fort stands to the north-west of the town, at the extremity of a commanding hill. The port is, in fact, no other than a road, containing about three miles in the opening, and four in its whole external extent, but it is tolerably secure."—"In the centre of the island, on the only rivulet it contains, and which discharges itself into the sea near the city, is the village of Melinado. The plain, extending from Melinado and Zante as far as Lithakia, is tolerably well cultivated, but the remainder of the island is not so much so. The chief productions of the island are wine, olives, and fruits."

"Cerigo, formerly called *Cythera*, the last of the Seven Ionian Islands, is situated five miles south of the island of Servi, and fourteen east-south-east of Cape Malio. It is seventeen miles long from north-west to south-east, ten miles wide, and about forty-five in circumference. The most northern point is Cape Spati, formerly called *Platanistus*, and on its extremity stands a chapel. To the south-west, opposite to another point, is a rock known by the name of the island of *Platanos*."—"The fort is to the south-west on the sea-shore, and at the mouth of a torrent. Four miles north of Kapsali, and near the sources of the above torrent, is the village of Potamos, formerly *Scandææ*. Between this village and Kapsali we discover the ruins of the temple of Venus *Cytherea*."—"The island of Cerigo is barren, and little cultivated, and consequently is in want of wood, as well as all kinds of provisions."

"In conformity to the returns presented to the French governor-general in 1807, the total population of the Septinsular republic at that period amounted to a little more than 200,000 souls, distributed in the following proportions:—Corfu, 60,000; Cephalonia, 60,000; Zante, 40,000; St. Maura, 20,000; Cerigo, 10,000; Thiaki, 8,000; and Paxó, 8,000. From the above period no emigrations have taken place from the continent, which might have added to the population of these islands." (p. 384—408.)

In the twelfth chapter, we have some account of the manners and character of the Ionians, which are said to be a mixture of the Greek and Italian.

"The long residence of the Venetians in these islands, and the unceasing efforts of their government to destroy all spirit of nationality among the inhabitants, must necessarily have produced a wide and deep impression. The Italian, or rather the Venetian language, having become that of all the public acts, as well as of the bar and pulpit, was also soon adopted in private societies. The Venetian manners, brought there by the pro-consuls as well as their subaltern agents, and which it became requisite for the natives to adopt, were soon rendered habitual to those who were in direct intercourse with these little despots, and became general through a spirit of flattery or imitation among those who formed part of the most distinguished class, or who sought to associate with them. It was particularly in the towns where this denationalization—if I may be allowed the term—was rendered the more complete. This may be pictured in a word by saying, that the towns of Ionia are known to any one who has inhabited Venice, or any other town of the Venetian continent. In the country the Grecian manners have been much better preserved, and, with the exception of some slight modifications, are nearly similar to those we have described among the Greek inhabitants of the neighbouring continent.

"The same may also be said of dress and usages. In the towns, and even in the country, the persons who aspire at any consideration have entirely adopted the European dress, as well as all the customs of continental society. In their houses we find the same style of furniture used in Venice; the people have been in the same habits of having their assemblies and casinos; in short, nothing to be seen among them recalls to one's mind that they are Greeks, unless it is that they use this language to speak to their servants, or to the country-people with whom they may have business. They have retained nothing of their ancestors but their passion for shows and exhibition, by which the Venetians were equally distinguished." (p. 409—411.)

The military force which has been employed in the islands has lately occasioned some observations in this country, and it composes an expensive part of our establishment. Ministers have now an opportunity of reducing it, by the employment of the native troops for the defence of their own soil under a proper organization of the people; and we hope it will not be neglected, both on account of the economy of such a proceeding, as well as the adherence to our old and salutary maxims as to the danger of standing armies. We trust, that the design of our government is not to engage these islanders, as France and Russia have done, in their own wars, for the purposes of conquest; but merely to extend a liberal protection towards them, for their own happiness, and to remunerate ourselves (as we fitly may do) for the moderate expense they may occasion under a wise sys-

tem. The commercial regulations are not to be dictated in the spirit of avarice and monopoly by which the Venetians were actuated, but in the spirit of justice and generosity which contemplates the reciprocal benefit of every contracting party, and which is alone worthy the name of the protection conceded by a virtuous and free nation. The protection assumed by Venice over her unhappy colonies was a perversion of the term: it was stultifying all rational meaning; it was the protection of her Lion, that he might reserve his prey for the exclusive gratification of his own ferocious appetite. Our author properly complains, that, in respect to the native army, the solemn treaties with the Ionians have been shamelessly disregarded; that they have never had a national force worthy the name; that their defence has been committed to the Greek fugitives of the continent, the Chimariots, and the Acarnanians; and that their native soldiery have been engaged in remote enterprises, in the success of which the islanders had no concern. He says most judiciously, "one of the most efficacious means of raising the national spirit of the Ionian islands, and of really converting them into an independent, and simply protected state,—such, in short, as ought to have been the result of solemn treaties,—would have been, to create a military force there, wearing the uniform, and following the banners, of their country:" and he adds, what might reconcile it even to the most selfish—"This measure, most assuredly, would never have exposed the protecting power to danger; these troops would have served the latter equally as well as in their own country; in like manner as the national army of Italy co-operated in the cause of France."

The author, in his concluding chapter, discusses the respective interests of Russia and Austria with regard to Turkey, partly to shew how far the possession of the Ionian Islands might enable us to interfere with the ambitious projects of either; but we do hope, whatever might be the views of a general in the Italian service,

"Dux inquieti turbidus Adriæ,"

that this government has no design to interpose in such remote matters. If the connexion we now have with these settlements were to involve us in the disputes that may, and must arise, between these three great empires, every maxim of sound policy, every principle of vulgar discretion, must induce us to withdraw from all such dangerous situations.

It would be folly, it would be madness, it would be atrocity, to disturb this peaceful and commercial country by distant wars, for distant and foreign interests, which would be converted by the people into a crusade for the Greek, the Catholic, or the Mahometan faith; while those who directed the storm would be indifferent to all religions, and seek only the indulgence of their unchristian pride and immeasurable ambition.

Circumstances were not within the knowledge of the author, so as to enable him to state the rise and progress of the connexion of the English with these islands, and it may, therefore, be convenient if we devote a few lines to this part of the subject, in order to give that relation of the work to British interests which was the principal motive in selecting it for our review. As soon as this government had directed its attention towards Malta, a system of Mediterranean policy was adopted, which made it look with a vigilant, if not a jealous eye, to all the movements in that quarter. The islands had been in the possession of the Venetians upwards of 300 years, when the torrent of French conquest, which had swept over Italy, by the treaty of Campo Formio assigned these possessions to that power, with all the other colonial dependencies of the Venetian republic. It will be recollected, that Great Britain and Austria were then alone in the war, and that this treaty detached the latter from the cause. In 1801, the year prior to the peace of Amiens, and in the same month in which that peace was concluded (March) a settled form of government was established, to which Russia and the Porte were guarantees for the preservation of the republic of the Seven Islands as a distinct state, but with the agreement, to gratify the pride of the latter, that a certain tribute should be paid to the Sultan. It is well known, that the treaty of Amiens, which left, as the magnificent boundaries of the French empire, the mouths of the Scheldt and the Rhine, with the mountains of Jura and the Alps, comprehended an article which ostensibly provided for the integrity of this new republic.

It was easy to foresee how little such a stipulation would be regarded should Buonaparte be in a situation to follow up his projects, and what was the progressive condition of affairs? In the same year of these favourable appearances of independence to the islands, by an arrêt of the First Consul, the King of Sardinia was stript of the rest of his domains in Italy, and a senatus consultum united Piedmont

to France. Parma and Placenza were joined to her in this manner, on the death of the young Duke; and this accession was justified under an alleged secret treaty with the court of Madrid. The Consul having thus stretched the power of France across the Alps, in the spring of the following year (1806) occupied Hanover, and then caused himself to be declared Emperor of France, and in 1807 King of Italy. The Ionians had little security to expect from guarantees, when the Cisalpine republic was thus rudely dissolved in defiance of the solemn engagements at Luneville. In 1805 Genoa and Lucca were superadded to France; and Austria feeling the pressure of a new enemy on her own immediate frontiers, refused to acknowledge Bonaparte as King of Italy, when a short war was the consequence, which, in the same year, terminated with the peace of Presburg. It then appeared as if these islands were devoted to perpetual bondage; for by that treaty the fate of the Adriatic seemed to be determined, and under its disgraceful conditions, not only the possessions of Francis in Swabia and the Tyrol were lost, but Venice and Venetian Dalmatia, with all their dependencies, were formally alienated to the conqueror. As if to shut out all hope for these islanders, in the autumn of 1806, Joseph Bonaparte was raised to the throne of Naples; and the consequence of such a situation, as auxiliary to the designs of Napoleon, has been forcibly and beautifully expressed—"Cette couronne, ce cercle radieux, dont Bonaparte semblait vouloir ceindre le front de ses frères ou de ses alliés, n'était que le dernier anneau d'une chaîne, d'où il tenait l'autre bout, & qu'il pouvait reserrer à volonté."*

Although Napoleon was in 1807 occupied in the North with the war which was concluded with the peace of Tilsit, he did not neglect his purposes in the South, with which the Septinsular republic was connected; and, in 1808, having annexed the Papal territories to his dominions, in 1809 the war with Austria was concluded by the treaty of Schoenbrunn, when the Illyrian provinces were finally annexed to France. It was not until 1810, in this annual survey, that we are enabled to introduce ourselves as principal actors on this interesting scene; then it was that an expedition, under General Oswald, left Sicily, and took possession of all the islands (Corfu and Paxó excepted) which were under the command of the French general,

* *Système Continental, & sur les Rapports avec la Suède.*

Denzelot; the other five assuming the title of "The Liberated Ionian Isles." When General Airey succeeded General Campbell in the military government in 1813, the commerce of the islands had increased in some degree the revenues; and this public income, we are told, had been faithfully devoted to the internal improvement of the country. The police of the towns, it is also said, had been amended, assassinations were not frequent, and the moral habits of the people were ameliorated. So much we mention with pleasure, to the credit of British authority; and we hope it will have inspired that confidence which will neither be abused or disappointed.

The immediate effect of the dethronement of Napoleon in 1814, was the surrender of the possessions alienated by France under the treaty of Paris of that year, and with them whatever remained to her in the Ionian Islands; but it was not until November in the following, that any definitive arrangement was made with regard to them; and on the 5th of that month a treaty was entered into between Great Britain, Russia, Austria, and Prussia, in which it is solemnly stipulated, That they shall form a free and independent state, under the denomination of "The Independent States of the Ionian Islands;" that these states shall be under the immediate and exclusive protection of Great Britain; that an officer, to be called the Lord High Commissioner of the protecting power, shall regulate the forms of convocation of a Legislative Assembly, of which he shall direct the proceedings, in order to draw up a new constitutional charter for the states; that a particular convention with the government of the states shall arrange every thing which may relate to the maintenance of the fortresses, to the subsistence and payment of the British garrisons, and to the number of men of which they shall be composed in time of peace; that the trading flag of the states shall be acknowledged by all the contracting parties as the flag of a free and independent government; and that the commerce between Austria and the states shall possess the same advantages as that between the states and Great Britain.

Such are the conditions on which our connexion with these islands is to be founded, and by which their independence is to be secured,—the military expenses accruing to ourselves being discharged from the revenues of the states, and our advantages with regard to trading facilities and privileges being co-equal with those of Austria,

although she in no respect partakes of the duty of protection. To prepare the constitutional charter is, we are told, the immediate purpose, and we may say the only one, if we are correctly informed, for which General Maitland is now here ; but we doubt if, with this limited object in view, he is not transgressing the bounds assigned, for as we read the treaty, the British commissioner is only to regulate the forms of convoking a legislative assembly, and the assembly so convened, is itself to draw up the constitutional charter for the states. Whatever may be the politics or practice of France, or of the Netherlands, we believe that the King of England assumes no right of dictating a constitution to his own subjects, much less would it be pretended, that where he is in the relation of protector, and paid for that protection, he should arrogate to himself any such authority.

As both the translator and the author of this work have observed upon the benefits the islanders are likely to derive from British protection, we may be allowed to say a few words on the salutary exercise of the power with which this government is invested, and from which it cannot deviate without violating the sacred obligation towards this defenceless people which it has voluntarily undertaken to discharge.

There are some principles of political philosophy which we hold to be perfectly settled with all those who have attended to the subject.

Civil liberty is the right of a state to govern itself by its own discretion, or By laws of its own forming, without being subject to any extraneous power.

A government by laws is not a free government, unless such laws are enacted by common consent.

It will be immediately perceived, that the connexion subsisting between the eastern and western dependencies of this great empire is not regulated by such incontrovertible and acknowledged principles of free government ; and it may be true, both in morals and in physica, that when the body politic or natural has long taken an improper direction, the trunk must not by main strength be suddenly forced into the position it should have originally assumed, lest that be broken and destroyed which it is designed to cherish and preserve. We avail ourselves of this comparison, not to justify the early neglect by which this vicious growth was permitted, but to shew that changes may not be so hastily made, or revolutions so rapidly concocted, as the impetuous rage of our modern reformers would require.

The Ionian Islands are not our colonies, and with them we are in a new situation ; and, in the first place, they have not sought our protection, and were no parties to the arrangement between the contracting states that presumed to concede to us this authority.

Secondly, we should observe, that it is absolutely necessary that authority so acquired should be confirmed by the people over which it is extended.

Thirdly, the instrument that arrogates this authority declares the states to be free and independent, and therefore the authority, however exercised, must in no way interfere with the fundamental principle of the relation, their freedom and independence.

To the bases of public liberty we before stated, we might have added another axiom, viz.

No one community can have any rightful power over the property or legislation of another community that is not incorporated with it by a just and adequate representation.

This canon of political government immediately bears on the question before us. It may be said hereafter, but certainly not at present, that the Adriatic islanders have offered to the British islanders a power that disposes of this maxim of social institution. The short answer to such an allegation would be, that the principle is the root of liberty, and liberty, root and branch, is inalienable. Liberty is not only indigenous in every country, but is inseparable from it ; its incorporation with all social concerns, resembles that sublime process of nature by which vegetation becomes progressively the soil on which it feeds, and to extirpate it is as impossible as to annihilate a particle or an atom to which existence has been given by the Almighty Creator.

The principal inquiry then is ; are there not causes by which one state may acquire a rightful authority over another, although not supported by an adequate representation ? In common honesty we must say, there are none, that neither conquest, compact, or obligations conferred, can in any case give it ; and if the connexion with the Ionian Republic do not nearly resemble that of an alliance between co-equal states (an equitable compensation being allowed for the protection afforded) the subsisting relation will be an infraction of the independence we acknowledge, a violation of the solemn engagement into which we have entered, and an aggression on the inalienable rights and privileges of a sovereign and a free people !

ART. II.—*Speeches of the late Right Honourable Richard Brinsley Sheridan, several corrected by himself, edited by a Constitutional Friend.* London, Martin, 3 vols. 8vo. 1816.

IT has become a modern expedient, in imitation of the practice of the ancients, to collate the speeches of distinguished British orators, and by such means, the most important materials of history are supplied, the most luminous views of state affairs are presented, the best exercise of the human understanding is displayed, and not only the record of sentiments the most profound, and the expression of emotions the most powerful are preserved; but even the momentary ebullitions of wit, and the transient effusions of genius, are fixed and secured for the honour of him who is endowed with such high qualities, and for the gratification of those who can enjoy what they cannot create.

It would be easy to shew, that to Isæus, Lysias, Cicero, and others whose harangues have equally escaped the slow decay of time, and the hasty demolition of barbarian violence, we are indebted for a large portion of our knowledge of the habits and customs of early communities, of the principles of their government, of the character of their laws, and of the maxims of their policy, in matters on which we could obtain no accurate information from any contemporary historian; and the subjects of the British statesman are as various as are the multiplied hopes, wishes, and enjoyments of a cultivated people. The blunted sensibility of the annalist in narrating the tardy progress of events, can never elicit those sparks which are ignited into flame by the active collision of the passions of the orator, and by this radiant light, the philosopher and the moralist can discern causes and effects touching the subversion of nations and the revolution of empires, which would otherwise have never been discovered.

But there is a facility now possessed that improves our confidence in the correctness of these orations, which to antiquity was wholly unknown, and which, we believe, is not practised, even at this day, in any language but the English:—we allude to a technical art, of easy attainment, which rivals the velocity of speech, if not the rapidity of thought. When Demosthenes was pouring forth the torrent of his eloquence, and Tully was displaying the fertility and exuberance of his imagination, could some secret hand

have depicted the impetuous storm in all its native force, and collected the scattered flowers in all their beauty and freshness, what would have been the admiration and delight of future ages!

If British eloquence be in these times the bold competitor of Greek and Roman fame, it is because it is raised to the elevation on which it reposes by the strongest impulses with which the heart of man is influenced, and these are, the deep interests our situation involves, and the high feelings our liberty inspires; with the effect the talents of a single individual produces on the happiness of the myriads that are dependent on this mighty empire.

Of the three volumes intended to be published, only two have yet appeared, and these are confined to the interval between November, 1780, and April, 1792,—a period less than twelve years; but if the duration were measured politically, and not astronomically—by the importance of the events, and not by the revolutions of the heavens—it would be greatly extended. The successive ministers at this time were Lord North, the Marquis of Rockingham, Earl Shelburne, the Duke of Portland, and the Hon. Wm. Pitt: the first was removed on the change of policy as to the American war, in 1782; the second by death, the same year; the third, in the following, by the coalition of Lord North and Mr. Fox; and the Duke of Portland shortly afterwards, by the India Bill. The long continuance of Mr. Pitt in office afforded ample opportunities to Mr. Sheridan to employ those masculine powers of reasoning, and that brilliancy of wit, for which he was so eminently distinguished. The great occasion on which his extraordinary talents were exhibited, did not occur until seven years after his first election for Stafford, although he had before embraced frequent opportunities in Parliament of shewing the acuteness of his judgment, and the refinement of his taste. On the 7th February, 1787, the House resolved itself into a committee on the fourth charge against Mr. Hastings, which related to the resumption of the Jaghires, and the confiscation of the treasures of the Princesses of Oude. On the ground of this charge, Mr. Sheridan rose to move, "that Warren Hastings be impeached." In support of his motion, he commented largely on the evidence which had been given by Sir Elijah Impey, and read an extract from a letter of the Begum, the princess chiefly concerned, addressed to Mr. Hastings in December, 1775, in which she says—

Crit. Rev. Vol. 1V. Sept. 1816.

2 H

"If it is *your pleasure* that the mother of the late Nabob, myself, and his other women, and infant children, should be reduced to a state of dishonour and distress, we *must submit*; but if, on the contrary, you call to mind the friendship of the late blessed Nabob, you will exert yourself effectually in favour of us, who are helpless." And again, "If you do not approve of my remaining at Fyzabad, send a person here, in your name, to remove the mother of the late Nabob, myself, and about two thousand other women and children, that we may reside with honour and reputation in some other place." (Vol. I. p. 281.)

Mr. Sheridan, in the sequel, proceeds in a vein of the keenest satire.

"It was curious to reflect on the whole of Sir Elijah's circuit at that perilous time. Sir Elijah had stated his desire of relaxing from the fatigues of office, and unbending his mind in a patty of health and pleasure; yet wisely apprehending that very sudden relaxation might defeat its object, he had contrived to mix some matters of business to be interspersed with his amusements: he had, therefore, in his little airing of nine hundred miles—great part of which he went post, escorted by an army—selected those very situations where insurrection subsisted, and rebellion was threatened; and had not only delivered his deep and curious researches into the laws and rights of nations and of treaties, in the capacity of the Oriental Grofius, whom Warren Hastings was to study, but likewise in the humbler and more practical situation of a collector of *ex parte* evidence. In the former quality, his opinion was the premature sanction for plundering the Begums; in the latter character, he became the posthumous supporter of the expulsion and pillage of the Rajah Chert Sing. Acting on an unproved fact—on a position as a datum of the Duke of Richmond's fabrication—he had not hesitated, in the first instance, to lend his authority as a licence for unlimited persecution; in the latter, he did not disdain to scud about India, like an itinerant informer, with a pedlar's pack of garbled evidence and surreptitious affidavits. What pure friendship! what a voucher of unequivocal attachment from a British judge to such a character as Warren Hastings! With a generous oblivion of duty and of honour—with a proud sense of having authorized all future rapacity, and sanctioned all past oppression—this friendly judge proceeded on his circuit of health and ease; and whilst the Governor-general, sanctioned by this solemn opinion, issued his orders to plunder the Begums of their treasure, Sir Elijah pursued his progress; and passing through a wide region of distress and misery, explored a country that presented a speaking picture of hunger and of nakedness, in quest of objects best suited to his feelings—in anxious search of calamities most kindred to his invalid imagination.

"Thus, whilst the executive power in India was perverted to the most disgraceful inhumanities, the judicial authority also became

its close and confidential associate; at the same moment that the sword of government was turned to an assassin's dagger, the pure ermine of justice was stained and soiled with the basest and meanest contamination. Under such circumstances did Mr. Hastings complete the treaty of Chunar: a treaty which might challenge all the treaties that ever subsisted, for containing in the smallest compass the most extensive treachery. Mr. Hastings did not conclude that treaty till he had received from the Nabob a present, or rather a bribe, of 100,000*l.* (p. 284—285.)

The orator next entered into the object of this bribe, and the complicated infamy of the transaction, and then resumed as follows:—

“ He recollected to have heard it advanced by some of those admirers of Mr. Hastings, who were not so implicit as to give unqualified applause to his crimes, that they found an apology for the atrocity of them in the greatness of his mind. To estimate the solidity of such a defence, it would be sufficient merely to consider in what consisted this prepossessing distinction, this captivating characteristic of greatness of mind. Is it not solely to be traced in great actions directed to great ends? In them, and them alone, we are to search for true estimable magnanimity. To them only can we justly affix the splendid title and honours of real greatness. There was indeed another species of greatness, which displayed itself in boldly conceiving a bad measure, and undauntedly pursuing it to its accomplishment. But had Mr. Hastings the merit of exhibiting either of these descriptions of greatness;—even of the latter? He saw nothing great—nothing magnanimous—nothing open—nothing direct in his measures, or in his mind;—on the contrary, he had too often pursued the worst objects by the worst means. His course was an eternal deviation from rectitude. He either tyrannized or deceived; and was by turns a Dyonisius and a Scapin. As well might the writhing obliquity of the serpent be compared to the swift directness of the arrow, as the duplicity of Mr. Hastings's ambition to the simple steadiness of genuine magnanimity. In his mind all was shuffling, ambiguous, dark, insidious, and little; nothing simple, nothing unmixed: all affected plainness, and actual dissimulation—a heterogeneous mass of contradictory qualities; with nothing great but his crimes; and even those contrasted by the littleness of his motives, which at once denoted both his baseness and his meanness, and marked him for a traitor and a trickster. Nay, in his style and writing, there was the same mixture of vicious contrarieties—the most groveling ideas were conveyed in the most inflated language, giving mock consequence to low cavils, and uttering quibbles in heroics; so that his compositions disgusted the mind's taste, as much as his actions excited the soul's abhorrence. Indeed this mixture of character seemed, by some unaccountable but inherent quality, to be appropriated, though in inferior degrees, to every thing that concerned his employers. He remembered to have

heard an honourable and learned gentleman (Mr. Dundas) remark, that there was something in the first frame and constitution of the company, which extended the sordid principles of their origin over all their successive operations, connecting with their civil policy, and even with their boldest achievements, the meanness of a pedlar, and the profligacy of pirates. Alike in the political and the military line could be observed *auctioneering ambassadors* and *trading generals*; and thus we saw a revolution brought about by *affidavits*; an army employed in *executing an arrest*; a town besieged on a *note of hand*; a prince dethroned for the *balance of an account*. Thus it was they exhibited a government, which united the mock majesty of a bloody sceptre, and the little *traffic of a merchant's counting-house*, wielding a truncheon with one hand, and *picking a pocket with the other*. Mr. Sheridan now went into a long statement to shew the various irrefragable proofs exhibited in the minutes of the Bengal council, of the falsity of the charge, viz. That the Begums were the ancient disturbers of the government. And equally to prove, that the second charge also, (namely, that the Begums had incited the Jaghiredars to resist the Nabob) was no less untrue, it being substantiated in evidence that not one of the Jaghiredars *did* resist.

"Mr. Sheridan maintained, that it was incontrovertible that the Begums were not concerned either in the rebellion of Bulbudder, or the insurrection at Benares; nor did Mr. Hastings ever once *seriously* believe them guilty. Their *treasures* were their *treasons*, and Asoph ul Dowlah thought like an unwise prince, when he blamed his father for leaving him so little wealth. His father, Shulah ul Dowla, acted wisely in leaving his son with no temptation about him, to invite acts of violence from the rapacious. He clothed him with poverty as with a shield, and armed him with necessity as with a sword." (p. 287—289.)

He concluded this memorable speech with the following powerful appeal to the feelings of the House :—

"Mr. Sheridan remarked, that he heard of factions and parties in that House, and knew they existed. There was scarcely a subject upon which they were not broken and divided into sects. The prerogative of the crown found its advocates among the representatives of the people. The privileges of the people found opponents even in the House of Commons itself. Habits, connexions, parties, all led to diversity of opinion. But when inhumanity presented itself to their observations, it found no division among them; they attacked it as their common enemy; and, as if the character of this land was involved in their zeal for its ruin, they left it not till it was completely overthrown. It was not given to that House, to behold the objects of their compassion and benevolence in the present extensive consideration, as it was to the officers who relieved, and who so feelingly described the extatic emotions of gratitude in the

instant of deliverance. They could not behold the workings of the heart, the quivering lips, the trickling tears, the loud and yet tremulous joys of the millions whom their vote of this night would forever save from the cruelty of corrupted power. But though they could not directly see the effect, was not the true enjoyment of their benevolence increased by the blessing being conferred unseen? Would not the omnipotence of Britain be demonstrated to the wonder of nations, by stretching its mighty arm across the deep, and saving by its *fiat* distant millions from destruction? And would the blessings of the people thus saved dissipate in empty air? No! if I may dare to use the figure—we shall constitute Heaven itself our proxy, to receive for us the blessings of their pious gratitude, and the prayers of their thanksgiving." (p. 295—296.)

No man was more elegant and at the same time more forcible in the style of his eulogy. On the discussion of the question of the Regency in 1789, the ministry had endeavoured to represent the danger to which the country must have been reduced by the councils that would have been appointed by the Prince of Wales. The orator on this occasion justified his own connexions, and among these Mr. Fox,

"He could not advert to his right honourable friend without declaring it was the characteristic distinction of his heart to compel the most submissive devotion of mind and affection from all those who came under the observation of it, and force them, by the most powerful and amiable of all influence, to become the inseparable associates of his fortune. With respect to his talents, he would not speak of them; they would derive no support from any man's attestation, nor the most flattering panegyric of the most enlightened of his friends. Thus much he would only observe with regard to the abilities of his honourable friend, that it was the utmost effort of any other man's talents, and the best proof of their existence, that he was able to understand the extent, and comprehend the superiority of them." (Vol. II. p. 147—148.)

We will decline making any further quotations, and merely refer to the self-vindication which occurs in the same volume, pp. 255, 257, shewing the dexterity with which Mr. Sheridan could conduct himself in the most delicate and most difficult situations, when he was suspected by some of his nearest friends, and when he was, in the most malignant spirit, charged with pretending to situations "far beyond his natural weight in the community."

The style of the eloquence of Mr. Sheridan was not of that florid character which is so peculiar to his countrymen: it is without gaudiness, rich, and without rankness, luxu-

riant. We have here no frigid exclamations, no tinsel splendour, no vacant foppery. Those who have had the happiness to hear him, will recollect the simplicity with which he commenced his speeches, when he was ever more solicitous about the thought than the expression "*Habent ille,*" says Cicero, "*et quod indicet ingratiā negligentiam hominis, de re, magis quam de verbo laborantis.*" But when he was warmed with his subject, no speaker was more vehement than Mr. Sheridan. Some concise specimens of this ardent, glowing, and embellished manner we have given in our extracts from the oration on Indian affairs, when the business before the Commons was postponed professedly on account of that irresistible impression his transcendent abilities produced on the members, which precluded all sober judgment. As nothing merits the name of beauty or eloquence which is not adapted to the occasion, so in his speeches we have no compulsory and unseasonable ornament, no poetic figures where we should have prosaic arguments, and no purpose of business or duty is surrendered for the gratification of vanity, that fools and children might applaud, where the wise and the mature would condemn. Mr. Sheridan had a clear conception of the object he pursued, and he ever kept it steadily in view. If he gathered the gayest flowers, they were always those that were within his reach; and if he selected his path through an exuberant garden, it was because he had the promptitude to discover the pleasantest road, and he never failed to make his hearers the companions of his enjoyment. Should we be required to say, in a word, what were the comparative merits of three distinguished orators of our time (we exclude Edmund Burke, who was perhaps the greatest, but certainly not the best man of the four), we would assert, that in matter Pitt was the most precise, Fox the most judicious, and Sheridan the most witty: in manner, the first was the most stately, the second the most careless, and the third the most appropriate. Sheridan had a graceful person, a penetrating eye, a sonorous voice, and all the physical requisites of an accomplished orator, but he was deficient in some of the moral: how far these last might be necessary to the perfection of the portrait, it is not our present design to inquire.

ART. III.—*Bertram; a poetical Tale, in four Cantos.* By Sir EGERTON BRYDGES, K. J.—M. P. London, for Longman and Co. 12mo. Pp. 77. 1816.

THIS is not the only original production of Sir Egerton Brydges, who, however, is principally known to the public as an eminent bibliographer, as the conductor of several well-known periodical works connected with his pursuit, and as the proprietor of a private press at Lee Priory, employed in the laudable endeavour, by reprints, to revive a taste for the productions of our earlier English poets; by its labours many forgotten works have been restored to their just rank in the republic of letters.

From this press the poem before us originally proceeded; and though the re-publication of old authors is generally there limited to from 60 to 100 copies, yet its author reserved to himself the right of giving *Bertram* to the world in a cheaper form should it appear adapted to the general taste. It is not a little to be wished that this favour had been extended to the sterling works of our ancient writers, of which only so small a number of re-prints have been struck off at Lee Priory, since by such means the object of the owner of that establishment would have been more generally accomplished; for the few copies printed only circulate as dear-bought specimens among collectors, who place them within their bookcases in bindings too costly for use; and though they are thus preserved from destruction by the worms, yet, like bodies embalmed, if they keep their original shape and appearance, they are inapplicable to any advantageous purpose. Russia leather and hot-pressed drawing-paper, are most destructive opponents of the enlarged interests of literature. But we are now engaged with Sir Egerton Brydges as an author, and not as a printer.

In the dedication "to the Muse whose light has guided him through darkness, sorrow, detraction, and neglect," Sir E. Brydges thinks it necessary to introduce a sort of apology for dealing in the vanities of verse at the age of 53, observing, that the study of poetry "is an employment as little unworthy of age as of youth."—Surely if there be any foundation for the homage paid to this divine art by the wise and good in all ages and climes, such an apology was not required, and the insertion of it implies a doubt that none have a right to indulge. One of the favourite writers of Sir Egerton, and of ourselves too, well says of poesis,

"Vertue, in all things else at best, she better;
 Honour she heightens, and gives life in death;
 She is the ornament and soule of letters:
 The world's deceit before her vanisheth."^{*}

Some sonnets and other short poems by Sir E. Brydges were first printed in 1785, and they have since gone through several editions, the last we believe in 1807; and during the thirty-one years between 1785 and 1816, he modestly observes, that he has never attempted to build his poetical fame on the slight reception they obtained: in launching this new and small bark among the contending fluctuations of public opinion, he remarks, "But there is a slight to which almost every one is exposed in encountering the rude eye of the public, too dangerous to the health and courage of a very sensitive mind. I yielded to the death-like palsies of the cold and freezing air around me; and though the poetical feeling never left me, I only vented it in short effusions, which required neither time nor effort. In prose fictions, of which particular occasions drew me into the composition, emotions sometimes required to be described, which it was easier to convey through the medium of poetry. Thus, if by no other means, was the practice of this art kept alive in me."

Bertram, the hero of the poem before us, in consequence of the death of both his parents, had become an orphan at an early age, and before he reached manhood, he was obliged to sell his patrimonial property, more from mismanagement than from dissipation and extravagance. Thus circumstanced, he determined to seek anew his fortune in the profession of arms; but before we accompany him to the field, we will subjoin the sketches of his person and character.

"Shap'd in a mould of noblest symmetry,
 Where grace with vigorous strength appears to vie;
 His melancholy visage, pale with thought,
 Is with the flame of soaring genius fraught.^{***}
 Reserv'd, unused to jest, unfit to bend,
 He knew not to relax but with a friend.
 He lov'd distinction; it was in his breast
 The hell that ne'er allow'd a moment's rest.
 When with the crown of manlier years array'd,
 He sigh'd that time no speedier progress made:

^{*} Chapman's Sonnet to Lord Walden, annexed to the translation of the *Iliad*.

He long'd to lead the senate or the field,
The sword of war or of the tongue to wield :
But most within imagination's reign
He burn'd to fix an undenied domain."

Surrounded by his companions in arms, the gloominess and haughtiness of the mind of Fitz-John (for by that name Bertram is now known), prevented the approach of all friends but one, named Norville, who was of a very opposite disposition.

" ————— less perchance of fire
Than suited Bertram did his breast inspire ;
For he was of a calmer, softer kind
Slow in his mien, and patient in his mind ;
Fix'd to his word, and faithful to his trust,
Clear in his thoughts, and in his actions just.

" Oft did th' impetuous bursts of Bertram's soul
Yield to the force of Norville's mild controul ;
And oft amid the carnage of the day,
He 'scap'd rash death by his persuasive sway.

" There seem'd o'er Norville's bosom to preside
Some ruling subject, which he strove to hide :
Some fond and pensive thoughts he fed apart
Within the inmost foldings of his heart.
If love it was that o'er that gentle breast
Had such an undivided reign possess—

" If in the temple of that tender mind
Some fair maid's form for worship was enshrined,
Not e'en to Bertram was the secret sigh'd ;
He only guess'd that Norville deified
Some abstract form of female loveliness,
And in her own creation plac'd his bliss."

Bertram being wounded in a battle unperceived by his friend, is taken prisoner by the enemy. Norville, however, in the uncertainty of his fate, laments his death, and retiring from the tumult of the camp, pursues his suit to Lucasta, who, it appears, was "the fair maid's form" which "for worship was enshrined" in his breast. He is successful ; but they had not long been united, when Norville is summoned to the field, and is accompanied by his bride to "soothe his pillow on the tented plain." Norville now learns that the friend whom he so sincerely loved is not dead, but in captivity, and for an attempt to escape, had

been immured in a dungeon, though the severity of his confinement had been mitigated at the intercession of the daughter of the gaoler. Norville makes many fruitless attempts to obtain the release of Bertram, when Lucasta, whose admiration for him, from the relation of her husband, had been excited to the highest, offers to attempt his liberation. Norville reluctantly consents, recollecting that a woman could obtain admission into the fortress unsuspected.

To render this incident probable, considerable skill is required, and we must do the author the justice to admit that he has not been unsuccessful. At the opening of the third Canto, we find that Lucasta and Fitz-John (Bertram) have escaped from the fortress: the fear of pursuit, the fatigue she had already undergone, and the difficulties of the way, have so overcome the strength of Lucasta, that she is unable to continue the flight; she sinks exhausted upon the ground, and a storm of rain and thunder coming on,

“ Fitz-John was hopeless—when he thought a gleam,
As if from some lone cot, appeared to stream:
He watch’d—again it gleamed, and then was lost;
And thus, in fear and joy alternate tost,
Afraid to leave his charge, his weary eye
Looked ’till his wandering senses star’d on vacancy!
Once more it gleamed, and with a ray more bright;
He rose, and ran to bless that hallow’d light!
The hind was there, and welcome entrance gave;
Then quick he ran his dying charge to save.

Norville, alarmed at the long absence of his wife, and the danger to which she would be exposed, had left his comrades; and having travelled many days, he became worn-out by anxiety and fatigue; his troubled mind had suggested doubts of Lucasta’s constancy, which were increased by a dream; and jealousy, therefore, supplied him with strength out of his weakness to continue his search. In the meantime, Lucasta, after a feeble attempt to proceed upon her journey, had returned to the cottage, where, resting on a rude couch before the cottage-fire, she had fallen asleep; Bertram, who had been checked by her, when on their weary way he had ventured to express his admiration of her person and her virtues, now, whilst watching over her slumbers, was under no restraint.

“ To his ardent lips he bare
The sleeping fair-one's hand, and printed there
A kiss unhallowed. Quick a voice, half scream,
Half a hoarse groan, through the low casement came;
And, thundering through the door, a maniac form
Dash'd to the hearth in fell Revenge's storm:
A sword was in his hand; and to Fitz-John
Wildly he urged the fatal weapon on.
Lucasta, wakened by the loud surprise,
Half saw her Norville with distracted eyes;
And, shrieking, ran the deadly point to bend,
And turn it from the bosom of a friend!
'Norville!' she would have said; but on her tongue
That name of fondness half unuttered hung:
With fury blind, half senseless of the deed;
Half urged to vengeance new, with wilder speed
He drove the thirsty blade; and through the heart
Of lov'd Lucasta pierc'd its mortal dart.
A faint sigh from her quivering lip was given,
And on that sigh her soul went forth to heaven.
The crimson tide, that issued from her breast,
A moment Norville's maniac rage repress:
He paus'd—and shook—and gazed with haggard eye—
And utter'd a shrill agonizing cry;
Then bursting forth in all the pangs of hell,
Fled but a step, ere yet he turn'd the steel
Inward upon himself, and lifeless fell!”

Bertram, the unhappy author and survivor of this horrible catastrophe, seeks in solitude the indulgence of his grief.

“ Spirit of her, whose hapless form by night
Visits his dreams, and haunts his shudd'ring sight;
Whose bosom, streaming with the deadly blow,
Clouds the long day with never-varying woe;
To thee he utters the repentant prayer!
For thee the sighing of the lonely air
Seems a deep melancholy tone to bear!
Lucasta! lamp of heaven! whose light benign
Seem'd like a star 'mid earthly beams to shine;
Brilliant as those immortal rays above,
Yet not beyond the reach of earthly love;
Angel, of charms too heavenly to remain
Long in this vale of wickedness and pain!
Yet curst beyond the curse of human ill,
That he, whom most thy worth with awe could thrill,
That he should draw thy fate upon his head;
And by his own misdeed should mourn thee dead!

Norville, fond faithful friend ! whose holy flame
 A worthier meed in better worlds may claim ;
 Grievous as is my crime, yet look below,
 And soothe the pangs of my incessant woe !
 Methinks, e'en now, thy view is downward cast ;
 With grief, not ire, thou ey'st thy sufferings past ;
 Seest me in tears the wretched hours employ,
 While thou art bathing in empyreal joy !

In yon deep wood, remote from human eye,
 By day, by night, I oft retire to sigh ;
 While the leaves round me close their thickening shades,
 And sadly the lone hollow breeze upbraids !
 There mute I sit, and bathe the turf with tears,
 Till lost in inward thought my soul appears,
 In mingled thrills and pangs of hopes and fears,
 To plead before the blazing throne of Heaven,
 Angel and friend, of you to be forgiven."

Although this tale does not possess merit of the highest order, yet we confess that we have had much pleasure in reading it. The story told is interesting, and well managed in the relation, so as not to allow the attention to flag. The chief fault, we think, is in a want of vigour in the language, and too much of that sentimentality which produces exactly the same enervating effect upon the mind. In the description of scenes of tenderness, Sir E. Brydges is most successful, while he fails in those of tumultuous and contending passions. For this reason, it appears to us, that he has been more happy in his delineation of Norville than of Bertram ; and some delicate touches are introduced into the picture of Lucasta, which seem almost to do away the distinction between art and nature. He is generally more a poet in feeling than in expression, and on this account he is unable sometimes to communicate to his reader the sensation by which he is actuated. It is, however, far from our wish to under-rate the talents of Sir Egerton Brydges ; and though, in the poem before us, it is true *paulum à summo decessit*, yet it cannot be said, that in any part *vergit ad imum*.

ART. IV.—*Typographical Antiquities; or the History of Printing in England, Scotland, and Ireland; containing Memoirs of our Ancient Printers, and a Register of the Books printed by them. Begun by the late JOSEPH AMES, F. R. & A. S. S., considerably augmented by WM. HERBERT, and now greatly enlarged, &c. by the Rev. THOMAS FROGNALL DIBDIN.* London, John Murray, Vol. III. 1816. 4to. pp. 616.

THE publication within the last month of this (the third) volume of Mr. Dibdin's laborious work, gives us an opportunity of noticing that and the two former, which appeared respectively in the years 1810 and 1812, and of which no mention has yet been made.

All must allow that the editor of this great undertaking is a man of profound learning in the science of bibliography: he has devoted his life to the study, and has possessed facilities in the acquisition of knowledge, which few of his predecessors, or competitors, have had the good fortune to enjoy. Independently of the invaluable library of Earl Spencer, with which he is officially connected, he has had access to all the collections of curious and rare books in the three kingdoms; and with these advantages, it would indeed be *extraordinary*, even if common abilities, seconded by moderate industry, could not most importantly illustrate the subject of British typography. We are not among those, however, who are accustomed to look upon Mr. Dibdin as a man of pre-eminent talents—certainly not as a man of an original mind; and after often hearing him from the pulpit, and reading him from the press, we have come to the opinion, (in which we are aware that some will differ from us,) that, though learned, his learning is of a very inapplicable, and comparatively useless kind; and that his taste has been depraved from a natural love of the beautiful, to an artificial admiration of the curious. In the study of antiquities, it not unfrequently happens that men begin the pursuit from the hope of discovering something intrinsically excellent, and are led on from step to step, until at last they lose sight of their original object, the unfolding of concealed beauty, and it degenerates into a mere mechanical operation, which consists in the pointing out of insignificant peculiarities. That this is the case with the class of persons, who are usually known by the name of Bibliomaniacs in poetry, many in the present day, we apprehend, can bear witness, when they look back over the mass of mere black

letter they have collected to the point from whence, and the purpose for which, they originally started: like the man, of whom the story is told in one of our old writers, who having dug out of his ground all the gold he could find, acquired such a love for subterranean excavations, that he exhausted all the wealth he had previously procured in raising stones and rubbish, which might easily have been obtained upon the surface. It is not, however, fair to apply this illustration without great qualification to the pursuit in which Mr. Dibdin has been for years engaged, and which has employed the labours of so many individuals whose knowledge and industry have never been exceeded: one of them truly says, that the origin of the art of printing, "by multiplying letters, is entitled to the first place after the invention of letters themselves;" and all investigations upon this important point, however minute, must, almost necessarily, be productive of some useful information, not merely relative to the progress of the typographic, but to the condition and advancement of the sister arts. This excuse, however, will not apply to the mere divers into the depths of black-letter darkness, who exhaust those lives that might have been devoted to valuable acquisitions, in employments to which they blindly attach an imaginary and factitious importance.

How much further Mr. Dibdin intends to carry his researches—or rather, how many more volumes of his "*Typographical Antiquities of Great Britain*" he intends to publish, it is not easy to conjecture: three thick quartos have already been issued from the press, and the preface to the last seems to hold out no hope that it will be completed in less than as many more. In the advertisement to the third volume, the author thus speaks of his labours:—

"Some apology may be due for the length of time which has elapsed since the publication of the second volume of this work. The public, however, will not accuse me of indolence during this interval; as the completion of the *Bibliotheca Spenceriana* is a sufficient evidence of unabated ardour in the study of bibliography.

"Without pledging myself to any definite period for the publication of the remaining volumes, it may safely be affirmed, that no cause, of a magnitude equal to what has just been noticed, can operate to produce delay; although I must be permitted to declare, that the *Bibliographical Decameron* may precede the fourth volume of these *Typographical Antiquities*. Those who are disposed to censure the tardiness of my progress in this publication, must suffer their severity to be softened by a reflection upon the comparatively

disproportionate reward attending it:—arising from the very nature of the undertaking:—for in a work so voluminous and expensive as the present, of which the impression is necessarily limited, both the Editor and the Publisher must contempt themselves with a moderate remuneration, and with the hope that what they lose in pecuniary profit they gain by reputation and credit.”

With regard to this extract, we apprehend that the subscribers have some right to complain. Four years elapsed between the publication of the second and third volumes, and the excuse is, that the editor has not been indolent, because he has been completing his *Bibliotheca Spenceriana*. This is no doubt very true; and it is no less true, that that production has been a source of immense profit to the author, who published it on his own account; but if it had engaged him forty, instead of four years, the same cause for delay might have been assigned, and in the mean time, the subscribers to the *Typographical Antiquities* (of whom we are one) are to be all the money they have paid out of pocket, with a book unfinished in their hands, merely because Mr. Dibdin thinks fit to employ himself upon works that are more lucrative: he may with reason talk of the disproportionate reward attending this undertaking, as compared with others to which he has given an undue preference; but surely three guineas and a half for each volume is no insignificant price; especially when we find that the embellishments (to which Mr. Dibdin is careful to advert) in the last volume are much less curious and expensive than those which accompanied the first and second. The fact is, that the editor has not used his subscribers quite fairly, and has proceeded too much upon an illiberal money-getting principle, not very consistent with the nature of his literary avocations. In the advertisement to the first volume, he talks of “a general preface” to be given with the last volume; and in that which has recently appeared, he calls it by the enticing title of a *Biographical Decameron*, “which may precede the fourth volume.” These are intended as little decoys to his purchasers—as inducements to them to wait with patience for the fourth, fifth, sixth, or more volumes, as it may answer the editor’s purpose to proceed; but, in the mean time, his more immediate friends, who have aided him with their books or their remarks, seem not a little anxious for the expression of those “particular obligations” which he admits in the first volume, and which he promises to acknowledge *seriatim* in the general preface: accordingly, in the introduction to the third volume, thanks

are regularly offered to Mr. Heber, Mr. Wilbraham, Mr. Douce, Mr. Bindley, Sir E. Brydges, Mr. Hazlewood, Mr. Bliss and others for their valuable assistance; but Mr. Dibdin's "particular obligations" to his subscribers, are to be evinced by the postponement of the publication of the remaining part of this work to such a period as may suit the convenience or the interests of the editor.

Mr. Dibdin must excuse these free remarks, dictated in no spirit of hostility; on the contrary, they are induced principally by a wish on our part as soon as possible to enjoy the advantage of the completion of the very valuable and learned work he has undertaken. We do not mean to say, that the price even is unreasonable, but the delay certainly is so; and if the editor have a right to a fair reward, his subscribers have no less a right to expect that the contract between him and them should be fulfilled without more than necessary delay, and not postponed because Mr. Dibdin finds more lucrative employments.

The three volumes upon our table contain, first, the prefaces of Ames and Herbert, and biographical sketches of them by Gough and Dibdin; next, a preliminary disquisition on the early state of engraving and ornamental printing in Great Britain; and, thirdly, an account of the life of William Caxton. Both the latter are by the editor of this work, who afterwards proceeds to a regular statement of all the books known to have been the labour of our first printer. These details occupy the first volume, and the second comprises a catalogue of, and strictures upon, the books printed by Letore and Machlinia, Wynkyn de Worde, Pynson, and Julian Notary; and the third similar particulars regarding the productions of the press of a great number of English printers who exercised their art from 1500 to about 1550. The last list includes the names of above fifty printers, and some others who lived within the same period, will probably be noticed in the fourth volume of these *Typographical Antiquities* when it appears.

It will be obvious, that in the first volume is contained the longest portion of original matter, as far as an industrious collection of facts and opinions may deserve the epithet of original. The prefaces of Ames and Herbert are accompanied by Mr. Dibdin's useful notes, and the life of Caxton may be pointed out as a master-piece of biography of that species. The preliminary disquisition, though too superficial, deserves much praise from the accuracy of its materials, and the neatness with which they are put toge-

ther. From the latter we shall give a few extracts, relating chiefly to the progress of ornamental printing; the subject of the origin, &c. of engraving on wood and copper having recently been separately treated by Mr. Ottley in his most learned work, which we reviewed in our last number. The following are Mr. Dibdin's remarks on the chief application of ornamental printing in its earlier stage:—

“Two classes of books in particular seem to have been properly selected by our printers for the display of the united arts of engraving and printing; and these were Bibles and Chronicles. Of the latter class, some of the cuts in the last edition of Grafton's, and in the first edition of Holinshed's, Chronicles, as well as the large wood-cut on the reverse of the concluding leaf of Hall's Chronicles of 1548, are eminent proofs that there were, in this country, artists [whether foreigners or Englishmen I will not pretend to determine] who understood and practised their profession with skill and success.

“But the most splendid attempts at engraving seem to have been reserved for the most precious of all books, the Bible; of which a sumptuous edition appeared during the reign of Henry VIII. Many other editions were destined, under the sovereignty of Elizabeth, (when arts, arms, and learning, made us known, felt, and admired throughout Europe) to receive some of the costliest decorations from the presses of Grafton, Jugge, Bill and Barker. The specimens on the two ensuing pages are taken from the fragments of a beautiful quarto edition of the Testament, printed in the black letter, which belonged to the late Rev. Mr. George Ashby, of Bury, in Suffolk; who supposed that the edition came from the press of either Grafton or Whitchurch, or of both. They are unquestionably very skilful productions;* although it is probable that the curious collector may be able to adduce others of still greater beauty and force. My object in laying these fac-similes before the reader is, to impress him with an idea of that peculiar species or character of wooden-block engraving, which may be traced in a variety of productions that signa-

* Some of the prints of this Testament are probably copied from the beautiful wood-cuts in the Lyons Bibles of 1550-1555—executed by Petit Bernard, or Bernard Solomon; concerning whom Papillon has a long and interesting account (vol. i. 206). So scarce is this Bible, that Papillon could hardly find two complete copies of it in the course of twelve years. It has been called “a most beautiful work, and though it does not come up to the masterly Venetian manner, yet it is a fine performance.” See a rare treatise entitled “*An Inquiry into the Origin of Printing in Europe*. By a Lover of the Art. Lond. 1752. 8vo. p. 23.” Bernard's most precious performance seems to have been a small quarto volume, called “*Hymnes du temps et de ses parties*,” consisting of 88 pages only. See Papillon, *Traité Hist. de la Gravure en Bois*. vol. i. 206. Strutt has disgraced his Dictionary by his superficial notice of this incomparable artist.

lized the typographical annals of Elizabeth's reign; and even those who are accustomed to the productions of ancient artists, may probably receive some gratification in observing the spirit and truth with which they are executed. How far some of them may be copies of foreign productions, has been slightly questioned in the preceding note: that their intrinsic merit, both in design and engraving, is sufficient to put a number of modern performances to the blush, must be admitted by the most careless observer: At the same time, it must be allowed, that the talents of many eminent living artists, in this department of engraving, have not yet been fairly put to the test; otherwise we might have seen a portable edition of the Bible, which would have equalled, in graphic illustrations, the beauty of the cuts executed by Bernard." (p. xvii.—xviii. vol. i.)

The fac-similes which follow these remarks are admirably executed. It cannot be denied, that the art of engraving on wood has of late years attained a degree of perfection equal to the efforts in that kind at any former period: what is technically called cross-hitching, was never better executed than in some cuts contained in Mr. Singer's work upon card-playing; but the reason why it does not now appear to such great advantage, excepting in these copies from old works, is on account of the defective designs from which modern wood-engravers are required to execute their blocks. Those who compare the two will find, that the principal difference is in the freedom and grace with which the drapery is disposed: in delicacy our engravers even exceed all their predecessors, but the drawings are generally by very inferior artists. The designs for the cuts to many ornamented books printed at Basle, were the production of no less a pencil than that of Holbein. We cannot omit the following note upon the importance of a general history of printing:—

"A complete *General History of Printing* is a great desideratum. In this country we have nothing that deserves the name of it. He who shall undertake this arduous and instructive task, will do well to read the treatises of his predecessors; to compare their accounts of books with the books themselves; to lop away their tedious digressions; and to substitute, in many instances, something like reason and fact for chimera and fiction. A free admission into the cabinets of the curious, and an honest use of the privilege granted—an inspection, probably, of the chief libraries upon the Continent, and especially of those in the Low Countries, would also be requisite to the success of such an undertaking. The great error, as I humbly submit, in almost all preceding treatises upon the origin and progress of printing, has been the determination of each writer to support, through the most formidable objections, the claims of that

country, and of that typographical artist, in whose cause he sat out as the avowed champion. The strong attachment of Junius to Holland and Coster, in aid of which he exercised a poetical fancy, has been even exceeded by the enthusiasm (or, as some might call it, obstinacy) of Meerman towards the same objects. When the latter commenced his inquiries, it is certain that he had no very extensive information upon the subject. Dr. Ducarel threw out some hints relating to the claims of Holland, which, as Meerman was a native of that country, he seized with avidity, and resolved to expand and consolidate them into a systematic history. Accordingly, after publishing a small octavo volume as a specimen of his large work, he appeared before the public, with his portrait, in his *Origines Typographicae*, in two quarto volumes, along with a fictitious head of his beloved Coster, beautifully engraved by Houbraken. Meerman's is a learned and valuable work, and is in the hands of every bibliographer. The author had himself a fine library, and was exceedingly kind and liberal in giving the curious permission to see it. But though it be absolutely necessary to possess his performance, yet it is not free from gross errors; which have been attacked perhaps with too much severity, by the acute and experienced Heineken. This latter was a German, and a like patriotic ardour induced him to give the palm of having discovered the art of printing to the cities of Mentz and Strasburg. Heineken, as now seems to be allowed, has paid too little attention to the antiquity of the claims of Haarlem, and Meerman infinitely too much: thus, although both sat out with professing to adhere to truth, both have described her not as *she really was*, but as they had *conceived or wished her to be.*" (p. xxxi. vol. i.)

This great work could scarcely be accomplished with any degree of perfection by one man, more especially if he proceeded upon the extended plan of Mr. Dibdin, who will occupy six quarto volumes on the Origin and Progress of Typography in Great Britain and Ireland, and who allows an interval of four years between each volume. From the life of Caxton we make the following quotation:—

"The particular spot where Caxton at first exercised his business, or the place where his press was fixed, cannot now be exactly known. Bagford says, that 'he erected his office in some of the side chapels of the Abbey, supposed by some of our historians to be the *Ambry*, *Eleemosynary*.' He quotes Newport's Repertorium;* which autho-

* The passage is as follows; both in Stow and Newcourt (*Repertorium*, vol. i. 711).—"St. Ann's, in the parish of St. Margaret. This was an old chapel, over against which the Lady Margaret, mother to King Henry VII. erected an alms-house for poor women, which is now (in Stow's time) turned into lodgings for the singing men of the College. The place wherein this chapel and alms-house stood, was called *Eleemosynary*, or *Almory*, now corruptly the *Armby*, for that the alms of the abbey were there distributed to the

nity is, in this particular, only a transcript from Stow. 'Whoever authorised Caxton (says Oldys), it is certain that he did there, at the entrance of the Abbey, exercise the art, from whence a printing-room is to this day called a *Chapel*.' In regard to the information to be gleaned from Caxton's own colophons, we find that the edition of '*The Dictes and Sayinges of the Philosophers*' (the first book in which the specification of the place where it was printed occurs), mentions 'Westminster' generally; that the *Chronicles* of 1480 first notice his printing at the 'Abbey'; and that the *Romance of Arthur*, printed in 1485, is the last book which mentions both the one and the other in the same colophon. The greater number of the works, printed by him, specify only the date of their execution. According to Bagford, 'Caxton's office was afterwards removed into King Street: but whereabouts, or what sign, is not known. He might have removed his office (continues Bagford) without breach of friendship with the abbot, for that printing being much admired, all people of curiosity would be thronging into the Abbey for to see this new-invented art of printing; so that it became at last very troublesome, not only to Caxton's servants, in the hindrance of their work, but a further cause was, the monks were disturbed at their devotion by the people coming in and out in such crouds.'—This reasoning, it must be confessed, is sufficiently ridiculous; as if the ardor of curiosity would not have equally driven the people 'in crouds' to another spot—not connected with the offices of religion—and where the absence of ecclesiastical respect or discipline would rather have increased their number, and encouraged their intrusion!

"It is most probable, that Caxton, after the manner observed in other monasteries, erected his press near one of the chapels attached to the aisles of the Abbey; and his *Printing Office* might have superseded the use of what was called the *Scriptorium* of the same. No remains of this once interesting place can now be ascertained: indeed, there is a strong presumption that it was pulled down in making alterations for the building of Henry VII's chapel; for if Henry made no scruple to demolish 'The Chapel of the Virgin,' in order to carry into effect his own plans for erecting the magnificent one which goes by his own name, the Office of Printer stood little chance of escaping a similar fate!" (p. xcix—cii. vol. i.)

This life is concluded by Mr. Dibdin in the following rhapsodical strain, perhaps not very well suited to the gravity and sobriety of his task.

"That our typographer met death with placidity and resignation there is every reason, from the testimony of his own pious ejacula-

poor; and therein, Islip (Milling), Abbot of Westminster, erected the first press of book printing that ever was in England, about the year of Christ 1471, where William Caxton, citizen and mercer of London, who first brought it into England, practised it."

tions, but more from the evidence of a usefully-spent life, to believe. If his funeral was not emblazoned by 'the pomp of heraldry,' and 'the great ones of rank' were not discoverable among his pallbearers; yet Caxton descended into his grave in full assurance of a MONUMENT, which, like the art that he had practised, would bid defiance to decay. Accept, O VENERABLE and VIRTUOUS SHADE! this tribute of unfeigned respect to thy memory! Thou shalt be numbered hereafter, not with the witty, the vain, or the profligate—the Nashes, Greens, and Rochesters of the day!—but with the wise, the sober, and the good; with those who have unceasingly strove to meliorate the condition of mankind. (p. cxi.—cxiv. vol. i.)

The rest of the volume is made up of long notices of 64 works printed by Caxton, in the accumulation of which, and the particulars regarding them, the editor has bestowed great labour, with proportionate success. Passages from this part of the work, or from the unavoidably scanty accounts of other printers and their labours, could afford but little information to our readers, although, taken as a whole, it is important and not uninteresting.

We have before observed upon the decrease of the embellishments in the third volume of these *Typographical Antiquities*: of course not many of the scarce originals can have come under our eye, or that of any single individual who has not had Mr. Dibdin's object before him; but we have sometimes found, that by the re-engraving the figures are transposed: an instance of this error occurs in giving a fac-simile of the title-page of Sir Thomas More's works, 1557. In the third volume we have noticed, that the editor has several times been contented with hearsay information regarding a work, when he might have consulted it with his own eyes, without any great additional trouble: we refer particularly to pages 156 and 589, and we might multiply them without much difficulty. This is an indication of a little carelessness as the work proceeds, and as Mr. Dibdin grows tired of it; which will not be very pleasing to his subscribers, who have not yet urged him to inconvenient speed.

Considering the immense number of volumes to which allusion is made, it cannot be wondered that the editor should not have been able to consult all: the titles and contents of some he has taken on the authority of Ames and Herbert, and others are entirely omitted, or only hinted at in a note, as a work in existence. Among these, is a small 18mo. volume, in our possession, under the following title: "The lyfe of prestea. This present treatyse concernynge

the state and lyfe of Chanons, prestes, clerkes, and minystrs of the church, was fyrst cōpyled in Latyne by the reuerend and deuoute father Dyonisius, some tyme one of the Charter-house in Ruremond, and taken and exemplified with greate diligence out of an originall copy, y^e which he wrote with his owne hande, and nowe againe beyng diligently corrected, is trāslated into the Englyshe tonge vnto the honour of god, and for the vtilite and soule helth of Clerkes & other studentes of the same."—It proceeds as far as sig. L.v., and is without date: at the end is this colophon: "*Impryntyd at London in the Fletestreete, by me Robert Redman: Cum priuilegio.*"

Mr. Dibdin also sometimes mentions as rare and valuable, works that are neither the one nor the other: thus he states that Thomas Wilson's "*Arte of Rhetorique*," printed by Grafton in 1553, is in Mr. Heber's collection, as if only to be found in the most stupendous library of that great Bibliomaniac: we have ourselves Ames's copy, with his own signature and arms, to which Kingston's edition of Wilson's "*Rule of Reason*" is annexed, and for the whole we only gave a guinea.

ART. V.—*The Life and Adventures of Peter Wilkins, a Cornish Man: taken from his own mouth, in his Passage to England from off Cape Horn, in America, in the Ship Hector. By R. S., a Passenger in the Hector. London, T. and J. Allman; Edinburg, John Fairbairn; 2 vols. 12mo. new edit. 1816.*

TO some of our readers, we are persuaded that, not only the title, but the body of this book, will be new; and others who have heard of it, have derived their knowledge merely from the notes to Mr. Southey's very striking poem, "*The Curse of Kehama*," where he admits that the Glendoveer, the description and actions of whom form the most delightful part of his production, is borrowed from "the neglected story of Peter Wilkins, a work of great genius;" and he subjoins, "whoever the author was, his winged people are the most beautiful creatures of imagination that ever were devised." The addition of the Ship of Heaven, so delicately described in the 7th canto, is, however, the invention of Mr. Southey.

Probably the eulogy above quoted (which, however, is not referred to in the new edition) led to the republication of this very original and romantic novel. We do not exactly

remember the date of the old edition, but it is at least sixty or eighty years old; and from that time till 1810, when "*The Curse of Kehama*" appeared, it has remained unnoticed. Who was the author, it is now in vain to inquire, and the initials "R. S., a passenger in the *Hector*," are probably merely fictitious; the work does not seem at first to have attracted sufficient notice to induce the writer to disclose himself, and probably he was some man of unobtrusive talent, who penned it for his amusement, and there found the only reward he expected. We have heard it hinted that De-foe was the author of *Peter Wilkins*, but it was only a conjecture, and that not a plausible one; for, independently of some discordancy in dates, there are such essential differences between *Robinson Crusoe* and *Peter Wilkins*, as to render it very unlikely that both should have flowed from the same individual. Our readers need not be under any alarm, lest we should enter into a fresh criticism of the book which was the delight of the boyhood of most of us, in order to shew these differences; we would only say, that the great charm of *Robinson Crusoe* is its reality, the perfect faith we put in its varied relations, as if they were undoubted historical facts, and as if the hero had had a positive being; while, on the contrary, we read *Peter Wilkins* as a poetical invention, that describes something out of nature, but at the same time with such truth and vividness, as to induce us to believe in the possibility of its existence. *Robinson Crusoe* is a work of talent, in which the adaptation of known means is the chief recommendation; *Peter Wilkins* is a work of genius, where even those means of accomplishing particular purposes are the effort of invention.

In the short space to which we are under the necessity of confining ourselves, more especially in noticing a new edition of a book, we cannot pretend to enter into any detail of the strange story of the *Life of Peter Wilkins*: it will be enough for our present object to observe, that he is a mariner, who, after a series of very singular and admirably-related adventures, is cast upon a barren rock; he lives alone for some time on board the wreck of his ship; but at last, sailing in the ship's boat round the rock, he is drawn into a sort of gulf, or cavern, and, by the force of the current, is carried for some days through a subterraneous passage, which at length opens into a salt lake, surrounded by impassable precipices, leaving a wooded and fertile tract round the margin of the water. Here he is

compelled to take up his abode, not being able to force his boat back against the stream; and having built himself a grotto, soon after his arrival he hears voices as of human beings sporting in the air, at night, and sees shadows floating along the surface of the lake. On one occasion, after sorely lamenting the solitude he was destined to endure, he hears something strike against the thatch of his cottage; and looking out, with his lamp in his hand, he sees a beautiful woman lying at his door, the lower part of her person covered with a thin film or web, while her head and shoulders are surrounded by a kind of wings that spread like an umbrella. Peter Wilkins carries her in, and finds to his astonishment that she is a *Gawrey*, or flying woman—a female of a new race of human beings, who, by means of this film or web, when expanded, (which is called a *grau-dec*,) are able to divide the air with more ease and greater velocity than birds. Wilkins is violently enamoured, and lives with her in a platonic sort of love during a whole winter; and after they have learnt something of the language of each other, they plight faith, and become man and wife. The flying lady, whose appearance is exquisitely described, gives this account of herself:—

“ Compliments (if in compliance with old custom I may call them so, for they were by us delivered from the heart) being a little over on both sides, I first desired to know what name she went by before I found her: ‘For having only hitherto called you madam, and my lady, besides the future expression of my love to you in the word dear, I would know your original name, that so I might join it with that tender epithet.’—‘That you shall,’ said she, ‘and also my family at another opportunity; but as my name will not take up long time to repeat at present, it is *YOUWARKEE*. And pray now gratify me with the knowledge of yours.’—‘My dear Youwarkee, my name was *PETER WILKINS* when I heard it last; but that is so long ago, I had almost forgot it. And now there is another thing you can give me a pleasure in.’—‘You need then only mention it, my dear Peter.’—‘That is,’ said I, ‘only to tell me, if you did not by some accident, fall from the top of the rock over my habitation, upon the roof of it, when I first took you in here; and whether you are of the country upon the rocks?’ She, softly smiling, answered, ‘My dear Peter, you run your questions too thick; as to my country, which is not upon the rocks, as you suppose, but at a vast distance from hence, I shall leave that, till I may hereafter at more leisure speak of my family, as I promised you before; but as to how I came into this grotto, I knew not at first, but soon perceived your humanity had brought me in, to take care of me after a terrible fall I had; not from the rock, as you suppose, for then I must not now

have been living to enjoy you, but from a far less considerable height in the air. I'll tell you how it happened. A parcel of us young people were upon a merry swangean round this arkoë, which we usually divert ourselves with at set times of the year, chasing and pursuing one another, sometimes soaring to an extraordinary height; and then shooting down again with surprising precipitancy, till we even touch the trees; when of a sudden we mount again, and away. Being of this party, and pursued by one of my comrades, I descended down to the very trees, and she after me; but as I mounted, she overshooting me, brushed so stiffly against the upper part of my graundee, that I lost my bearing; and being so near the branches, before I could recover it again, I sunk into the tree, and rendered my graundee useless to me; so that down I came, and that with so much force that I had but just felt my fall and lost my senses. Whether I cried out or no, upon my coming to the ground, I cannot say; but if I did, my companion was too far gone by that time to hear or take notice of me; as she probably, in so swift a flight, saw not my fall. As to the condition I was in, or what happened immediately afterwards, I must be obliged to you for a relation of that: but one thing I was quickly sensible of, and never can forget, that I owe my life to your care and kindness to me." (p. 139, vol. i.)

In a few years this couple have a family of several children, and when they are old enough, the mother takes such as have *graundees* (for all of them had not this appendage) to visit her father and relations, who were persons of great consequence and power in their own country, and in turn the father makes a flying expedition to the grotto of his unknown son-in-law. In the mean time, a prophecy is pronounced among the *Glumms* (such being the appellation of the flying men) that Peter Wilkins will be extremely instrumental in defeating a rebel named Harlokth, who had gathered great strength in a neighbouring district: Peter is, therefore, carried by the Glumms on a machine of his invention, to the capital of their kingdom, where he is introduced to the King *Georigetti*. Here the author allows a complete range to his fancy, in describing the government, manners, occupations, and mode of life of this new people, in every respect differing from others hitherto mentioned in any writer. We will give one extract from this part of the work, describing the sort of lamps used by the Glumms, the idea of which is ingeniously taken from the glow-worm.

"Being now in my oval chamber, and alone with my children, I had a mind to be informed of some things I was almost ashamed to ask Quilly. 'Tommy,' (one of Wilkins's children, who had resided for some time at the court,) said I, 'what sort of fires do they keep

in these globes? and what are they made of?'—'Father,' said he, 'yonder is the man shifting them, you may go and see.' Being very curious to see how he did it, I went to him; as I came near him, he seemed to have something all fire on his arm. 'What has the man got there?' said I. 'Only sweecoos,' replied Tommy. By this time I came up to him; 'Friend,' said I, 'what are you about?'—'Shifting the sweecoos, Sir,' answered he, 'to feed them.'—'What oil do you feed with?' said I. 'Oil!' answered he, 'they won't eat oil; that would kill them all.'—'Why,' said I, 'my lamp is fed with oil.'

"Tommy could scarce forbear laughing himself; but for fear the servant should do so too, pulled me by the sleeve, and desired me to say no more. So turning away with him, he said, 'It is not oil that gives this light, but sweecoos, a living creature; he has got his basket full, and is taking the old ones out to feed them, and putting new ones in; they shift them every half-day, and feed them.'—'What!' said I, 'are all these infinite number of globes I see living creatures?'—'No,' replied he; 'the globes are only the transparent shell of a bott, like our calibashes—the light comes from the sweecoe within.'—'Has that man,' said I, 'got any of them?'—'Yes,' answered he, 'you may see them; the king, and the colambs, and indeed every man of note, has a place to breed and feed them in.'—'Pray, let us go see them,' said I; 'for that is a curiosity indeed.'

"Tommy desired the man to shew me the sweecoos, so he set down his basket, which was a very beautiful resemblance of a common higgler's basket, with a handle in the middle, and a division under it, with flaps on each side to lift up and down. It was made of straw-coloured small twigs, neatly compacted, but so light as scarce to be of any weight. Opening one of the lids, I could make very little distinction of substances, the bottom seeming all over of a quite white colour. I looking surprised at the light, the man took out one, and would have put it into my hand, but perceiving me shy of it, he assured me it was one of the most innocent things in the world; I then took it, and surveying it, it felt to my touch as smooth and cold as a piece of ice. It was about as long as a large lob-worm, but much thicker. The man seeing me admire the brightness of it's colour, told me it had done it's duty, and was going to be fed; but those which were going upon duty were much clearer: and then opening the other lid, those appeared far exceeding the others in brightness, and thickness too. I asked what he fed them with. He said, 'Leaves and fruit;' but grass, when he could get it, which was not often, they were very fond of." (p. 102, vol. ii.)

The Glumms, by Peter's advice and aid, having defeated the rebels, who were assisted by domestic treachery, he settles the whole kingdom, reforms such customs as he thought injurious, abolishes idolatry, and establishes chris-

tianity. Having resided in the court of Georigetti many years, his children grow up, and are well provided for; and having contrived some time before a sort of artificial *graunder*, he longs in his old age to revisit his native country; and he starts from the land of the Glumms for that purpose. He drops into the sea, near the ship Hector, on board which he is taken, and the relater, "R. S. a passenger," represents himself as having taken the story from the lips of the old man, who died just as he reached England.

Some persons have supposed, that in this romantic story there were political allusions, as in Swift's most delightful political relations; but if so, they are now lost, and we apprehend, as we observed in the outset, that the *Life and Adventures of Peter Wilkins* was written as a mere sport of fancy. It is not all equally entertaining, particularly towards the latter end, where it becomes prosing, though the author's opinions upon religion, politics, and the effect of trade upon nations, display great sagacity and observation. In conclusion, we must remark, that there is one small portion which, though beautifully and even delicately described, is not calculated for the perusal of all readers.

ART. VI.—*An Answer to Doctor Kinglake; shewing the Danger of his Cooling Treatment of the Gout.* By JOHN RING, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris; Callow, 1816. 8vo. pp. 165.

A BOOK with a more unpromising title than this could hardly have been laid before us; we have, therefore, no reason to complain of a disappointment. The names of Ring and Kinglake have been too long sounded in opposition; too often have they exhibited themselves before the public, to allow of much interest being now excited by their appearance: it seems these gentlemen have yet to learn, that a man may continue to write without increasing his reputation. Mr. Ring, indeed, appears all along to have mistaken Dr. Kinglake for some giant in medical science, by whose discomfiture he might obtain great honour: egregious error!—the doctor's productions contain within themselves the elements of decay; and without the aid of any adverse hand would speedily tumble into oblivion: his language is an unintelligible jargon; his dogmatism offensive, his practice too empirical to be generally admissible;—why then should Mr. Ring, or any man, take

the trouble to compose, compile, and write so long an answer to that which required no answer at all? Why? Dr. Kinglake had, not long since, asserted, that his doctrine has not lately been assailed, though "it is impossible to reconcile his assertion to truth; for," says Mr. R., "he must know, or ought to have known, that it was assailed in my Treatise on the Gout; one of the latest and principal publications, and probably the principal publication that has ever appeared on that subject." This is modest!

Though we have just now spoken of Dr. Kinglake's treatise in no very favourable terms, it is not our intention to deny that it contains some just and rational observations; or that the cooling treatment of gout, in some cases, and with suitable precautions, may be a safe as well as efficacious practice. Even Mr. Ring will allow so much; for, speaking of the external application of cold water as a remedy for gout, he says:

"If Dr. Kinglake were satisfied with an acknowledgement of its efficacy, or even of its general utility, it would be very uncandid and illiberal to deny it that merit."—"The cold bath, in every form—cold affusions, cold ablutions, and cold applications—are, and have long been, some of the most favourite and popular remedies in almost all sorts of febrile and inflammatory complaints, except the gout; and even in that disease the efficacy of the practice is acknowledged, but the safety of the practice is denied."—"A thousand cases would not prove his practice to be safe, but a single one is sufficient to prove it unsafe." (p. 43—47.)

This is going rather too far; for surely a remedy for any disease, which proved noxious but once in a thousand times, would deserve to be held in the highest esteem. Would Mr. Ring admit such a rule to be applied to his favourite cow-pock? Could he listen with patience to the man who should tell him, that a thousand successful cases were insufficient to establish its power of preventing the small-pox, but that a single instance of failure was enough to deprive it of all claims to confidence? In his eagerness to run down his opponent, he is apt to lose sight of consistency; and whatever praise may be due to the doctrine of Dr. Kinglake is given away to others, whilst the whole weight of opprobrium is thrown upon him. At page 151, however, of the "Answer," there is something tantamount to an admission, that little real necessity existed for its appearance: Mr. Ring, adopting the words of a medical reviewer, says—"Dr. Kinglake seems to think that the generality of practitioners adopt his treatment in the gout;

we appeal to the knowledge of every individual of the faculty, whether one in fifty of his acquaintances ever dreams of following Dr. Kinglake's plan." It is tolerably plain, then, that this "Answer" must have been intended rather for the gout-afflicted sons of opulence, than for the followers of *Æsculapius*; and we all know how sensibly alive those gentlemen are to every thing which concerns so interesting, so fashionable a disease. At page 28, it is asserted, that the doctor's numerous publications will serve, if no other, at least the purpose of an advertisement; but few people, we apprehend, will be long in doubt where the advantages of advertising are most likely to be felt,—at Taunton, or in London.

This precious volume is made up, principally, of statements and observations relative to Dr. Kinglake's practice, collected from the medical journals and from other sources; of pretty copious quotations from the writings of Cullen, Dr. Peter Reiff, and the late and present Dr. Gregory; with a catalogue of the opinions, concerning gout, of more than thirty authors of all ages, up to Hippocrates; the whole mixed together, and seasoned, with several strainings of wit by Mr. Ring; such as calling Dr. Kinglake an old woman, a goose, a man without brains, and a babe. Take an instance:—"A goose (says he) goes into water when he has a fever; yet nobody ever supposed that a goose was a *sage*—nobody ever supposed that a goose was a philosopher, or a *physician*. This would be almost as bad as to suppose that *physician* may be a goose." Really, any one reading this, might naturally suppose, that the person who wrote it had been in the habit of attending upon geese all his life. He desires to be thought facetious, but fails in the very essence of that quality; his terms are gross and ill-tempered, and he wants the delicacy of hand to point them. In the 122d page of his book, we are presented with a fine string of incongruous epithets, applied to the doctor's memoir on *Digitalis*. We are told, in the first place, that it has made the *purchasers* as well as the *press* groan; then, that it is "a bitter herb, like those of Sardinia, and, like the bitter herbs of Sardinia, provoked laughter;" but it also "soon excites nausea, and is, in general, soon rejected;" it is, moreover, "a direct sedative;" and finally, to crown all, if it does not "act as a narcotic, and produce sleep, nothing can."

We are unwilling to detain the reader any longer with such trifling; but feel disposed, before parting, to tran-

scribe, and offer a few comments upon, two detached passages relative to empiricism and medical reform, which have, for a long time, been the subject of much, and probably beneficial discussion. Let us not, however, be supposed to quote with any strong feeling of admiration: it is Mr. Ring that writes.

"Ignorant and illiterate as any author may be, (and the press continually groans with the lucubrations of ignorant and illiterate authors,) no one is so ignorant or illiterate as not to know, that England is the hot-bed of empiricism, and of all the vilest medical impositions under the sun. Here they have free toleration, and a full scope. Here they have acts of grace, latent and *patent*. Here they are cherished and nourished, and fostered with the perpetual sunshine of public favour." (p. 48.)

"The arrogance and presumption of such irregulars—however injurious it may prove for a season, by creating a temporary delusion—will nevertheless in time open the eyes of the legislature, and cause a revision of that clause of the Act of Union with Scotland, which allows decayed universities to make mock-doctors. Either Dr. Young's proposal should be adopted, and salaries allowed in lieu of such perquisites; or an impartial tribunal appointed, to examine candidates, instead of permitting their certificates to be signed by other mock-doctors, selected by themselves, of course partial to them, and probably full as ignorant and illiterate as themselves.

"While such abuses are tolerated, and even sanctioned and encouraged by the legislature, it is no wonder that we are becoming a nation of quacks. It is no wonder that so many surgeons and apothecaries are becoming physicians, and so many of the very dregs of society are becoming surgeons. It would, indeed, be cruel and impolitic to prohibit any one from practising physic or surgery; but it is equally cruel and impolitic to allow any man to assume the title of a physician, or surgeon, who has not undergone an examination before some regular tribunal, and given proofs of his competency to discharge those important duties." (p. 184.)

In this last remark we thoroughly coincide with our author; it is on every account desirable, that all candidates for employment in any branch of the medical profession, should have previously undergone such a trial of their abilities, as may ensure to the public a supply of well-instructed practitioners, or at least secure them from being preyed upon by the grossly ignorant. But we cannot assent to the opinion of some, who imagine that the payment of a large fee for license to practice is necessary to raise the respectability of the profession; not esteeming wealth to be any fair criterion of merit, and considering the neces-

sary expenses of a good education to be already sufficiently heavy, without the imposition of any additional tax, we believe that any such regulation must be more injurious than beneficial in its effects. It would be an improvement in the discipline of our medical schools, were they to adopt the system of progressive examinations, as the French have done, instead of the single one which, at present, in those cases where any examination is submitted to, takes place at the conclusion of the usual course of study. A new stimulus would thus be given to exertion; and many, who are now in the habit of wasting a large portion of the time allotted to study, would be under the necessity either of being uniformly diligent, or of abandoning their pursuit.

We agree likewise with Mr. Ring in thinking, that a stop should be put to the practice of decayed universities trading in medical degrees, and bestowing the title of doctor on any one who can produce a certificate, and pay the fees: like rotten boroughs, they are a nuisance to the state; and, like them, tend to bring discredit on the order to which they belong. To expect, however, that the legislature can put an end to quackery, is looking for impossibilities; it is too deeply rooted in human nature to be eradicated by statutes or proclamations; impudence and cunning are its parents, whilst ignorance and credulity nurse it: cultivate the understandings of the people—give them a better knowledge of nature, and of themselves—and the empire of quackery will gradually decline. We do not much approve of the busy interference of Parliament, for the purpose of making the profession respectable; and rejoice at the defeat of the illiberal bill which was brought in during the last session. The best security for its respectability consists in the public encouragement given to skilful and honourable practitioners; the best pledge for its farther advancement will be found in the improving sense and intelligence of the people.

ART. VII.—*Travels in Beloochistan and Sinde, accompanied by a Geographical and Historical Account of those Countries, with a Map.* By Lieut. HENRY POTTINGER, of the Honourable East India Company's Service, &c. &c. London, Longman and Co. 1816. 4to. pp. 423.

THE countries which were the theatres of these travels were rendered classic ground by the celebrated expedition of Alexander the Great. This conqueror was contemplat-

ing in his comprehensive mind the establishment of an eastern boundary to his vast empire, when his victories had brought him to the neighbourhood of the Caspian Sea; and to accomplish his purpose, he proceeded towards the Indus, and obtained the first important success in the neighbourhood of that river, over the forces of Porus, on the shores of the Hydaspes. The Macedonian prince here found it necessary to urge his army onward by the hope of plunder; and thus encouraged, they undertook a dangerous voyage down the stream of the Indus, with a thousand ships, according to Quintus Curtius, and two thousand, if we are to believe the narratives of Ptolemy and Arrian.

The uniformity of the condition of these inhospitable territories for two thousand years, is shewn by many concurring circumstances in the accounts of the ancient historians, and the details of the modern traveller who is the author of this work, but who professes to have no acquaintance with the early writers. After Alexander had arrived at the ocean, intending himself to proceed by land towards Persepolis, he sent forward Leonatus to sink wells in the intervening desert, that his army might be supplied with water. The probability, however, is, that they were of no use to him; and that, when opened for a few hours, the water became impregnated with salt, as at the present time.

Alexander now entered on these extensive districts, having enlarged and fortified two cities, the one of which he denominated Nicæa, and the other Bucephalia, with a third called Patala; deeming them to be fit establishments at the extreme boundary of his dominions. While Nearchus was proceeding by sea, and a detachment which had been commanded by his general Craterus took the direction of the heights of Drangiana and Arachosia, (called by Mr. Pottinger the Wushutee Mountains,) the King pursued an intermediate course, and marched along the shores, endeavouring to maintain during his progress, but with little success, the communication with his fleet. The deserts which were thus traversed, and which by the classical writers are called the countries of the Arabitæ, Oritæ, Ichthyopagi, with the sterile regions of Gedrosia to the north, receive through their whole extent from Mr. Pottinger the names of Lussa, Beloochistan, and Mukran, and are included between the 58th and 68th degrees of east longitude, and between the 25th and 28th degrees of north latitude.

A march of five days brought the army to the river Ara-

bus, which in these travels is called the Sanganee; and the map of Mr. Pottinger, referring to this vicinity, clears up a difficulty which was felt by Dr. Vincent in his *Voyage of Nearchus*, as it appears that the bay intervening between the Indus and the Arabus was spacious enough to accommodate the number of ships, whatever computation be adopted.

In the country of Oritze, which answers to eastern Lussia in our author, Alexander transferred the greater part of the army to Hephæstion, and with Ptolemy and Leonatus divided the command of the light forces, founding here a city, which he called Alexandria, on one of the branches of the Tormerus, now named the Aghor. He next entered the country of the Icthyophagi, or Fish-eaters, which are described by Quintus Curtius as a horde dispersed along a barren expanse, that never mingled with their neighbours in the fraternities of commerce, and with whom solitude aggravated their natural wildness. Their protending nails were never pared, their ropy locks were ever neglected. They garnished their huts with shells, and other excretions of the sea, covered themselves with the skins of beasts, and fed on fish dried in the sun, or monsters which the swell discharged.

These Icthyophagi were also called Chenolophagi, or Turtle-eaters, which, both in the Greek and the English version, is a term of contempt, but in a very different sense: the one indicating compulsory abstinence, and the other voluntary gluttony.

The miserable condition of these deserts is shewn, both in the ancient and modern expedition, and the account indicates the total incapacity of receiving fertility from the labour and ingenuity of man. The Macedonians having consumed the provisions they brought with them, soon suffered the extremity of famine; the roots of the palm-tree were dug up for food, the horses were eaten, and the baggage, incapable of being transported, was burnt. Pestilence succeeded; and Alexander, stung to the heart at the destruction he witnessed around him, and which his inordinate ambition had alone occasioned, sent for supplies to Parthia and the surrounding provinces, and, not without considerable loss, at length reached the confines of the Persian Gulf, where we shall leave him, without further inquiry, he being there placed beyond the limits of Mr. Pottinger's expedition.

We have given this short view, to shew the connection between the ancient and the modern account of these coun-

tries, because we think some of the readers of Mr. Pottinger may not have in their recollection the contents of our school-books as to these situations, and we presume such persons will read this gentleman's travels with more profit and pleasure, having this reference to ancient story before them. But it is not true, as the author supposes, and some others of our contemporary critics who have followed him, that there is no intermediate account of these countries; the *Oriental Geography* of Ebn Haukal, an Arabian traveller of the tenth century, has been translated by Sir William Ouseley, and by him collated with another copy preserved in the library of Eton College. In page 143 of that curious and learned work, we have several particulars of eastern Pars (Persia), which would indicate a different state of society from that which we find at the two extremes of our chronology—the enterprise of Alexander, and the experiment (almost equally hardy) of Mr. Pottinger. Here it is said, that from the borders of Lashgird (probably Lussa) to the territories of Hormuz, the maritime emporium of the merchants in Kirman (Carmania), “the people are industrious and honest; they cultivate sugar, and eat bread made of millet. They give one-tenth of their dates to the King, like the people of Basrah; and whatever dates are shaken from the trees by the wind they do not touch, but leave them for those who have not any, or for travellers; and it happened one year, that half the dates were thus blown off the trees, yet the owner did not take one of them.”*

We are told in the preface, that, in the year 1840, the outlines of the present work were published, in an official report of a journey performed for the information of the British government; and there can be no doubt that Bonaparte, being then in the zenith of his power, and, like his prototype Alexander, contemplating new conquests towards India, expeditions of this kind were prudently directed, that the earliest knowledge might be obtained of his projects, and that the best means might be resorted to, to counteract his designs. It is in the same place properly

* The following account is given in the same writer of the decease of Alexander, after he had finished his expedition. He supposes that event to have taken place, not at Babylon, but at Madaïen, a little town at a short distance from Bagdat. “It is said,” he observes, “that Zhu F’Kernein (Alexander the Great) found at that place the Divine Mandate (i. e. died there); but I suspect that this tradition is not true, because he was poisoned at the time of his returning from Cheen, and his coffin was taken to Alexandria to his mother.”

acknowledged, that some of the geographical and statistical facts inserted regarding Beloochistan, are derived from the valuable memoir of Lieut. Macdonald Kinneir; and that also Capt. William Maxwell's Official Communication, as well as the Report of Mr. Henry Ellis on the province of Sinde, have been resorted to.

The author, with Capt. Christie, of the Bombay Native Infantry, set off on the evening of the 2d of January, 1810, in a small boat from Bombay harbour, in the assumed character of agents of a Hindoo merchant of great wealth and respectability, and who was contractor with two of our East India governments for horses to serve in the cavalry. They soon arrived at Sommeaney, and from thence commenced their arduous undertaking. On the 9th of February they reached the city of Kelat, the capital of the whole of Beloochistan; of the political condition of which, and the adjacent regions, we have the following account.

"The general complexion of the government at Kelat, and all over Beloochistan, cannot very easily be defined; and must necessarily be always fluctuating with the different views that the chiefs may have, or revolutions that occur. When Nusseer Khan was in his full power, the whole kingdom might have been said to have been governed by a complete despotism, because no one could dispute or abrogate any of his orders and laws; yet, at the same time, that ruler so tempered the supreme authority, by granting the feudal chiefs privileges within their own tribes, that, to a casual observer, it bore the appearance of a military confederation.

"The tribes all exercise the right of selecting their own Sirdar or head; but that office, when once fixed, appears to be hereditary. The Khan of Kelat, nevertheless, reserves to himself the nominal power of disapproving, or otherwise, of this selection; but I could not hear of a single instance of Nusseer Khan having attempted such a measure as refusing to confirm the nomination of the people; and since his son has been at the head of the government, it is hardly looked upon as necessary to report to him their proceedings on this subject.

"The city of Kedge and town of Gundava, the capitals of the provinces of Mukran and Kutch Gundava, were obliged to receive a Hakim, or governor, appointed by and subject to the pleasure of Nusseer Khan, although those places were inhabited by different tribes; which was deemed by the people to be so great an infringement on their natural rights, that the governor's authority had to be upheld by a considerable body of troops; and the moment Nusseer Khan died, the inhabitants expelled them from both places. Muh-mood Khan succeeded in enforcing his father's regulation in Gundava; but since that event Kedge has simply paid him a titular homage." (p. 289.)

The mission to the province of Sindh was directed from the same motives, which led to that to the King of Persia in 1808; and the resident at Bushire, Mr. N. H. Smith, was appointed the envoy, Mr. H. Ellis the first assistant, and Lieut. Robert Taylor and the author were the second and third assistants; Capt. Charles Christie having the command of the escort. In May, 1809, they landed at Kurachee, situated in one of the principal mouths of the Indus; and they afterwards proceeded to Hyderabad, which is the seat of government, and of which our author gives us the subsequent particulars.

“Hyderabad lies in latitude 25 deg. 22 min. north, longitude 68 deg. 41 min. east, on the eastern side of an island that is formed, as I have already stated, by the streams of the Indus and Fulee. The nearest point of the former river bears from the fort west by south four miles, and the latter runs within one thousand paces of the foot of the precipice on which it is built, but sends off a creek sufficiently large to admit boats within a few yards of the fortifications, when the river itself is swollen. This fortress was built by Meer Futtuh Allee, an elder brother of the present prince, and is looked upon by the Sindians as strong enough to defy any attempt that might be made to reduce it, but it would make a poor defence against the regular approaches of an European enemy. The shape of the fortifications is entirely irregular, as they have been so fashioned as to correspond with the curves and angles of the hill. The walls are of brick, from fifteen to thirty feet high, and the foundations of them are placed on the very edge of the summit of the hill; there they are pretty thick and solid, but taper off so much towards the summit, and are so weakened by embrasures and the loop-holes with which they are pierced, that a very few well-directed shot would demolish any part of them, and expose the people on the ramparts to the fire of musketry. The round towers that flank the whole are erected in judicious positions, at intervals of three or four hundred paces, and combined with the steepness of the hill, have an imposing appearance; but the latter is of too soft and friable a stone to be scarp'd, and the slope is such, that the rubbish, from a breach made in the wall, would rest upon it, and materially assist troops in storming the place, by affording them secure footing.

“On the northern side there is a dry ditch, that has a bridge across it leading to the gate, which is protected by an immense bastion built over it. There are about seventy pieces of cannon mounted on the works of Hyderabad; but, with the exception of eight or ten pieces of heavy metal in the bastion over the gate, they are all said to be small and in bad order. The Pettah, or suburb, lies to the northward of the fortress, on a rising piece of ground, and consists of two thousand five hundred houses, with a population of ten

thousand souls. Inside the fort there is nearly an equal number of houses, but not one-half so many people, who are chiefly soldiers. The principal manufactures of Hyderabad are of various kinds of arms, such as matchlocks, spears, swords, &c. and embroidered cloths. The former alone are stated to afford occupation to one-fifth of the inhabitants of the suburbs, and some of their workmanship is hardly to be distinguished from that of European artists." (p. 371.)

We applaud the courage of Lieut. Henry Pottinger and his companions, that has procured for us the materials of these travels; but he certainly did not possess those endowments which are calculated to render such expeditions diffusely instructive. It may, however, be said, that the countries he visited were so simple in their principles of government, so uniform in their manners, and so limited in their natural productions, that profound skill in either moral or physical science would have had a very restricted circuit in which it could be employed; and it would scarcely be expected, or perhaps wished, that men so eminently qualified should engage their strength of mind or body in such unpromising situations.

The work is elegantly printed, and is provided with a map on an extensive scale; yet the geographical descriptions, as far as they depend on Mr. Pottinger, are those in which we have the least confidence, as they are under no circumstances prepared from actual surveys of the regions he traversed, however desirable might have been such a scientific mode of proceeding in these *terra incognita*.

ART. VIII.—*Essays in Rhyme, on Morals and Manners.*

By JANE TAYLOR, *Author of "Display," a Tale, &c.*
London, Taylor and Hessey, 1816. 12mo. pp. 174.

WE have not had an opportunity of seeing any of the productions of Miss Taylor but that before us, and we regret it on account of the pleasure we have received in the perusal of these *Essays in Rhyme*. The title, whether we take the word *Essay* to mean an attempt, or a species of discourse, is equally unassuming; and the motto from Gresset, reminds us of an author whose lively facility Miss Taylor has, in some degree, successfully rivalled. In a graver moral style she is sometimes not less happy, without any of the affectations of deep thought, which are often nothing better than acknowledged truisms,—and of pro-

Sound sagacity, generally not exceeding the penetration of the half-educated teacher of a boarding-school. There have been very few writers, in modern times, who have not formed their style upon some model or other: as in the occupations of active life success generally depends upon suiting the employment to the habits and inclinations of the individuals, so in the business of authorship it is often secured by the choice of a proper object—not of servile copying, but of legitimate imitation.

Cowper appears to us to have been the person to whose manner and manner Miss Taylor has endeavoured to make her subjects bear a resemblance: perhaps our phrase is too strong, when we say that she has *endeavoured* to do so, for the similarity is not the effect of design; but warmly admiring, as she appears to do, the works of that delightful author, it is, perhaps, the almost unconscious result of the pleasurable emotions received from them. Miss Taylor, we are confident, judging from what is before us, has too much good sense not to know that she is inferior to her model in many particulars; but the chief difference is this, (and as to the effect of both it is important,) that though Miss Taylor, like Cowper, has a mind imbued with religious feelings, yet he in his poems did not make them quite so obvious—he left the moral often to be drawn by the good sense of his reader; while Miss Taylor dwells long upon it, and sometimes with a display of a little too much of sectarian tenets. In general, however, we admit that her notions of morality, and its great source, religion, are enlightened and liberal.

Miss Taylor possesses a degree of acuteness, of good-natured shrewdness, and of humorous observation, seldom exceeded: several specimens of it are to be found in the volume before us, to which we shall proceed without further general remarks. The observation in the preceding paragraph does not at all apply to the subsequent piece upon an old subject, but treated with much truth and pleasantry.

“ —We took our work, and went, you see,
To take an early cup of tea.
We did so now and then, to pay
The friendly debt, and so did they:
Not that our friendship burnt so bright
That all the world could see the light;
'Twas of the ordinary *genus*,
And little love was lost between us:

We lov'd, I think, about as true
As such near neighbours mostly do.

" 'At first, we all were somewhat dry;—
Mamma felt cold, and so did I:
Indeed, that room, sit where you will,
Has draught enough to turn a mill.'
'I hope you're warm,' says Mrs. G.
'O, quite so,' says mamma, *says she*;
'I'll take my shawl off by and by.'—
'This room is always warm,' *says I*.

" At last, the tea came up, and so,
With that, our tongues begun to go.
Now, in that house you're sure of knowing
The smallest scrap of news that's going;—
We find it *there* the wisest way
To take some care of what we say.****

" 'Pray, ma'am,' says I, 'has poor Miss A.
Been left as *handsome* as they say?'
'My dear,' says she, 'tis no such thing—
She'd nothing but a mourning-ring.
But is it not *uncommon* mean
To wear that rusty bombazeen?'
'She had,' says I, 'the very same,
Three years ago, for—what's his name?'—
'The Duke of *Brunswick*,—very true,
And has not bought a thread of new,
I'm positive,' said Mrs. G.—
So then we laugh'd, and drank our tea.***

" 'Miss F.' says I, 'is said to be
A sweet young woman, Mrs. G.'
'O, excellent! I hear,' she cried;
O, truly so!' mamma replied.
'How old should you suppose her, pray?—
She's older than she looks, they say.'
'Really,' says I, 'she seems to me
Not more than twenty-two or three.'
'O, then you're wrong,' says Mrs. G.
'Their upper servant told our *Jane*,
She'll not see twenty-nine again.'
'Indeed, so old! I wonder why
She does not marry, then,' says I;
'So many thousands to bestow,
And such a beauty, too, you know.'
'A beauty! O, my dear Miss B.
You must be joking, now," says she;

Her *figure's* rather pretty,'—' Ah !
That's what *I* say,' replied mamma.

" 'Miss F.' says I, ' I've understood,
Spends all her time in doing good :
The people say, her coming down
Is quite a blessing to the town.'
At that our hostess fetch'd a sigh,
And shook her head ; and so, says I,
It's very kind of her, I'm sure,
To be so generous to the poor.'
' No doubt,' says she ; ' 'tis very true ;
Perhaps there may be *reasons* too :—
You know some people like to pass
For *patrons* with the lower class.'

" And here I break my story's thread,
Just to remark, that what she said,
Although I took the other part,
Went like a cordial to my heart.

" Some inuendos more had pass'd,
Till out the scandal came at last.
' Come, then, I'll tell you something more,'
Says she,—' Eliza, shut the door.—
I would not trust a creature here,
For all the world, but you, my dear.
Perhaps it's false—I wish it may,
—But let it go no further, pray !'
' O,' says mamma, ' you need not fear ;
We never mention what we hear.'
' Indeed, we shall not, Mrs. G.'
Says I, again, impatiently :
And so, we drew our chairs the nearer,
And whispering, lest the child should hear her,
She told a tale, at least too *long*
To be repeated in a song ;
We panting every breath between
With curiosity and spleen.
And how we did enjoy the sport !
And echo every faint report,
And answer every candid doubt,
And turn her motives inside out,
And holes in all her virtues pick,
Till we were sated, almost sick." (p. 108—114.)

The Germans have a saying, (and other nations too, perhaps,) that "there is but one bad wife in the world, but every man thinks it his own ; so, as applied to the poem

above inserted, we may say, that every mother thinks there is but one family in the world where scandal does not form a part of the amusement, and that family is her own.—People in general would imagine, that such a piece as this would tend materially to diminish this love of character-killing, but, from the self-delusion of poor human nature, it has rather an opposite tendency: all equally despise *Mrs. Candour* in the “*School for Scandal*,” but all easily persuade themselves that, between her and themselves, there is not the slightest resemblance; and warranted by this conviction, they pursue their malignant occupation with redoubled ardour: we can all point out families in our own circle to whom such satire as that extracted applies, but we never can discover that the cap fits ourselves. We have seldom met with two characters drawn more to the life than the following, of the mayor of a country borough and his wife:—

“ In yonder red-brick mansion, tight and square,
Just at the town’s commencement, lives the mayor.
Some yards of shining gravel, fenc’d with box,
Lead to the painted portal—where one knocks:
There, in the left-hand parlour, all in state,
Sit he and she, on either side the grate:
But though their goods and chattels, sound and new,
Bespeak the owners *very well to do*,
His worship’s wig and morning-suit betray
Slight indications of an humbler day.

“ That long, low shop, where still the name appears,
Some doors below, they kept for forty years:
And there, with various fortunes, smooth and rough,
They sold tobacco, coffee, tea, and snuff.
There labell’d draw’rs display their spicy row,—
Clove, mace, and nutmeg: from the ceiling low
Dangle long *tastels* and *eights*, and slender rush,
Mix’d with the varied forms of *genus brusk*:
Cask, firkin, bag, and barrel, crowd the floor,
And piles of country cheeses guard the door.
The frugal dames came in from far and near,
To buy their ounces and their quarters here.
Hard was the toil, the profits slow to count;
And yet the mole-hill was at last a mound:
Those petty gains were hoarded day by day,
With little cost, (nor chick, nor child, had they,)
Till, long proceeding on the saving plan,
He found himself a *worm*, *fore-handled man*:

And being now arrived at life's decline,
 Both he and she, they formed the bold design,
 (Although it touch'd their prudence to the quick)
 To turn their savings into stone and brick.
 How many a cup of tea, and pinch of snuff,
 There must have been consumed to make enough!

" At length, with paint and paper, bright and gay,
 The box was finish'd, and they went away.
 But when their faces were no longer seen
 Amongst the canisters of *black* and *green*,
 —Those well-known faces, all the country round—
 'Twas said, that had they levell'd to the ground
 The two old walnut-trees before the door,
 The customers would not have missed *them* more.
 Now, like a pair of parrots in a cage,
 They live, and civic honours crown their age:
 Thrice, since the Whitsuntide they settled there,
 Seven years ago, has he been chosen mayor:
 And now you'd scarcely know they were the same—
 Conscious he struts of power, and wealth, and fame;
 Proud in official dignity, the dame;
 And extra stateliness of dress and mien,
 During the mayor'lty, is plainly seen;
 With nicer care bestow'd to puff and pin
 The august lappet that contains her chin." (p. 1—4.)

This is followed by a series of moral and religious reflexions, drawn out under the title of *Prejudice*, upon the disposition and habits of the lady; of whom Miss Taylor well says—

" Were but her brain dissected, it would show
 Her stiff opinions fasten'd in a row,
 Rang'd duly, side by side, without a gap,—
 Much like the plaiting on her Sunday cap."

We lament that we have not room to give a specimen of sufficient length to do the serious observations full justice, but they are dictated by good sense, and flow from an observing mind; that draws knowledge from the most ordinary occurrences.

The essay, intituled "Poetry and Reality," is directed obviously against Mr. Southey, and the poem which he published among his *Juvenilia*, beginning, if we rightly recollect,

" Go thou unto the house of prayer,
 I to the woodland wend my way,
 And seek Religion there," &c.

To this Miss Taylor replies at much length, endeavouring to prove, that the creed of all who so think, is only Deism in disguise. The whole is somewhat too argumentative for verse, but we will give a short extract from it.

" But we have seen a high-flown, mental thing,
As fine and fragile as *libella's* wing;
All soul and intellect, th' ethereal mind
Scarcely within its earthly house confin'd;
On Heav'n oft casting an enraptur'd eye,
And paying compliments to the Most High;—
And yet, though harsh the judgment seem to be,
As far from Heav'n, as far from God, as he:
Yes, might the bold assertion be forgiv'n,
A poet's soul may miss the road to Heav'n!***

" But, gentle poet, wherefore not repair
To yonder temple? God is worshipp'd there.
Nay, wherefore should he?—wherefore not address
The God of Nature in that green recess;
Surrounded by His works, and not confin'd
To rites adapted to the vulgar mind?
There he can sit, and thence his soul may rise,
Caught up in contemplation, to the skies,
And worship Nature's God on Reason's plan:—
—It is delusion, self-applauding man!
The God of Nature is the God of Grace;
The contrite spirit is his dwelling-place;
And thy proud off'ring, made by reason's light,
Is all abomination in His sight.

" Let him distinguish (if he can indeed)
Wherein *his* differs from the deist's creed:—
O, he approves the Bible, thinks it true;
(No matter if he ever read it through)
Admits the evidence that some reject,
For the Messiah professes great respect,
And owns the sacred poets often climb
Up to the standard of the true sublime.
Is this then all? is this the utmost reach
Of what man learns when God descends to teach?
And is this all—and were such wonders wrought,
And tongues, and signs, and miracles, for nought?
If this be all, his reason's utmost scope,
Where rests his faith, his practice, and his hope?

We have thus endeavoured to give a sketch of the general nature and tendency of Miss Taylor's production: if, to the good principles she there inculcates, she adds an active

spirit of benevolence—not merely displaying itself in the ostentatious mockery of Sunday schools, set up by the paltry patronage of a village—we may venture to assert, that she will be one of the most useful women society has for a long time known.

ART. IX.—*Carnot; sa Vie Politique et Privée; contenant les particularités intéressantes qui n'ont jamais été imprimées, &c.* A Paris, chez Delaunay, Palais Royal, 1 vol. 1816. 8vo. pp. 214.

WE have very recently looked through the shop of almost every bookseller in Paris, in order to find, as a subject for review, some new work of general interest and value; but, whether from the regulations imposed upon the French press, or from the present unsettled state of the public mind in that country, or from both these causes combined, we could discover no publication at all answering to our wishes. Excepting novels and fugitive pieces of the lightest kind, within the last five or six months, few but political works, and those only on one side of the question, have been printed; and we had, consequently, to make our selection from books which would give little entertainment to English readers. We might, it is true, have given an article on a new heroic poem, in five cantos, published under the title of "*Les Bourbons*;" but the grossness of the adulation of this author, who seems to have epics at command for every occasion, would have been as disgusting as his general insipidity and inanity would have been wearisome. We took the pains to wade through two of his five cantos, and we can assure our readers, that the only recompense we received was an occasional laugh at some ridiculous absurdity: in one place, Louis XVIII. is represented as visited by the shades of Henry IV. and Louis XIV., who jointly and severally confer upon him all the requisites of a wise and glorious monarch; and so fulsome is the flattery in some parts, that, taken by themselves, the passages would appear to ordinary readers as successful efforts at ironical satire. Another work of a similar character, in many respects, is intitled "*Henri IV. peint par lui même*," which is entirely a eulogy of the reigning Prince, and of the measures of his government. We might enumerate about twenty more, (independently of productions of the grossest kind,) pretending to disclose the cabinet secrets of Buonaparte, or to detail the supposed debaucheries of him—

self and his family : one of the latter, at present in much request, is called "*Les Amours de N. Buonaparte et sa famille*," in which the author, to please the taste of his royalist-readers, gives the most flagitious accounts of the pretended enormities of an individual, whom, only a few years ago, he eulogized by the loftiest hyperboles, in a pamphlet called "*Les Noces des Empires de France et d'Allemagne*."

None of these productions would be worthy even of the notice we have given of them, but for the purpose of shewing, in some degree, the present state of the press in France, which we do not attribute, as we have above remarked, more to the severe regulations under which it labours, than to the unavoidable circumstances of the country :—such works are the mere trash of the times, and impose upon no persons whom it is important not to deceive : whatever their title-pages profess, their subjects indicate the degree of reliance to be placed on their details ; but the remark will not apply equally to the work before us, "*Carnot, sa Vie Politique et Privée*," which, although anonymous, is generally known to be written by an individual of some literary eminence, and which purports to give "*particularités intéressantes qui n'ont jamais été imprimées*," with historical fidelity. In many parts of it, the author repeats his assertions of perfect impartiality, with all the anxiety of a person who is conscious that he does not deserve to be believed ; but no where does he do so more ludicrously than in the opening of the *Avant-propos* :—" Il paraît d'abord difficile (he says) à l'historien impartial, de peindre au naturel un homme qui fut deux fois à la tête du gouvernement, deux fois proscrit pour deux causes bien différentes, deux fois complice de la destruction d'un trône héréditaire, en un mot, du trop fameux Carnot ; mais la difficulté cesse pour peu qu'on observe que le même homme, encore chéri de quelques uns, et détesté des autres, s'est attiré par sa conduite, surtout depuis deux ans, l'animadversion de son souverain et de quiconque aime le maintien du gouvernement légitime, l'extinction de tout germe révolutionnaire, et la tranquillité de son pays."—This is, in truth, to say that, while some admire, and others condemn Carnot, it ceases to be difficult to be impartial, because he has incurred the animadversion of his sovereign. A little further on, after adverting to Carnot's two celebrated pamphlets, he exclaims : "Voilà pourtant l'idole de quelques hommes égarés ou factieux ! Voilà le prétendu Caton qu'il faut entière-

ment démasquer, l'hypocrite cent fois plus dangereux sans doute que le Ministre son collègue, que tous les Français maintenant connaissent et abhorrent. Il ne nous appartient point de faire ici l'apologie de cet ouvrage; mais nous pouvons certifier l'authenticité de toutes les particularités jusqu'à ce moment inconnues, que nous y rapportons, et nous aimons à croire que le public nous saura quelque gré d'avoir, en refutant les mensonges et les paradoxes politiques de Carnot, soutenu la nécessité et apprécié les avantages du gouvernement partenel sous lequel nous avons le bonheur de vivre."

One of the many evils of a licensed press is, that works which are permitted to be printed, are supposed by many of their readers to have received, not only the allowance, but the approbation of the government; which is thereby made a party to all the fabrications, and a supporter of all the arguments they contain: this has been more especially the case with the volume on our table, which has been widely circulated in all parts of France, and has been swallowed by some as a sort of authenticated official refutation of the productions of Carnot, to vindicate his vote against Louis XVI., and his conduct during what is fashionably called the interregnum of France, viz. the period between the expulsion and return of Louis XVIII. We do not charge the author of this volume with any absolute misstatement of facts which are in the knowledge of most of the inhabitants of Europe, but at least he has perverted and distorted them; and has besides, among his *particularités intéressantes*, as he calls them, inserted, merely on his own unsupported authority, anecdotes, some of which contradict themselves, and other matters which come in a most questionable shape. We shall notice some of these as we proceed. This impartial writer, who professes to pay such devotion to "la vérité de l'histoire," opens his work in these terms:—

• "Quand du milieu des débris d'un trône, relevé deux fois par la justice nationale et par le vœu de tous les peuples, on entend sans cesse un nouvel Erostrate s'écrier d'une voix lugubre, mais audacieuse encore, qu'il n'a point porté une main sacrilège sur ce trône; quand, après avoir participé à l'assassinat du meilleur des rois, il ose imputer cette atrocité à une nation entière, qui la désavoue avec toute l'horreur qu'elle inspire: quel est l'écrivain, le Français, qui pourrait contenir son indignation, garder le silence, et ne point déchirer le reste du voile dont cet hypocrite s'efforce de se couvrir encore? Telle est la tâche que nous nous sommes imposée. Celui

qui n'a pas craint de tremper son pinceau dans la boue et le sang pour esquisser le portrait de Fouché, pourrait-il épargner Carnot, son collègue, son collaborateur, son complice ?

“ Carnot naquit à Nolay, en Bourgogne, le 13 Mai, 1755, d'un père avocat ; il se distingua dans ses études : mais les palmes qu'il cueillit à la fin de chaque année scolaire furent aussi nuisibles, pour l'avenir, à la moralité de ses principes politiques, que chers, pour le moment à son amour-propre. Né dans ce malheureux temps où régnait le philosophisme de Voltaire, de Jean Jacques Rousseau, de Raynal, et de mille autres fous, si improprement appelés *esprits forts*, le jeune Carnot courbé sous des lauriers aussi perfides qu'agréables, n'en suça qu'avec plus d'avidité ce virus démagogique, dont on laisse imprégnés encore tous les ouvrages des principaux auteurs classiques, Grecs et Latins, qu'on met entre les mains des élèves, sans songer qu'on leur présentant comme autant de traits héroïques, le dévouement de Mutius Scévola, la férocité des deux Brutus, et la mort de Caton d'Utique, on remplit du poison d'un républicanisme impolitique les cœurs des jeunes gens faits pour vivre sous une monarchie.*

“ Le jeune élève ne quitta Démosthène et Cicéron, que pour adopter Jean Jacques Rousseau, l'auteur à la mode à cette époque ; Rousseau, qu'on pourrait avec raison surnommer le *Bonaparte* du dernier siècle, sous le rapport politique. Ce sophiste, aussi dangereux par son éloquence, que par ses paradoxes, devint son auteur favori : à quinze ans il savait, dit on, par cœur, le *Contrat Social*, c'est à dire le code le plus antisocial qu'un esprit déréglé ait pu concevoir.”

Making every allowance for the extreme loyalty of the author's mind, and for the consequent enmity he feels against Carnot; we may appeal to our readers, if they ever read more vulgar and senseless abuse than we have above extracted. We might have forgiven the narrow-minded bigotry which, in such a sweeping sentence, condemns the ablest authors of his own country ; but the manner in which he censures the study of the classics, as impregnating young minds with too much of the love of liberty, by inculcating anti-monarchic principles, is surely below contempt. Yet this is a work widely disseminated, and much read, and which some venture to suppose has the sanction of the present government of France. The writer of the volume in our hands then goes on to state, that Carnot studied with much success the higher branches of mathematics and engi-

* On ne saurait exprimer combien de pareils exemples échauffent les têtes des jeunes élèves. Camille Desmoulins convenait qu'il ne devait sa démagogie qu'aux idées républicaines qu'il avait puisées dans les auteurs Grecs et Latins ; et ce furent ces idées que le condamnèrent à l'échafaud.

neering, and that he was patronised by the Prince of Condé; but he gives us no relation of any event until the breaking out of the French Revolution, in which, as is known, Carnot took a considerable share: we quote the following passage, as the only one which, in the remotest degree, savours of that impartiality and liberality in which the author professes to write.

“ On a généralement accordé a Carnot des talens pour les sciences, et des moyens pour l'administration, mêmes des qualités personnelles qui l'ont fait distinguer autrefois des fameux révolutionnaires, ses collègues. On ne lui a jamais reproché ni la demagogie effrénée de Robespierre, ni la férocité de Couthon ou de Bellaud de Varennes, ni la versatilité ambitieuse et perfide de Fouché, ni l'audace et sottise présomption de Marat. Plut à Dieu qu'en 1814 il eût oublié d'écrire! Mais on a constamment observé dans sa conduite, un esprit beaucoup trop prononcé pour un indépendance voisine de la licence et de l'anarchie.”

We have then an account of some of the principal events of the Revolution, with extracts from, and comments upon, documents written by Carnot. In the course of these transactions, it was Carnot's fate, on a change of parties, to be proscribed; and, according to this author, Barras (who was then in power) or General Augereau, had given orders to four soldiers to seize and behead him. The mode in which Carnot escaped is thus told; and it is one of those anecdotes which depend solely on the veracity of the relater, and is probably without a shadow of truth: the facts, indeed, seem to afford their own contradiction.

“ Le hazard nous fit connaître un homme dont le témoignage détraît incontestablement ces calomnies; c'était Maupas, ancien fournisseur des armées: trois jours après le 18 fructidor, il rencontra, près de Bondy, un charretier qui lui était parfaitement connu; c'était Cap^{***} voiturier de la Chapelle, il était accompagné d'un valet, qu'il avait revêtu de ses habits; ils s'abordent et continuent la route ensemble. Arrivés à Bondy, ils s'arrêtent à une auberge, et boivent une bouteille; le valet est de la partie; ce dernier était ni gai, ni triste; mais il ne dit mot: après avoir bu deux coups et mangé une croûte de pain sec, il prit son fouet, et alla faire baigner les chevaux.

“ Le charretier s'approche de plus près de Maupas. ‘ Savez vous, lui dit-il, avec qui nous venons de boire?—avec votre domestique—Écoutez: je puis compter sur votre discrétion? C'est Carnot; surtout gardez-vous de lui faire présumer que vous le connaissez, il est entrepide, mais ombrageux; dans sa position, il est permis de l'être.’ Maupas, qui du temps du comité du salut public, avait eu, en sa qualité de fournisseur, différents entretiens avec Carnot, aurait pu le

reconnaître; mais il y a si loin du costume d'un gouvernant à celui d'un valet de charretier!

"Ils firent encore quelques lieues ensemble; Maupas ne pouvait se lasser de contempler le directeur devenu valet; il admirait surtout la docilité des chevaux à sa voix. Pour la honte de l'espèce humaine, il lui fut aisé de se convaincre qu'il est bien plus facile de conduire des chevaux que des hommes."

The whole spirit of the book may be said to be contained in the last reflection, which is intended once more in France to inculcate the exploded doctrine of passive obedience, a topic much discussed in this volume; the improbabilities of the story which gave rise to it need not be pointed out. A little farther on it is asserted, that Carnot received from Bonaparte 100,000 francs, the arrears of his pension while in disgrace, and an engagement for the annual payment of 25,000 francs for secret services he had rendered; and having touched upon the conduct of Carnot on the return of Napoleon from Elba, the author speaks of the proclamations, secret messages, and false reports circulated by Carnot among the pupils of the Lyceum in favour of his master; he adds, that it is very true, that Carnot has denied the charge in his exposé; but he observes, that if they were not written by him, they were by some body else, *which is all the same*; and this very fair conclusion against the subject of his memoir, is succeeded by an extract from a supposed letter to the pupils, which is only authenticated by the statement of the writer, that it fell into his hands by accident. We afterwards meet with the following passages, which we translate for the sake of brevity:—

"It seems that Carnot remained faithful to the usurper until the moment when he learnt that the Congress would not listen to him, nor receive his dispatches; he no longer doubted for an instant the danger which threatened France and himself; the Allied Sovereigns were determined, if necessary, to rouse all Europe against the French armies; he knew well that the nation would never have taken up arms again but for the protection of the return of its legitimate Sovereign.

"From that day the danger became more imminent; Belgia was filling with English, Hanoverians, Scots, Prussians, and Dutch; the banks of the Rhine were in an equal degree inundated with foreign troops; Switzerland, in breach of her neutrality, declared in favour of the coalition: the French territory might every moment be invaded from all quarters. What then was to be done to save his fortune and his life under such perilous circumstances? Only two ex-

pedients remained—an appeal to the people of France, for the purpose of attempting a levy en masse, or an immediate negotiation with the enemy.

“The latter game appeared the most easy and certain. We are assured that, for this purpose, Carnot had a private interview with Fouché at his house in the Rue Cérutti; and that, at a long conference they afterwards had, it was agreed that Fouché should instantly commence a negotiation to preserve the fortunes and lives of Carnot and himself.”

Then comes one of those relations which may very fairly be pronounced absolutely false; and the reason is obvious, because the author produces no better authority than his own to substantiate it;—it is one of those “particularités intéressantes qui n’ont jamais été imprimées,” and we may add, *jamais arriétées*. We give the writer’s own words.

“Voici un fait qui vient à l’appui de ce que nous venons de rapporter. Quelques jours après cet arrangement des deux ministres, nous rencontrâmes au Luxembourg un exconventionnel, qui deux jours auparavant était extrêmement gai, mais qui dans ce moment, était plongé dans la plus profonde tristesse; nous l’abordâmes et nous lui demandâmes le motif de ce changement. ‘Helas! nous dit il, j’attendais tout de Carnot, il y a quelques jours, et le misérable nous a trahis; *il a sa grâce dans sa poche*.’—Telles furent ces expressions; il ajouta: ‘Carnot m’a donné rendez-vous pour demain; il veut me réintégrer dans la place de chef de division que l’on m’ôta l’année dernière; mais je ne le verrai plus; il ne vaut pas plus que Fouché.’

“En achevant ces mots, il me quitta brusquement pour aller se livrer seul à ses réflexions; j’oubliais de dire que le conventionnel tenait cette particularité si importante d’un ancien collègue à la convention, ami intime et confident du ministre de l’intérieur.”

Shortly after the insertion of this supposed conversation, the author states some few facts well known to all the world connected with the abdication of Bonaparte; and just mentioning the retirement of Carnot to Cerny, he concludes the first part of his work, of which our readers have seen enough to be aware, that the character we gave of it in the outset was not undeserved; one half may be said to be composed of abuse, and the other of perversion and falsehood in equal proportions. The latter pages consist of what the writer is pleased to term “un examen impartial” of Carnot’s exposé on his political conduct subsequent to the 1st July, 1814.—We cannot deny that in this critique, as well as in other parts of the work, there is a display of some ingenuity and talent; but we are constantly disgusted with the coarseness of the language, and with the unfair expedients which are

resorted to, to gain the approbation of the royal party. We say this without meaning to enter into the merits of the question; for we are not here called upon to state any opinion as to the conduct of Carnot, or of those who have thus pursued him into his solitude.—“On sait (concludes the author) qu'il s'est rendu en Russie; mais on ignore, jusqu'à ce moment, le lieu positif de sa résidence. En quelque endroit du monde qu'il se trouve, puisse-t-il s'oublier, s'il est possible, et surtout se faire oublier du reste des hommes.”

On the impolicy of the conduct of the government possessing a controul over its press, in allowing a work of the kind to be published at this moment, we need not remark: the truly enlightened of all parties must condemn it, and however despicable, in many points of view, it has not been found to be below indignation.

ART. X.—*The Attempt to divorce the Princess of Wales impartially considered, more particularly in Reference to the probability of Success.* London, Ridgway: 8vo. Pp. 25. 1816.

WE confess that we have not much taste for dissertations on the private concerns of royal personages, and if we notice such subjects, as they are obtruded upon our attention, it is not to provoke but to prevent discussion. In the autumn of the last year, we had a correspondence on the marriage of the Duchess of Cumberland, in which her Majesty was a principal party: in the spring of the preceding, we had an interchange of letters, in which the same illustrious lady shewed her talent at epistolary composition; and we do not think that some of the exalted parties in these circumstances shewed either the temper or the decorum that should on a question of prudence justify them in attracting the observation of the public with regard to their domestic concerns. We had also some time since a series of documents in the journals of the day connected with matters of extreme delicacy, that excited both disgust and regret in the breast of every loyal subject of the kingdom: But we are anxious not to be mistaken; we object much less to the effect than to the cause—much less to the fact of publication than to the conduct which gave rise to this notoriety.

The design of the pamphlet before us entirely coincides with our views as to avoiding publicity in such matters, and we attribute that merit to the author which his intention

deserves; but he positively assumes what we are yet inclined to doubt, "that an attempt will be made next session of Parliament to dissolve the marriage between the Prince Regent and the Princess;" and he assigns as the motive of this proceeding, "to enable his Royal Highness to marry again, and to afford him a chance of having a male heir to the crown."

If such be the purpose of the court and the ministry, we are exceedingly happy to read in the character of the times in which we live the probability of a very different issue from that which took place on numerous occasions under the despotism of Henry VIII. That barbarous prince had a cabinet at his foot, a parliament that vied with his council in servility, and a people without the hope of rescue from vassalage, with no British press to crush his projects. If we value the liberty we enjoy, there is no one circumstance in the protracted reign of our venerable sovereign that can induce us more highly to appreciate it, than the ability it affords us of controlling a project which would determine,

"Whether the Princess Charlotte, and the child she will soon bear, shall succeed to the crown or not—and which is in truth the same thing, whether, upon the decease of the Prince Regent, an event not very remote by the course of nature, there shall be a sovereign of complete age, and of a character well known to the country, or an infant, in whose name the Duke of York may reign, if a competition does not arise between the Princess Charlotte and the Commander in Chief of the army for the regency of the realm?" (p. 6.)

The author, having attempted to remove the hesitation which we and others feel in allowing the existence of the design to divorce the Princess, and having asserted that the business is to be brought forward under the auspices of ministers, and those whose political importance rests principally upon their devotion to the interests of Carlton House, passes on to inquire into the nature of the proceeding likely to be adopted.

"We are to consider the course which the business will probably take. To proceed in Doctors' Commons would be manifestly absurd.—The rules of the House of Lords require, indeed, a sentence of separation there, as a necessary step to be taken before a divorce-bill can be brought in; but they likewise require a verdict and damages in a court of common law; and surely no one contemplates the Prince Regent bringing an action for criminal conversation. Besides, in a suit for separation the defendant may recriminate; which might give rise to much delay and embarrassment. A bill in the nature of an extraordinary proceeding, like an attainder, or a bill of

pains and penalties, seems more likely to be the course. Let us consider next how this bill must be carried through." (p. 8.)

If the author in speaking of a bill of pains and penalties, refer to such acts of parliament, as would inflict punishments beyond, or contrary to law, passed *pro re nata* and have no concern with the existing law, we do not think these within the present consideration; but the bill of attainder is brought into Parliament for condemning, attainting, and executing the accused party, for treason. The measure which the author supposes to be intended, is of the most awful character. When, says Mr. Justice Blackstone, it is "clear beyond dispute that the criminal is no longer fit to live on earth, but is to be exterminated as a monster, and a bane to human society, the law sets a note of infamy upon him, puts him out of its protection, and takes no further care of him than barely to see him executed. He is then called attain, *attinctus*, stained or blackened."

The ground of such a proceeding may be the violation of the wife of the King's eldest son, which is high treason in both parties, if both be consenting;* and the purpose of this law is to guard the blood-royal from any suspicion of bastardy, that might render the succession to the crown dubious.

In the case of Catherine Howard, wife of Henry VIII. the course pursued was suited to the times. "On the 16th of January, 1541-2, the Chancellor moved the Lords to consider the King's case, in relation to the Queen's incontinence, when a committee was sent to examine Her Majesty in the Tower. Upon the report of this committee, a bill was brought in, wherein the House petition the King, that she with the bawd, Lady Rochford, be attainted of high treason; and that both suffer the pains of death."† The Chancellor on this occasion, acquainted each House, that the Queen had acknowledged "the great crime of which she had been guilty."‡

With regard to the probable conduct of Her Royal Highness in the event of the proceeding being instituted, we have the subsequent remarks.

* To violate a Princess Dowager of the eldest son, is not treason. There is no peculiar protection for the wives of the younger sons of the King. Prior to the 25. Edw. III. it was high treason not only to violate the daughter of the King, but also the nurses of his children.

† State trials from the Norman conquest.

‡ Parliamentary History of England, vol. 3. p. 181.

"It will be necessary that the Princess should appear.—She cannot be divorced unheard, unless a very long time be given her, and that she refuse to defend herself. The question then is, will she appear or not? An innocent person, it may be said, cannot do otherwise than meet a charge in person; and so, undoubtedly, would the Princess of Wales, if she were to be tried by a court of justice.—But it may reasonably be doubted whether common prudence would justify her in coming before the *majorities* of the two Houses of Parliament, in a case, judicial indeed as far as regards names and forms, but political in the highest degree, as far as the substance is concerned. We do not, indeed, think she would run any great risk of having the usual ministerial majorities against her, as we shall presently shew; but can *she* be expected to feel secure of this, seeing as she does, every measure carried which the government proposes? She formerly threw herself upon the House of Commons, and was protected; but she at the same time had the unanimous voice of the country with her." (p. 8—10.)

Selden refers to some precedents for "matters done beyond the seas:" particularly among others, to the celebrated cases of Latimer and John Nevil, and West and Gomeniz, in the reign of Edward III. and Richard II.

The case of Thomas Mortimer occurred in the 21 Rich. II, when the Lords, appellants, and the Commons, accused him of treason. The King had sent his mandate by a serjeant at arms, commanding him to come and answer. Mortimer having notice of it, "withdrew himself among the wild Irish, where the same Serjeant nor any other officer of the King durst come for fear of death. Wherefore, for that his offences were notorious, they prayed judgment." The Lords upon this awarded proclamation in England and Ireland "commanding Thomas Mortimer to appear in three months, and they awarded if he came not, that he should be declared a traitor, and convict of all the treasons of which he is accused. He came not, and judgment was given."*

"To conclude," says Selden, "it is the just and constant course of Parliament, to bring the party accused to his answer; yea though he fly justice, to send out proclamations into the countries that he appear at a day, or else such and such judgment shall be given against him."

The writer next adverts to the length of time the initiative business must occupy.

"A measure of so extraordinary a nature, wholly unprecedented, and touching the highest matters of law and state, cannot be hurried

* Selden on Judicature in Parliament, vol. 3. p. 1620.

through like an inclosure or a turnpike-bill. We do not at present deny that this is the right form of proceeding, but we contend that it requires to be most deliberately gone about, and carefully watched, and that in every stage, they who urge the propriety of delay will be favorably listened to. It cannot be brought in without much preliminary inquiry. There must be committees of both houses to examine evidence; counsel must be allowed to attend on Her Royal Highness's part as soon as she pleases to make her appearance; the committee must report;—and the report being considered, leave must, upon mature consideration, be given to bring in the bill. Now all this delay is obviously most material to the question of ultimate success in various ways." (p. 11—12.)

Personal appearance, we presume, is not referred to, in the case of Lord Pristol in the 1 Car. I. yet when the King's attorney exhibited articles against him, then beyond seas, he had counsel allowed him.*

Of the difficulties attending the proceedings, the author wishes that the parties and the public should be apprized.

"A number of most puzzling questions will assuredly arise in the origin, and in the progress of the bill. To specify one only of those which lie about the origin of the measure. The law of the land has provided a peculiar guarantee for the purity of the royal bed. To defile it is high treason. Does it not seem that having so provided the law has stopt here? May we not well say that so high a penalty was enacted in lieu of all other safeguards? At any rate, when a bill, when a new and peculiar law is brought in for the occasion, have we not a right to ask whether the old and general law has been enforced? Do the government then intend to proceed criminally, and against whom? If the alleged treason was committed beyond the seas, does the statute of Henry VIII. authorise a trial of this species of treason within the realm? Did any of the old laws ever contemplate the case of a Queen or Princess of Wales living separate from her husband, much more living abroad with his permission? Would there be no difficulty in outlawing a princess in such peculiar circumstances, for an act alleged to have been done abroad, more especially as the statutes giving power to try treasons committed abroad say nothing of outlawry? Besides, all such jurisdiction is only over natural born subjects. How can the Princess, an alien born, be subject to trial in England for offences done beyond seas? Have not those who permitted her to reside abroad, away from her husband, abandoned all right to inquire into her conduct criminally? But the difficulty does not stop here. The same question may be asked as to the proceeding in Parliament. Have not they who partly drove the Princess abroad by bad treatment—partly enticed her by insidious advice—at any rate most improperly

* Selden, *ibid.* vol. 3. 1686.

allowed her to go—have they not abandoned all right to divorce her for acts done during her absence? There is no question as to the succession.—It is not said to be in any danger; and if it were, those who sent her away are they who put it in jeopardy. No one affects to think so. Then why seek to dissolve a marriage, which its bitterest enemies can charge with nothing but the sin of ensnaring the Princess Charlotte's succession to the crown?"—(p 12—14.)

But there are other obstructions to the divorce, from the precautions of British jurisprudence, to prevent the oppression of the female by domestic tyranny. If the party accused shall prove, that the accuser has committed adultery; this is in law, called a compensation for the crime, and the accuser cannot prevail in his suit.*

So if the party accused shall prove that the accuser before the commencement of the suit had probable knowledge of the crime committed, and yet afterwards had carnal knowledge of the accused, the offender shall not be liable to a sentence of divorce; and on the ground that the crime shall be supposed to have been remitted.†

The author proceeds to reason on the supposition of the justice of the accusation.

"They say the Princess of Wales is guilty, and that there are proofs of it.—Well, as long as she remained in England, she defied all her adversaries, and stood the test of two most rigorous inquiries into her whole conduct. Up to the moment of quitting this country she was innocent, although she had been compelled to live in a state of celibacy and seclusion, almost from the moment of her marriage, and during the season of her youth. By ill-treatment of every kind she was driven to seek for consolation in some other attachment, and had she formed one, no person could have blamed her very severely, unless upon public grounds.—Yet she resisted the temptation, and until she left England, her conduct was unimpeachable. The same ill-treatment drove her abroad, and those who now seek to destroy her, advised her to go. If she has since erred, it little becomes them to cast the first stone; but at any rate they must prove their case by other witnesses than profligate foreigners; for as long as she remained among Englishmen, no evidence could be procured against her." (p. 16—17.)

Another consideration deserves notice. Where there appears to be any connivance or acquiescence in the adultery of the wife on the part of the husband, or he does not use due diligence to prevent it, no divorce is granted. What is the situation of the Princess? During the whole time of

* Ought, §17.

† Ibid.

her marriage, with the exception of a short interval, in the season of youth, beauty, and passion, she has been forsaken by her husband. Had she, prior to her departure, already been guilty, could a husband under this abandonment, obtain any redress? But up to that time she is pure; and it is understood, that not only with the assent, but consent and earnest wish of her husband, she leaves the kingdom to travel in remote countries. Is this using the diligence required to authorize a divorce? Is not this the very connivance or acquiescence which is sufficient to disappoint any such decision? If it be said the supreme Court of Parliament can dispose of all the rules to which the inferior jurisdictions are liable, the answer is, that these regulations of the lower courts as far as they are founded on the immutable principles of truth and justice, must be the law of Parliament, for such principles, if obligatory on subordinate, establishments are pre-eminently imperative on the highest judicial authority of the Empire.

The reasoning on the situation of the Prince, as affected by this question, is perfectly just:

"If, indeed, the succession to the crown were in any danger, there might be some reason for dissolving the marriage. But the Princess has now been for above two years beyond the seas, and that removes all doubts upon this head. Then what boots it to raise this dreadful question? The Prince wishes to get rid of a wife who has misbehaved towards him. But surely His Royal Highness is not like a private individual, whose character suffers by allowing his wife's frailty to pass uncensured.—Nothing that she does can possibly affect him; and are there, besides, no reasons why it becomes him to forbear towards her who has borne so much at his hands? He wishes to marry again. But it is strange that twenty years of voluntary celibacy should have rendered that state so intolerable to a man of fifty-five, with a constitution not quite unimpaired, and in a very precarious state of health. The marriage of men at such a mature age is at all times a matter of wonder and even of merriment. He wishes to have a son. But he has a daughter whom he tenderly loves, whom the country have for twenty years regarded as the heiress to the crown, and who has accordingly been educated as such, and as such been recently established by the wisdom of Parliament. Nor should it be forgotten, that had he chosen to live with the Princess, he had in all probability, long ago have had sons; but so far from sacrificing any feelings of his own to the wish for male children, he expressly, in writing, declared to the Princess, that "should his daughter unhappily die, he never could even in that case ask her again to live with him." This new wish to increase his family, therefore, is somewhat unaccountable; for no

man can suppose His Royal Highness to be actuated by the mere desire of disinheriting his daughter. Again, suppose he is married, and had a son in the course of a year from this time, His Royal Highness will then be turned of fifty-seven; and his life, unfortunately, will not be worth many years purchase. In all human probability we shall have a minority of twelve years. This is supposing His Royal Highness to attain the age of sixty-three, unhappily a somewhat improbable calculation. Who will then be regent? Will there be no competition? Who are the competitors? The Duke of York and the army on the one hand,—the Princess Charlotte and the country on the other." (p. 17—20.)

We confess, that this last consideration, of the probable competition, is that which weighs most heavily on our minds. We have remarked a disposition to raise the character of the army beyond its fit level in the community, which we would not impute hastily to improper motives, but our English jealousies are augmented by such contrivances. We have noticed a pleasure resulting from the glory it has acquired, independent of the utility of its services, and connected with other views and interests which ought not to prevail. We have seen a splendid military establishment, and a prodigal expenditure to support it, recommended to Parliament, and adopted in a period of profound tranquillity. We have observed doctrines held with respect to household troops that partake of the destructive policy of Rome, when her prætorian bands put the Empire of the world to auction. We have heard of the formation of military clubs, under that exalted and powerful patronage which necessarily awakens alarm, and in addition to all these expedients, new orders of dignity are created, and applied to increase the distinctions of the army so as to constitute a sort of military nobility, rivalling that hereditary aristocracy, which alone is acknowledged by the British constitution.

The author concludes with inquiring into the personal considerations which are likely to influence the members of parliament, and he insists that the whole question is here of a personal nature—"Shall I gratify the Prince Regent or the Princess Charlotte?"

We do hope better things, and that on a subject of this vital character, the legislature will resign all such interested and mercenary feelings, that they will discover no desire but for the peace and happiness of the country; and that in the solemn duties they have to discharge, they will fulfil all the wishes and expectations of the British people. If this great question should be agitated, we do beseech them;

even to the neglect of minor concerns, to concentrate their attention on this grave business. "No man regards an irruption on the surface when the noble parts are invaded, and he feels a mortification approaching to his heart." We confess that we do not anticipate the support our author assumes to the measure by the unanimous vote of the cabinet; and if we may believe general rumour, the principal officer in the royal councils is himself unfriendly to it. But if this concurrence should unhappily be produced, and it should have pleased God to give us a ministry who are neither to be persuaded by argument, nor instructed by experience, we rely, as our last and effectual resource, as the secure and impregnable citadel of our hope and our confidence, upon that parliament which we trust will unite circumspection with vigour, will consider itself the sacred guardian of the public safety, will mix itself with no vulgar intrigues of the court, and, when the occasion call for it, will oppose itself to domestic oppression with the same zeal that it would resist the open warfare of faction, and the secret machinations of prerogative.—"Quapropter de summa salute vestra, populique (Britanni,) Patres Conscripti, de vestris conjugibus ac liberis, de aris ac focus, de faniis ac templis, de totius urbis tectis ac sedibus, de imperio, de libertate, de salute (Britanniæ,) deque universâ republicâ, decernite diligentér, ut instituistis, ac fortitér."

ART. XI.—*Prayers and Discourses for the Use of Families, in two parts.* By JOSEPH BOWDEN. London, Longman, 1816, 8vo. pp. 197,—204.

THE first part of this work consists of the usual morning and evening prayers for families, with others adapted to particular occasions: the second of twelve discourses for domestic instruction with additional prayers suited to them. The publication comprises, in a short form, all that is immediately necessary for family devotion and instruction. No doubt that those who approve of variations in the form of prayers, will deem it to be expedient to enlarge the devotional part, and all will think it proper to extend the topics of the sermons employed, in the practical application of such domestic duties. The subjects however are very judiciously selected; in the two first the care of Abraham towards his family is contrasted with the negligence of Eli; the two next treat of early piety of degeneracy; the following of the self-conceit of Naaman, and the self-igno-

rance of Hazael : the others are on tenderness of conscience; uprightness; wisdom and innocence; the improvement, and the swift flight of time; and the last on the beautiful similitude of "man fading like a leaf."

As the subjects are peculiarly appropriate, so is the manner in which they are treated : these are no mystic allusions, no learned disquisitions, nothing that can incumber the simple practical purpose the writer has in view. He is fitly convinced that the stock of human knowledge contained in the bible is sufficient, that this sacred volume, as it is of the highest antiquity, so it is of the greatest authority, and that such is its power of efficacy, that it requires nothing more than the common feeling and common sense of mankind to give its examples the proper influence and its precepts the proper direction. If there be in this work more unction, as it is called, than is consistent with the modern fashion of preaching, it has no portion of that cant and false sensibility with which some religious writings abound, but every where the passions are excited by fit impulses, and the reason is awakened by fit motives.

As a specimen, we have selected the following admonitory remarks, suggested by the character of Hazael.

"The lesson of universal experience is afresh impressed;—that there are few things, with which we are less accurately acquainted than the inclinations of our own hearts; that, if ever we be secure in our good principles, we are really in the utmost hazard. We fondly give ourselves credit for every virtue, to the exercises of which our stations and opportunities have not called us. We fancy that we should certainly hate and avoid every base practice, in which we have had no temptation to indulge. No sooner do new circumstances arise, than we find how baseless our self-flattery is.

"The example of Hazael, who could pass so rapidly from what seemed a generous indignation at the image of himself, presented in the glass of prophecy, to the most dreadful extreme of wickedness, will be allowed by all to be a striking one. But such it will be said are the deplorable changes, which ambition works; such the boundless mischiefs produced, when the spirit of a tyrant discerns the way of opening to the accomplishment of its wishes.

"If the example speak not directly to the heart of persons, placed far from the paths of greatness, devoid of ambition, and haters of cruelty and blood; let them recollect what they have witnessed themselves in common life, or what has been faithfully reported to them, of men, who were the pests of society, and paid, at length, the just penalty of their crimes. Had not these men their seasons of virtuous, perhaps of noble, feeling? When they began to transgress, were not their compunctions deep, and their purposes

warm, and, as they thought, determined? When they had taken many an advancing step in the path of corruption, had they the least notion of the issue, to which they were tending? Would they not have resented it as a gross insult, if you had ventured, even then, to foretell their end? Possibly, but a few days before the commission of their chief crime, and when actually gotten into its immediate neighbourhood, they were not only insensible of the impending danger, but would have revolted with indignation from the thought of falling by it." (2d part, p. 91—93.)

We are not aware why the texts are not prefixed to the discourses, and the references to them only given. We presume that they are intended to be read, and we see no reason why the leader of the family devotions should have the trouble of referring to the bible for them.

We cannot conclude without expressing our conviction of the importance of domestic piety, and our approbation of those who, like the author, with attainments, suited to a higher species of composition, condescend to accommodate themselves to its homely character. It is a remark somewhere of Archbishop Tillotson that a family can scarcely deserve the name of christian, which does not daily assemble, for the purposes of prayer and instruction; and we regret the discontinuance of a practice which is so strongly recommended by the worthy primate. At the present day the neglect does not arise from the want of means, but from the deficiency of inclination; and we are persuaded that the perusal of these discourses, dictated in the genuine spirit of piety, will tend to encourage those sentiments that are most favourable to its revival.

THE DRAMA.

ART. XII.—*Ivan ; a Tragedy, in five Acts. Altered and adapted for Representation. By WILLIAM SOTHEY, Esq.* London, printed for John Murray, 1816, 8vo. pp. 86.

IN the preface Mr. Sotheby informs the reader, that he has altered and adapted this tragedy from the closet to the stage, and that one scene and several speeches are entirely new. What the piece was in its original shape we have not had an opportunity of judging; but we do not know why, in its present form, it should not have been brought out at one of our principal theatres. During the whole of last winter, several new tragedies, from the pens of Lord Byron, Mr. Walter Scott, and Mr. Sotheby, were the sub-

jects of conversation among persons who interest themselves in the progress of the drama, but none of them appeared upon the stage, and public expectation was only satisfied by the production of *Bertram*, by the Rev. Mr. Martin, upon which we introduced a few strictures under the proper head in our number for May last. That the latter was more successful than it deserved we do not say, but at least it shewed that there was a spirit of forbearance on the part of the public, and a disposition to be pleased, which was not discouraging to young and diffident candidates for dramatic fame. For this reason, we had hoped to have witnessed the representation of several new efforts in the department of tragedy, even before the close of the season; but Covent Garden only interrupted its career of shews and melodramas by a piece imported from Ireland, and Drury Lane (which professes to make a stand in this respect) only gave Mr. Kean an opportunity of gratifying his taste by the adoption of *Bertram* on his express recommendation.

When the public sees such pieces as *Ivan* put forth through the means of the press, which was designed for the stage in the first instance, the inquiry is naturally made, what cause obstructed its performance according to the author's wishes? Although Mr. Sotheby's abilities may not be first rate, his works are well entitled to great respect; and when a man of genius devotes that genius to the stage, he deserves something more than the usual laconic answer, "the managers are of opinion that this piece will not succeed on representation." We do not say that he has a right to expect that his own opinion should be adopted; but it ought to be taken into account, with the weight due to it, and a fair trial before the legitimate judges ought to be allowed, instead of consigning the effort to the partial, not to say incompetent, perusal of a rival author. The tables in our days are quite turned; formerly the managers were under great obligations to persons who would write for them; but now authors think themselves exceedingly fortunate if they obtain the friendly interposition of some underling of the theatre, who will present, with becoming humility, their production to the condescending notice of individuals in authority. Whether Mr. Sotheby received any greater civilities on the rejection of his tragedy than others usually meet with from the patentees, we know not; but it appears to us, that the managers did not consult their interests in refusing to allow it to be performed.

To some readers it will not appear a recommendation,

that the three unities of time, place, and action, are observed in *Ivan* with tolerable strictness; and it must be allowed in general, that they cramp too much the genius of the author and the imagination of the reader, which, by the happy construction of the English drama, as contradistinguished from that of France, allows an unlimited and fearless range. The fable of Mr. Sotheby's piece, however, is so judiciously managed, that the restraint is scarcely felt, and the reader is not aware of the short time occupied in bringing the story to a conclusion, until he has had time to reflect upon its progress: the same remark will apply to the unities of place and action. Indeed the great object of the author seems to have been the production of a performance adapted in many important respects to the prevailing taste, and yet preserving not a few of the valuable requisites of a good tragedy. If we are asked, whether much fine poetry is to be found in *Ivan*, much delicate description and nice delineation of varied character, we must answer in the negative, and we apprehend that Mr. Sotheby did not intend to introduce them: he was too well aware of the impossibility of giving effect to such parts in the present state of our theatres to make the vain attempt: but as we before remarked, his tragedy is full of business of importance; and declamatory eloquence and passion, suited to the space the actor's voice is to fill, are to be found in it from the beginning to the end. The principal fault, in what may be termed the mechanical portion of the performance, is, that the situations are not sufficiently varied, and there is rather too much of conspirators and poisons, the former of whom are for ever swearing fidelity, and making resolutions, without coming to any fulfilment of their designs until the very end of the piece: this may be said to fill up time on the stage without advancing the catastrophe. We will, in the first instance, give a short outline of the fable.

Ivan, the rightful Emperor of Russia, before he arrived at manhood, had been confined in the fortress of Schlusburgh by a powerful nobleman named Naritzin, and Eliza both had been raised to the throne in his stead. No motive for this act of disloyalty is mentioned, and Naritzin, to whose custody Ivan is entrusted, seems half to repent his agency in the business when he witnesses the gloomy imprisonment of his legitimate sovereign. Rimuni, a cruel and haughty courtier, soon supersedes Naritzin in the favour of the Empress: he fills her with alarm for the security of her

throne while Ivan remains alive, and finally procures Naritzin to be accused of treason. On his trial before the Empress, Naritzin vindicates himself from the charge of endeavouring to re-instate Ivan, and he is restored to favour on condition that he will keep his prisoner ever near his person, and will plunge a poignard in his breast if any attempt be made by him to regain the crown of his fathers: this condition is extorted by the alternative of the instant death of Ivan if it were refused. In the mean time, the conspirators, friends of Ivan and of his parents, are secretly at work to procure his release, imagining that Naritzin will second, or at least not obstruct, their design, and ignorant of the solemn engagement he has entered into with the Empress. This may be considered the pivot of the tragedy; for Naritzin, while he preserves his loyalty to the mistress whom he had seated on the throne, feels the strongest regard for Ivan, whose noble qualities began gradually to expand, and of whose impetuosity and love of justice and revenge he was in constant terror. Petrowna, the wife of Naritzin, had informed Ivan of the intentions of his friends before she learnt that her husband had engaged to destroy him if he attempted to regain his throne; and this intelligence naturally rouses all the energies of the young man, as far as those energies existed in his emaciated and forlorn condition. In the end the conspirators break into the prison to free Ivan, and to restore him to his dignity. Naritzin is now called upon to fulfil the solemn promise; but when in desperation he lifts his hand against Ivan (to whom he had before disclosed the secret), it is arrested by one of the conspirators; and Ivan, who, notwithstanding all his sufferings, loves Naritzen as a father, in order to redeem his pledge, seizes a weapon, and destroys himself at the very moment when his freedom was assured. This is the catastrophe of the piece, and the curtain falls somewhat abruptly in the German style; but after such an act of heroism, nothing could be said or done that would not appear almost absurd and impertinent.

On reading this sketch, our readers will not fail to remark, that, for the sake of his tragedy, Mr. Sotheby does not scruple to violate in a slight degree historical truth, both with regard to events and the character of Ivan, which he has represented, not only in an amiable, but an admirable point of view: his object, however, was to write a tragedy, not a history; though when both can be combined it is

doubtless to be preferred. We shall now give a few specimens from different parts, that our readers may judge of the style as well as the story. The following is from the scene where Naritzin is accused by Rimuni, before the Empress, of endeavouring to procure the liberation of Ivan.

" *Narit.* When Ivan's wrongs rang loud on every tongue,
And the deep woe, which fill'd each heart, in mine
Was guilt and condemnation; then, before me,
Like a tormenting spirit, day and night,
The image of the youth, by me dethron'd,
Lone in the dungeon, vilely chain'd, in tortures,
Rose ceaselessly; nor ever fail'd the sting
Of conscience here to lodge its gather'd venom,
Till the sharp goading of remorse compell'd me,
In expiation of the offence, to claim
This dreadful charge: and here to dedicate,
To solitude and sad obscurity,
The closing of a day whose dawn was glory—
Yet wholly not unblest, so Heav'n vouchsaf'd me
To shield the helpless from the oppressor's wrong,
And haply soothe—if aught on earth might soothe—
The sufferings of the wrong'd, the outrag'd Ivan!

" *Rim.* Wrong'd, outrag'd Ivan!

" *Lords.* Treason!

" *Emp. (to the Lords)* Peace! be silent!
I too have human feelings—human pity.

" *Narit.* Outrag'd! I spake the word—look at this charge.

(Takes a paper from his bosom.)

I would not, for thy sake, my gracious mistress,
Before the public eye produce this deed.

" *Emp.* My Lord Naritzin! this imports my honour.
Proclaim aloud the charge.

" *Rim.* Ha!

(Aside.)

" *Narit.* 'Guard this Ivan:
Close fetter'd, in a dungeon's cell immure him,
Far from the light of day, and every eye,
Save thine; such food, as nature craves, be his.
His mind is brutaliz'd: by means that tame
The stubborn brute, subdue his savage mood.'

" *Emp. (to Rim.)* These were thy words.

" *Narit. (holding it before her)* The sovereign's hand has
sign'd it:

Lo! here, the name Elizabeth subscribed.

" *Emp.* My name! oh, Heaven!
I will'd that Ivan should be close immur'd,—
Not harshly tortur'd.

" *Narit. (kneels)* Hear me.

" *Emp.* Wherefore kneel?

Arise!

" *Narit.* Vouchsafe me audience: if this hand
First crown'd your brow; if first I hail'd you empress;
Have pity upon Ivan. From this scroll
Blot out the stain and character of blood:
Not of that fiend,—of thy own heart take counsel:
Then, in the splendour of your sire's renown,
His sceptre wield: and, oh! permit that Ivan,
The wrong'd, the outrag'd, unoffending Ivan,
May in some cloister's sanctuary pass
Life's tranquil day. The peace, the public weal,
The throne's stability, your sacred life,
Claim justly such restraint; but all beyond
Ruthless oppression.

" *Rim.* Dar'st thou thus proclaim it
Before thy sovereign's presence?

" *Narit.* Sir, I speak
Under the terror of no earthly power:
There reigns my judge."

(*Pointing up.*)

This scene is nervous, and well conducted, and in the acting might be rendered exceedingly effective. The next extract is from the end of Act III., and is part of a dialogue that Mr. Sotheby states in the preface to have been added for representation: although there is much power in it, we doubt whether such a scene be consistent with nature. Rimuni, the author of the close confinement of Ivan, visits his cell when Ivan and Naritzin are together.

" *RIMUNI enters.*

" *Ivan.* That serpent!

" *Narit.* (*endeavouring to prevent Rimuni's entrance*) Enter not.

" *Rim.* I will behold him.

" *Ivan.* Heav'n! vengeance! vengeance! (*To himself.*)

" *Rim.* (*considering Ivan*) Stern his threatening brow.—
Naritzin—haste, the empress waits thy coming.

" *Ivan.* (*with affected calmness to Rimuni*) Stay yet awhile
—the scene will glad thy soul—

Survey this haunt congenial to thy nature.
Stay man—(*stopping him*)—the serpent, that in upper air
Basks sweltering in the blaze of day, slinks back
To lurk in caves obscure that feed his venom.—
Nay, gaze around:

" *Narit.* Peace, Ivan!

" *Rim.* (*aside*) Taunting boy;
Yes, I will know thy nature, and subdue it.

" *Ivan. (calmly takes the lamp, and directs the light to several places)*

Look on these damps—this pestilential dew,
That, drop by drop, bursts on the mouldering stone
That wears away beneath it—'tis my breath
Has fed it. Look upon these rugged flints—
Nay, closely mark them:—see you not the trace
Worn by the ceaseless tread of my lone feet,
Year after year? They are the eternal marks,
That on the inanimate rock to after times
Shall grave thy cruelty. Now, if thou canst,
Look on the marks that character the living.

" *Rim. (aside)* Yes, he shall die.

" *Ivan (holding up the lamp to his own countenance.)*

Look on these orbs of vision, temper'd down
To the dull glimmer of this feeble lamp:
These, at my birth, the great Creator gifted
With power and capability, at once
With one swift glance to sweep the vault of heaven,
Earth rob'd in beauty, and the vast expanse
Of waves that heave huge ocean's amplitude.
Look on this cheek, despair's sharp canker-worm
Has robb'd it of its roseate bloom, and cast
On youth the wan and spectry hue of age;
These limbs, too, scarce have strength to bear me up;
But, feeble as they are, at sight of thee,
I feel in each brac'd sinew strength and power
To rend thee into atoms.

(Violently seizes him.)

" *Rim. (drawing a dagger)* Perish first,

" *Narit. No, traitor!* *(Staying him.)*

" *Rim. Help—ho! guards, help!—rescue! rescue!*
(Ivan runs, and bars the door, and snatches the dagger.)

" *Ivan. The iron door is barr'd—now! ha! ha! ha!*

" *Rim. Oh mercy!*

" *Narit. Ivan! hold: or instant death
In torturing flames consumes us.*

" *Ivan. (drops the dagger)* Thou in torture
For Ivan's deed?—away, thou fiend! delay not—
The mercy, thou hast found, to others yield:
Begone—avoid my sight,
Hence!—tell the usurper, in this cell of horror
I o'er thee stood, the dagger in my grasp,
Nor struck the blow: then, for thou canst, command her
To free—no, fix on Russia's throne crown'd Ivan.

[Exeunt Narit. and Rim.]

We shall conclude by the subsequent quotation from Act V., where Naritzin informs the hero of the solemn vow made to the Empress, that he will stab Ivan, if he make any attempt to regain his freedom and throne.

" *Narit.* I must disclose it,
While yet my voice has power—Ivan, 'tis sworn,—
The solemn vow is ratified in Heaven,—
No—to a fiend my plighted soul is bound,
To fix this murderous dagger in thy heart.
Yet, had I not so sworn, Rimuni's hand,
Ere now, had stabb'd thee.

" *Ivan.* Let Rimuni stab me—
I would not that my blood should stain thy hand,
And lay Heaven's curse upon thee.

" *Narit.* Now by that wish—Oh, by thy firm assurance
Of heaven, and bliss hereafter, I conjure thee,
Thus, on my knee—

" *Ivan.* Rise! rise!

" *Narit.* First grant my prayer.
In pity to thyself—to me in mercy,
If thou wilt spare my soul the sin of blood,
Swear, that henceforth, tho' fraud or violence
Should ope thy prison cell, thou wilt reject
The gift of offer'd freedom.

" *Ivan.* No, I dare not.

" *Narit.* Yet hear me, Ivan—swear thou wilt reject it;
And, day by day, thou, at Naritzin's side,
Shalt of the freshness of the free winds drink,
And on thy cheek of youth the blood shall leap
To wanton in the sunbeam: thou shalt thrill
At voice of human kindness; and gay sounds,
The lute and song, shall chase thy daylight down,
And gladness greet thy revels.

" *Ivan.* No, I dare not.

But yesterday my oath had answer'd thee,
And sanctified thy offer—never, now:—
'Twas but this morn I heard the exulting call
Of high-rais'd hope, of freedom, vengeance, empire.
I am not master of my mind—my soul
Has been disturb'd, and my proud spirit soar'd
On the high wing of infinite desires,
That burn for their accomplishment. No—never
Shall Ivan be what once he was, content
To lurk with vipers in th' empoison'd cell,
And coil'd in frozen apathy, there perish,
Crush'd like a noisome reptile from creation,
Beneath the foot that spurns it.

" *Narit.* (to himself, in utmost agony) Must I slay him?

" *Ivan.* What! bribe me to submission with gay pleasures,
The lute, and song, and feast? Unchain the lion,
Whom time, and famine, and sore blows, have taught
To crouch beneath man's foot in seeming tameness,

Then bid him lick the hand that beckons him
Back to the den—so henceforth look on Ivan.

“ *Narit.* ’Tis sworn—this dagger slays thee.

“ *Ivan.* Away! who made thee arbiter of empires?

Bade thee upraise a slave to sovereignty,
And wrest his father’s sceptre from a monarch.
Whose arm has strength to wield it, and whose heart,
Taught by self-woe, and sense of human frailty,
Would temper it with mercy.—Who am I?
Thy sovereign:—Thou! such as thy sires of old:
Thy breath, thy being, hangs upon my word.
No more with woe’s weak plaint I sue for pity:
The mandate of my sovereign will obey;
Abjure thy impious vow, unbar the cell,
And, calling on the King of Kings, replace
On my anointed brow the diadem:
Then shall my pardon, cancelling thy crime,
Draw down Heaven’s mercy on thee.”

A fastidious critic might point out several defects in the conduct of the story, and some faults in the language employed to convey it; among those faults, a few affectations of originality, that are even offensive: but we will not attempt to lessen, by such minutiae, the favourable impression made on the minds of our readers, where so much is given to compensate partial and unimportant defects. Were our opinion likely to have any influence, we would sincerely recommend to the managers of our theatres, with regard to this tragedy, to re-consider their decision, or rather the decision of those to whom they delegate their authority.

BIBLIOTHECA ANTIQUA.

For out of the olde felde, as men saieth,
Cometh all this new corne, fro yere to yere;
And out of old bookes, in good faieth,
Cometh all this newe science that men lere.

Chaucer's Assem. of Fowles, st. 4.

ART. XIII.—*An Apology for Actors, containing three briefe Treatises:—1. Their antiquity; 2. Their ancient Dignity; 3. The true vse of their Quality. Written by THOMAS HEYWOOD. Et prodesse solent et delectare. London, printed by Nicholas Okes, 1612. Pp. 62.*

IN a period scarcely exceeding twenty years, dramatic poetry in England had its birth, and arrived at its maturity;

for twenty years it may be said to have continued at its height; and in twenty years more, occupied by its decline and fall, it was entirely extinguished: we speak here of dramatic poetry, as it existed in the time of Shakespeare and his contemporaries.

During the whole of this period, the Puritans were aiming at, and gradually acquiring power: against the stage (including, in that general term, authors, works, and actors) the attacks of that body were peculiarly and unceasingly directed;* and many and tedious are the discourses (quoting and misquoting the authorities of the Fathers of the Christian Church, and perverting, with all the ingenuity of malice, the Scriptures themselves) which have been handed down to posterity upon this subject. Those who expect to find in them any interesting intelligence of the then state of the stage, will be grievously disappointed; for bold assertion always supplies the place of proof, and vehement invective of argument.† Finally, as our readers

* In his *Troia Britannica*, 1609, canto 3, Heywood very severely satirises the Puritans: with reference to our present subject, he says—

“He can endure no Organs, but is vext
To hear the Quiristers shrill Anthems sing;
He blames degrees in the Academy next,
And ’gainst the liberal arts can Scripture bring;
And when his tongue hath run beside the text,
You may perceive him his loud clamours ring
’Gainst honest pastimes, and with piteous phrase
Raile against hunting, hawking, cocks, and plays.”

† A duller, or more incoherent book, was never written, than Prynne’s thick quarto, called *Histriomastix, the Players Scourge*, which was printed, in 1633: the only amusing thing in it is, the ridiculous sectarian zeal with which he attacks his opponents. Philip Stubbes wrote about fifty years before his *Anatomie of Abuses*, which on other topics contains much curious and entertaining matter, but when he speaks of “stage-plaies and interludes, with their wickednesse,” he is equally vehement, equally stupid and unargumentative—a sentence is enough. “And whereas, you say there are good examples to be learned in them (stage-plaies): truly so there are: if you will learne falsehood: if you will learne cosenage: if you will learne to deceine: if you will learne to plaie the hypocrite—to cogge, to lye, and falsifie: if you will learne to jest, laugh, and fleere—to graine, to nodde and mowe: if you will learne to plaie the vice, to sweare, teare, and blaspheme both Heauen and Earth,” &c. &c. The whole of this part of the work is just in the same style; and, Dr. Rainoldes’ laborious *Overthrow of Stage Playes* is quite a match for it.

To these productions, and to the anathemas delivered even from the pulpit, Whetstone adverts in his *Touchstone for the Time*, 1584. “The godly Divines (says he) in publique sermons, and others in printed bookes, have (of late) very sharply inuayed against Stage-plaies (unproperly called Tragedies, Comedies, and Moralles) as the Sprynges of many vices, and the stumbyng-blockes of Godlynesse. Truly the use of them upon the Sabbath day, and the abuse of them at al times, with scurrilous and vnchaste conuayance, ministred matter sufficient for them to blame, and the Maces to

are aware, the Puritans succeeded in closing these sources of knowledge and liberality of sentiment; and, by the efforts of Prynne and his "straight-haired" associates, a stop was, for a time, put to public theatrical representations: By this calamitous event, the exercise of the good sense and taste of the people of England, which had reared our early stage, was suspended for about ten years; and an opportunity was afforded, after the Restoration, to introduce a new school of dramatic poetry, formed upon the fashionable, though absurd model, of France.

In our last number we had occasion to refer to, and to quote, the curious tract we have chosen for our present article: it is one of the comparatively few pieces in reply to the senseless accusations of the real enemies of poetry, and the pretended friends of purity; and the author, in his dedication to the Earl of Worcester, states, that he has endeavoured "to make good a subject, which many through envy, but most through ignorance, have sought violently and beyond merit to oppose."

In the long list of writers for the stage, at the latter end of the reign of Elizabeth, and in the beginning of that of James I., no name is better known than that of Thomas Heywood, the author of this *Apology for Actors*, although scarcely a single fact of his life has been recorded. Neither the time of his birth, nor of his death, are known; and we can only trace him by the dates affixed to his works, which extend from 1601 to 1641. Thus for 40 years he was a writer; and, as he states in the preface to his *General History of Women*, he had been "long and much conversant with poets." In an address prefixed to his *English Traveller*, he asserts the almost incredible fact, that in no less than 220 plays, he "had either an entire hand, or, at the least, a main finger," besides numerous other works; so that some persons have calculated that, comparing the length of his life and the quantity he wrote, he must have got through about a sheet a-day. That Heywood was a fellow of Peterhouse, Cambridge, is mentioned by William Cartwright,* who, under the initials W. C., republished

to reforme."—It will be observed, that Whetstone being himself the author of several dramatic pieces, is very cautious in his concurrence in these censures.

* Cartwright was an actor, as is plain from the terms of his dedication; and Oldys asserts that he was also a bookseller. His edition, on the title, states that it was printed on his account. He presented a fine collection of plays to Dulwich College, which have all disappeared: his picture still hangs there, and it has been engraved.

the *Apology for Actors* with the title of *The Actor's Vindication*, shortly after the decease of its author. It is not a little singular, that Cartwright, in inscribing it to the Marquis of Dorchester, observes, that "the Author of this ensuing *Poem*, not long before his death, discovering how undeservedly *our* quality lay under the envious and ignorant, made *our* Vindication his subject." This edition has no date; but it seems remarkable that Cartwright should have been ignorant that the piece had actually been printed as early as 1612, nearly thirty years before the death of its author.* Possibly Cartwright might be ignorant of the fact, and printed his edition from a MS., with alterations, which are often more than verbal. We have both the original and the reprint before us, but we shall make our extracts from the former, which was put to press probably under the immediate care of Heywood; as may be inferred from a letter from him, annexed to the edition of 1612, "to his approved good friend, Mr. Nicholas Okea," the printer. The numerous typographical errors in works of the time, have been often lamented by the critical correctors of syllables and letters; and as this epistle contains both general and particular information on the point, we will quote it.

"The infinite faults escaped in my booke of *Britaines Troy*, by the negligence of the Printer, as the misquotations, mistaking of sillables, misplacing of halfe lines, coining of strange and never-heard-of words. These being without number, when I would have taken a particular account of the *Errata*, the Printer answered me, he would not publish his owne disworkemanship, but rather let his owne fault lie upon the necke of the Author: and being fearful that others of his quality had bene of the same nature and condition, and finding you, on the contrary, so carefull and industrious, so serious and laborious to do the Author all the rights of the presse, I could not chuse but gratulate your honest endeavours with this short remembrance. Here likewise I must necessarily insert a manifest injury done me in that worke, by taking the two epistles of *Paris to Helen* and *Helen to Paris*, and printing them in a lesse volume under the name of another, which may put the world in opinion I might steale them from him; and he to do himselfe right, hath since published them in his owne name: but as I must acknowledge my lines not worthy his patronage under whom he hath publisht them, so

* In the edition of 1612, Heywood observes, in a short address "to the Judicial Reader," "my pen hath seldome appeared in Presse 'till now." This is perfectly irreconcilable with the assertion, that the piece was written "not long before his death." It appears extraordinary that the author should so state, even in 1612, no less than seven dramatic works by Heywood having been printed before that year.

the author I know much offended with M Jaggard (that altogether unknowne to him) presumed to make so bold with his name. These, and the like dishonesties, I know you to be cleere of; and I could wish but to be the happy author of so worthy a worke as I could willingly commit to your care and workmanship."

Heywood's carelessness regarding his voluminous productions frequently exposed him to these impositions: * one, which he records in a letter prefixed to his "*Brasen Age*," 1613, is not much to the credit of a schoolmaster at *Ham*, named *Austin*, whom Heywood exposes as having insinuated himself, and stolen three books of Ovid's *Art of Love*, and two books of Ovid's *Remedy for Love*: these translations *Austin* afterwards published under his own name, without making the slightest acknowledgment of any kind.

After an address by the author "to his good friends and fellows, the City Actors," in which he congratulates them on "the Royal and Princely services in which they now live," seven commendatory copies of verses are inserted, by Webster, author of the *Duchess of Malfy*, Taylor the Water-poet, and others: one of the seven is in Greek, and another in Latin. We extract the following lines by Heywood from the edition of Cartwright, because in that of 1612, by some unaccountable blunder of the printer, the first nine are omitted. It cannot fail to remind the reader of a well-known passage in an author that cannot be too well known.

" *The Author to his Booke.*

" The World's a Theater, the earth a Stage,
Which God and Nature doth with Actors fill,
Kings have their entrance in due equipage,
And some their part play well, and others ill.
The best no better are (in this Theater,)
Where every humour's fitted in his kinde,
This a true Subject acts, and that a Traytor,
The first applauded, and the last confin'd,
This plays an honest man, and that a knave;
A gentle person this, and he a clown;
One man is ragged, and another brave;
All men have parts, and each man acts his own.

* In the address to his *Rape of Lucrece*, (4th edit. 1630,) he laments that he had not been more attentive to the publication of his pieces, some of which had got abroad in so mangled a shape, that he was ashamed of owning them. This circumstance will account, in some degree, for the fact, that of the 220 pieces in which he was concerned, only about a tenth part have come down to us, and even some of those are only given to Heywood by probable conjecture.

She a chast Lady acteth all her life,
 A wanton Curtezan another playes;
 This, covets marriage love—that, nuptial strife;
 Both in continuall action spend their dayes.
 Some Citizens, some Souldiers, born to adventure,
 Shepherds and Sea-men. Then our play's begun
 When we are born, and to the world first enter;
 And all finde *Exits* when their parts are done.
 If then the world a Theater present,
 As by the roundnesse it appears most fit,
 Built with star-galleries of high ascent,
 In which *Jehove* doth as spectator sit,
 And chief determiner, to applaud the best,
 And their indeavours crown with more than merit;
 But by their evill actions doomes the rest
 To end disgrac't, whilst others praise inherit;
 He that denies, then, theaters should be,
 He may as well deny a world to me.

“*Thomas Heywood.*”

The *Apology for Actors* opens with an attack upon the Puritans.

“Moved by the sundry exclamations of many seditious sectists in this age, who, in the fatness and rankness of a peaceable Commonwealth, grow up like unsavoury tufts of grass, w^{ch}, though outwardly green and fresh to the eye, yet are they both unpleasant and unprofitable, being too sower for food, and too rank for fodder: these men, like the antient Germaus, affecting no fashion but their own, would draw other nations to be slovens like themselves; and undertaking to purifie and reform the sacred bodies of the Church and Common-weale, (in the true use of both which they are altogether ignorant,) would but, like artlesse phisitions, for experiment sake, rather minister pills to poison the whole body, than cordials to preserve any or the least part.”

Heywood, in an easy, unaffected style, goes on to apologise for undertaking the task of vindication, and states, that in a dream the tragic muse, Melpomene, appeared to him, “her haire rudely dishevelled, her chaplet withered, her visage with tears stained, her brow furrowed, her eyes dejected, nay, her whole complexion quite faded and altered.” Reflecting upon her degraded state, “the enraged Muse cast up her scornful head, her eye-balls sparkled fire, and a sudden flash of disdain, intermixed with rage, purpled her cheek.” She thus exclaims :

“Am I Melpomene, the buskend Muse,
 That held in awe the tyrants of the world,

And plaid their lives in public Theaters,
Making them feare to shine, since fearless I
Prepare to write their lives in Crimson Inke,
And act their shames in eye of all the world?
Have not I whipt Vice with a scourge of steele,
Unmaskt sterne Murther, sham'd lascivious Lust,
Pluck'd off the visar from grimme Treasons face,
And made the Sun point at their ugly sinns?
Hath not this powerfull hand tam'd fiery Rage,
Kild poisonous Envy with her own keen darts,
Choak't up the Covetous mouth with moulten gold,
Burst the vast womb of eating Gluttony,
And drownd the Drunkards gall in juice of grapes?
I have shew'd pride his picture on a stage,
Laid ope the ugly shapes his steel-glasse hide,
And made him passe thence meekly: In those daies
When Emperours with their presence grac't my Scenes,
And thought none worthy to present themselves
Save Emperours, to delight Embassadours.
Then did this garland flourish; then my Robe
Was of the deepest Crimson, the best die."

Waking from his dream, the author reflects upon the many ancient tragic and comic poets still living in their works, and upon the antiquity of acting comedies, tragedies, and histories, which he proceeds to exemplify with much learning; noticing the historical plays of Edward III. and Henry V. as calculated "to new mould the hearts of the spectators, and fashion them to the shape of any noble and notable attempt;" adding a translation from Ovid, to shew that Romulus first brought plays into Italy. He incidentally speaks in high terms of the London theatres, compared with those of the provincial towns; and in the conclusion of his first part, he gives a parting blow to his antagonists.

"To proceed, and to look into those men that profess themselves adversaries to this quality, they are none of the gravest and most ancient Doctors of the Academy, but onely a sort of find-faults, such as interest their prodigal tongues in all mens affairs without respect. These I have heard as liberally, in their superficial censures, tax the exercises performed in their Colledges, as these acted on our publick Stages; not looking into the true and direct use of either, but ambitiously preferring their own presumptuous humours, before the profound and authentical judgements of all the learned Doctors of the University. Thus you see that, touching the antiquity of Actors and Acting, they have not been new, lately begot by any upstart invention; but I have derived them from the first

Olimpiads, and I shall continue the use of them even till this present age. And so much touching their antiquity."

The second book, as the title specifies, treats of the ancient dignity of actors; and having stated the etymology of tragedy, he quotes from Horace, Ovid, &c. various passages in honour of the art: he then notes the homage paid to dramatic poetry in the old world, by the erection of stately theatres by the wisest princes, and the encouragement given abroad, at the time he wrote, to theatrical representations, and particularly to English actors—companies of whom, he asserts, were maintained by the King of Denmark, on the recommendation of the Earl of Leicester, and by the Duke of Brunswick and the Landgrave of Hesse. He enforces the tribute of Cicero to Roscius, and from thence takes occasion to mention the actors in England that had been highly esteemed: his words are these, and we transcribe them from Cartwright's edition, in which is inserted a long passage regarding *Edward Alleyn*, the founder of Dulwich College, omitted in that of 1612.

"To omit all the Doctors, Zanyes, Pantaloones, Harlakeens, in which the *French*, but especially the *Italians*, have been excellent, and, according to the occasion offered, to do some right to our English Actors, as *Knell, Bentley, Mills, Wilson, Cross, Lanam*, and others: these, since I never saw them, as being before my time, I cannot (as an eye-witness of their desert) give them that applause which, no doubt, they worthily merit; yet, by the report of many judicial auditors, their performance of many parts have been so absolute, that it were a kind of sin to drown their worths in Lethe, & not commit their (almost forgotten) names to eternity. Here I must needs remember *Tarlton*, in his time gracious with the Queen, his Sovereigne, and in the peoples general applause; whom succeeded *William Kemp*, as well in the favour of her Majesty, as in the opinion and good thoughts of the general audience. *Gabriel, Singer, Pope, Phillips, Sly*, all the right I can do them, is but this, that though they be dead, their deserts yet live in the remembrance of many. Among so many dead let me not forget one yet alive in his time, the most worthy famous Mr. *Edward Allen*, who in his life time erected a Collidge at *Dulledge* for poor people, and for education of youth. When this Collidge was finishd, this famous man was so equally mingled with humility and charity, that he became his own Pensioner; humbly submitting himself to that proportion of dirt and cloathes which he had bestowed on others; and afterwards were interred in the same Collidge. To omit these, as also such as for divers imperfections may be thought insufficient for the quality; Actors should be men pick'd out personable, accord-

ling to the parts they present; they should be rather scholars, than though they cannot speak well, know how to speak, or else to have that volubility, that they can speak well, though they understand not what, and so both imperfections may by instructions be helped and amended: But where a good tongue and a good conceit both fail, there can never be good Actor. I also could wish, that such as are condemned for their licentiousness, might, by a general consent, be quite excluded our society: For as we are men that stand in the broad eye of the world, so should our manners, gestures, & behaviours, savour of such government & modesty, to deserve the good thoughts & reports of all men, & to abide the sharpest censures even of those that are the greatest opposites to the quality. Many amongst us, I know to be of substance, of government, of sober lives & temperate carriages, house-keepers, & contributory to all duties enjoined them, equally with them that are weak with the most bountifull; and if amongst so many of sort, there be any few degenerate from the rest in that good demeanour, which is both requisite & expected at their hands, let me intreat you not to censure hardly of all for the misdeeds of some, but rather to excuse us, as *Ovid* doth the generality of women.

Parcite paucarum diffundere crimen in omnes,
Spectetur meritis quæque puella suis."

These remarks upon the conduct and character of actors are very just and creditable to Heywood, who is admitted always to have set an example to his companions of regularity and sobriety; indeed, had he not done so, how could he have written half he is admitted to have composed? It is in this part that Thomas Kyd is pointed out distinctly as the author of the Spanish Tragedy, a question for some time in dispute.

The third book, or treatise, "Of the Actors, and the true use of their quality," opens with a disquisition on the nature of tragedy and comedy; and goes on to refute, with logical skill, the arguments of those who deny their utility. Having pointed out various other advantages, the author thus enforces the improvement of the English language by theatrical representations.

"Our *English* tongue, which hath been the most harsh, uneven, and broken language of the world, part *Dutch*, part *Irish*, *Saxon*, *Scotch*, *Welsh*, and indeed a gallimaufry of many, but perfect in none, is now, by this secondary means of playing, continually refined, every writer striving in himself to add a new flourish unto it; so that in process, from the most rude and unpolisht tongue, it is grown to a most perfect & composed language, and many excellent works, and elaborate Poems, writ in the same; that many Nations grow enamoured of our tongue, before despised. Neither *Saphick*, *Iouick*,

Iambick, Phaleutick, Adonick, Oliconick, Hexamiter, Tetramiter, Pentamiter, Asclepediack, Choriambick, nor any other measured verse used amongst the *Greeks, Latines, Italians, French, Dutch, or Spanish* writers, but may be exprest in *English*, be it in blank verse or meeter, in Distichon or Hexastichon, or in what form or feet, or what number you can desire. Thus you see to what excellency our refined *English* is brought, that in these days we are ashamed of that *Euphony* & eloquence which, within these 60 years, the best tongues in the land were proud to pronounce."

The uses of tragedies, histories, comedies, and pastorals, next occupy his attention, referring to Dr. Leg's Richard III., as we observed in our last article upon Meres' *Palladis Tamia*. In this discussion, nothing particularly relating to the English stage is introduced, but what immediately follows is interesting, not only on that account, but on several others; of which our readers will be aware after perusal. As the extract is long, we forbear comment.

"To end, in a word. Art thou addicted to prodigality, envy, cruelty, perjury, flattery, or rage? our Scenes afford thee store of men to shape your lives by, who be frugall, loving, gentle, trusty, without soothing, and in all things temperate. Wouldst thou be honourable? just, friendly, moderate, devout, merciful, and loving concord? thou mayest see many of their fates and ruines, who have been dishonourable, unjust, fals, gluttonous, sacrilegious, bloody-minded, and brochers of dissention. Women likewise that are chaste, are by us extolled, & encouraged in their vertues, being instanced by *Diana, Belpheby, Matilda, Lucrece*, and the Countess of *Salisbury*. The unchaste are by us shewed their errors, in the persons of *Phrinc, Laïs, Thais, Flora*: and amongst us *Rosamond* and *Mistress Shore*. What can sooner print modesty in the souls of the wanton, than by discovering unto them the monstrosousness of their sin? It followes that we prove these exercises to have been the discoverers of many notorious murders, long concealed from the eyes of the world. To omit all far-fetcht instances, we will prove it by a domestick and home-born truth, which within these few years happened. At *Lin in Norfolk*, the then Earle of *Sussex* Players acting the old History of *Fryer Francis*, & presenting a woman, who insatiately doting on a young gentleman, had (the more securely to enjoy his affection) mischievously and secretly murdered her husband, whose ghost haunted her, and at diverse times, in her most solitary and private contemplations, in most horrid and fearful shapes appeared and stood before her. As this was acted, a towns-woman (till then of good estimation and report) finding her conscience (at this presentment) extreemly troubled, suddenly skritch'd & cry'd out, Oh, my husband, my husband!—I see the ghost of my husband fiercely threatning and menacing me. At which shrill and unexpected-out-cry, the people about her, mov'd to a strange amaze-

ment, inquired the reason of her clamor, when presently, unurg'd, she told them, that seven years ago, she, to be possess'd of such a Gentleman (meaning him) had poisoned her husband, whose fearful image personated it self in the shape of that ghost: whereupon the murtheress was apprehended, before the Justices further examined, and by her voluntary confession after condemned. That this is true, as well by the report of the Actors as the records of the Town, there are many ey-witnesses of this accident of late years living, who did confirm it.

"As strange an accident happened to a company of the same quality 60. years ago, or thereabout, who playing late in the night at a place called *Perin*, in *Cornwall*, certain *Spaniards* were landed the same night, unsuspected and undiscovered, with intent to take in the town, spoil and burn it, when suddenly, even upon their entrance, the players (ignorant as the towns men of any such attempt) presenting a battle on the stage, with their drum and trumpets strook up a loud alarm: which the enemy hearing, and fearing they were discovered, amazedly retired, made some few idle shot in a bravado, and so in a hurly-burly fled disorderly to their boats. At the report of this tumult, the towns men were immediately armed, and pursued them to the sea, praying God for their happy deliverance from so great a danger, who by his providence made these strangers the instrument and secondary means of their escape from such imminent mischief, and the tyranny of so remorseless an enemy.

"Another of the like wonder happened at *Amsterdam* in *Holland*, a Company of our *English* Comedians (well known) travelling those Countries, as they were before the Burgers and other the chief inhabitants, acting the last part of the 4 sons of *Amon*, towards the last act of the history, where penitent *Rinaldo*, like a common labourer, lived in disguise, vowing, as his last penance, to labor & carry burdens to the structure of a goodly Church there to be erected: whose diligence the labourers envying, since by reason of his stature and strength, he did usually perfect more work in a day than a dozen of the best, (he working for his conscience, they for their lucre.) Whereupon by reason his industry had so much disparaged their living, conspired among themselves to kill him, waiting some opportunity to finde him asleep, which they might easily do, since the sorest labours are the soundest sleepers, & industry is the best preparative to rest. Having spi'd their opportunity, they drove a nail into his temples, of which wound immediately he died. As the Actors handled this, the audience night on a suddain understand an out-cry, and loud shriek in a remote galery, & pressing about the place, they might perceive a woman of great gravity, strangely amazed, who, with a distracted and troubled brain, oft sigh'd out these words, *Oh, my husband, my husband!* The play, without further interruption, proceeded: the woman was to her own house conducted, without any apparant suspicion, every one conjecturing as their fancies led them. In this agony she some of these few days languish'd; and on a time, as certain of her well disposed

neighbours came to comfort her, one amongst the rest being Churchwarden, to him the Sexton posts, to tell him of a strange thing happening him in the ripping up of a grave. See here (quoth he) what I have found! and shews them a faire skull, with a great nail pierc'd quite through the braine-pan; but we cannot conjecture to whom it should belong, nor how long it hath lain in the earth, the grave being confused, and the flesh consumed. At the report of this accident, the woman, out of the trouble of her afflicted conscience, discovered a former murther. For 12. years ago, by driving that naile into that skull, being the head of her husband, she hath treacherously slain him. This being publickly confest, she was arraigned, condemned, adjudged, and burned. But I draw my subject to greater length than I purposed: these therefore, out of other infinities, I have collected both for their familiarness and lateness of memory."

Thus Heywood repels the accusations of the Puritans; and he winds up his tract by a remark or two upon an abuse then lately introduced into theatrical representations, which had been complained of by adversaries of a different kind, and for different reasons.

"Now to speak of some abuse lately crept into the quality, as an inveighing against the State, the Court, the Law, the City, and their governments, with the particularizing of private mens humors yet alive, Noble men and others. I know it distates many; neither do I any way approve it, nor dare I by any means excuse it. The liberty which some arrogate to themselves, committing their bitterness and libellous invectives against all estates, to the mouths of Children, supposing their juniority to be a priviledge for any rayling, be it never so violent: I could advise all such, to curbe and limit this presumed liberty within the bands of discretion and government. But wise and judicial Censurers, before whom such complaints shall at any time hereafter come, will not (I hope) impute these abuses to any transgression in us, who have ever been carefull and provident to shun the like. I sarcease to prosecute this any further, lest my good meaning be (by some) misconstrued: and fearing likewise lest, with tediousness, I tire the patience of the favourable Reader, here (though abruptly) I conclude my third and last Treatise.

"*Stultitiam patientur opes, mihi parvula res est.*"

Upon the whole, this is a very ingenious and entertaining production: as it is directly opposed in statement and argument to the enemies of stage-plays, so it is equally opposed to them in the manner in which that statement is made, and that argument is conducted. Heywood was certainly a man of considerable learning, more especially in the Latin classics, to whom, it must be allowed, he is frequently indebted. The wonder is, even with that assist-

ance, that he was not sooner exhausted. He seems to give a summary of his labours, as well as others, for the stage, in the prologue to "The Royall King and Loyall Subject," 1637, in these lines:—

"To give content to this most curious age,
The Gods themselves we've brought down to the stage,
And figur'd them in Planets; made even Hell
Deliver up the Furies, by no spell
(Saving the Muses rapture): further we
Have traffick'd by their help—no History
We have left unrifled; our Pens have been dipt
As well in opening each hid manuscript,
As tracts more vulgar, whether read or sung
In our domestic, or more forreign tongue:
Of Fairy Elves, Nymphs of the Sea and Land,
The lawns and groves;—no number can be scan'd
Which we have not given feet to; nay tis known
That when our Chronicles have barren grown
Of Story, we have all invention stretch't,
Div'd low as to the centre, and then reach't
Unto the *Primum Mobile* above," &c.

This passage well points out the endless variety of theatrical performances about that time. C. P. J.

MONTHLY CATALOGUE.

AGRICULTURE.

ART. 14.—*The Agricultural State of the Kingdom, in February, March, and April, 1816, being the substance of the replies of many of the most opulent and intelligent landholders to a Circular Letter sent by the Board of Agriculture to many parts of England, Wales, and Scotland.* London, Clement, 8vo. pp. 436. 1816.

THE Board of Agriculture, on meeting after the Christmas vacation, thought it a duty it owed to the public, to ascertain the real state of the kingdom with regard to its agricultural resources, and to further this design, a circular letter was written to all their correspondents. In this communication questions were proposed as to farms unoccupied, or intended to be surrendered, as to the abatements of rent, as to the distress on arable and grass farms, as to flock-farms, as to the paper-circulation, the labouring poor,

CRIT. REV. VOL. IV. Sept. 1816.

2 S

and finally, with regard to the remedies for relieving the difficulties. To these letters three hundred and twenty-six answers were returned, supplying an account of the state of things in forty different countries, and also in North and South Wales, and in Scotland, and the particulars are given in the present publication.

It will be naturally expected, and the expectation will not be disappointed, that a great body of useful information from most respectable authority is given in this work. It has been complained that it has been withheld for some months, and no reason has been assigned for the delay. We trust that the Board, at a future time, will remove some unworthy suspicions that have been, in consequence, entertained, and will, on this and every subsequent occasion, shew itself worthy of the public regard and confidence, which it has so long enjoyed, and so justly deserved.

EDUCATION.

ART. 15.—*A practical English Grammar, or an easy introduction to the beauties of the English Language, by Question and Answer, principally designed for the use of Schools, &c.* By WINDHAM RAWLINSON, 1816, 18mo. p. 132.

THE mode of instructing by question and answer has been very generally adapted on the recommendation of Rosseau, whose happy illustration from the story of Alexander and his physician, is sufficiently known. The present work is by a gentleman who has a school near Bristol, and is intended for the use of his junior classes, previous to their studying the Latin and French languages. Orthographical Exercises are added, and a list purporting to be of all the French and Latin words in common use, among the higher classes of society. In the last we observe *pro re nata*, when the circumflex should be on the last, not on the first syllable, *sui generis* is improperly rendered singular or unparalleled: *ad valorem* should be *ad valorem*,; in *Dei gratia durante vita*, *pro forma*, *sine qua non*, *vid*, *vice versa*, the marks of the ablative are omitted, and there are many other inaccuracies which we trust, in a future edition, will be corrected.

ART. 16.—*An Introductory Grammar for Young Children, intended to precede and accompany Murray's Abridged Grammar. Compiled for the use of the Misses Wilmhurst and Miss Banger's Seminary, Malden, Essex.* London, DARTON, JUNR. 18mo. pp. 73, 1816.

THE first part of this little work contains instruction for young children in the parts of speech, assisted by a parsing table. In the second part, those grammatical lessons are elucidated in the abridged grammar of Murray, in order that the pupil may have a clear comprehension as he proceeds. The third part is merely used as an exercise, not, we presume, as the author says, "to discover what the pupils remember of their lessons," but to impress those lessons on their recollection. With a little of the cant of the school-mistress, "the author recommends to her dear young friends, to play sometimes with their maps, tables, and charts during the vacations. As it will prevent their forgetting the instructions they received when at school."

FOREIGN LITERATURE.

ART. 17.—*A Literal Translation with the Spanish interlined, of the life and exploits of the ingenious knight, Don Quixote de la Mancha, composed by Michael de Cervantes Saavedra from the Madrid Edition. Vol. I. Part I.* London. Printed for the Proprietor by Maurice, 1816, 8vo. p. 16.

THE translator of this work is said to be an independent literary gentleman residing at Windsor, and it would seem by his address to the public, prefixed to the specimen we have received, that he is a native of England, but, from some portions of the translation, we should otherwise have entertained doubts that he was writing in his own vernacular tongue. We perfectly concur with him in the few observations he makes on the exalted merit of his original author, and do not even feel very fastidious when he compares Cervantes to our own immortal Shakespeare. All that we have at present of this work is the Prologo or Introduction, but here most literally rendered Prologue, which the translator should be aware, is only now used with reference to dramatic compositions: he should also be apprised, that the resemblance should be not in the letters of the words, but in the meaning, and that by too close an

adherence to the former, he will sacrifice intelligibility to identity, not of sense but of sound.

We perhaps should have no objection to this rigid adherence to his original *literatim et verbatim*, if his purpose were to teach the language, and not to display the style and sentiments of his author, or in his own phrase, "to exhibit to his countrymen this ornament of foreign literature in its original force and beauty." He may be assured, unless he reverse his plan, instead of ornament there will be bareness, and instead of force and beauty, we shall have only weakness and deformity. We are much warmer admirers of this profound and elegant Spaniard, than a translator, and we cannot endure that he should have fathered upon him such abominable jargon. A short specimen will expose the folly and absurdity of this new experiment, exhibiting in the translation as much indecency and grossness, as there is delicacy and refinement in the original.

"Tranquility, places pleasant, the amenity of the fields, the serenity of the heavens, the murmur of the fountains, the quietude of the spirits, are grand participations, whereby the muses, to the most sterile, will display their fecundity, and offer parturitions to the world that will fill it with wonder and content."

The original is in this beautiful form. El sosiego el lugar apacible, la amenidad de los campos, la serenidad de los cielos, el murmurar de las fuentes, la quietud del espíritu, son grande parte para que las musas mas esteriles se muestren fecundas, y ofrezcan partos al mundo que le colmen de maravilla, y de contento.

The hushed element, the pleasing solitude, the cheerful field, the serene sky, the murmuring fountain, the silenced passion, are principally given that the most inert may receive an impulse productive of effects, which may fill the world with admiration and delight.

We must observe on the incorrectness, that in the passage we have quoted, sosiego is incorrect in the orthography, that colmen, which is the subjunctive, is translated as the future tense, and elsewhere (in the Latin, p. 10.) the first is substituted for the second person: (page 12) abecedario should be alphabet, and sencilla is not sincere, but simple: (page 14) prudente should not be rendered prudent, but wise: (p. 15) estuvé is translated as estuvé en pie, and aquellos, as estos; and (page 16) conocer is intended erroneously to be converted into a substantive, but cognoscence, which is no English word, is employed for cognizance.

We might introduce numerous other blunders, such as the misconstruction of the adjective *vanos*, passion, and indeed the misuse of all the parts of speech; but we have a distaste for this kind of verbal criticism, and take leave of the translator with this recommendation, that if he give an English dress to the Spaniard, he will attire Cervantes as he would himself have appeared, had he been an Englishman.

LAW.

ART. 18.—*A compendious Abstract of the Public Acts passed anno 1816; being the 56th Year of the Reign of his present Majesty King George III. and the fourth Session of the fifth Parliament of the united Kingdom of Great Britain and Ireland, with Comments, Notes, and a copious Index.* By THOMAS WALTER WILLIAMS, of the Inner Temple, Esq. London, Simpkin and Marshall, 1816. 12mo. pp. 152.

It is justly remarked, that a correct abstract in a compendious form of the acts annually passed by parliament, is of considerable utility from their extent and variety, and from the complicated subjects of foreign and domestic policy to which they extend. To supply, in a convenient shape, such an epitome, is the design of this publication; and we are glad to observe, from the introductory notice to the public, that it is the intention of the editor, who is well qualified for the undertaking, to communicate in like manner, as early as possible after the close of each successive session of parliament, a detail of the clauses and provisions comprehended in the different statutes.

The course adopted has been, to give the acts in the order in which they were respectively passed, and the date of their receiving the royal assent has been, properly, thought of sufficient importance to be subjoined. To make the abridgment of the easiest reference, a copious index is added, and some comments are made in notes upon several of the statutes, which will evince both the attention and the ability of the editor in this compilation.

NOVELS.

ART. 19.—*Eglantine; or the Family of Fortescue. A Novel.*
By CHARLOTTE NOOTH. London, Sherwood and Co.
1816.—2 vols. 8vo. pp. 300,—321.

THE author of this short novel has before published some original poems, with translations from the French, Spanish, and Italian languages. The present work is introduced by a preface somewhat lengthy, in which the lady expresses much sensibility as to the success of her work, and enters into the difficulties peculiar to a female writer, from her inexperience on account of the comparative sameness and seclusion to which her sex is consigned. The incident is rather deficient; but notwithstanding this chariness as to the transactions or bustle of the story, the interest is throughout maintained. Good taste and sound judgment are very generally diffused; and so true to nature is the colouring in some critical situations, that we are inclined to believe that the writer has herself witnessed the scenes she so accurately and feelingly describes. This we understand to be a first attempt at what she is pleased to call the "familiar epic;" and she has been so far successful in this experiment, that we consider ourselves perfectly justified, if these few words of encouragement should be any inducement to her, to proceed in the same walk.

POETRY.

ART. 20.—*Poems.* By ARTHUR BROOKE, Esq. Canterbury, Rowse and Co. 1816.—12mo. pp. 56.

MR. BROOKE is obviously a very diffident man; and though the poems under our eye are by no means first-rate, even in their kind, there is nothing offensive in them, and several of the pieces are very pleasing. The attempt in the note at the commencement to vindicate Pope from the attacks made upon him, is rather uncalled for; nobody denies that he was a man of great wit and acuteness, and that he was, in some respects, an admirable versifier; but these qualifications no more constitute a poet than that admirable piece of mechanism, a watch, can be called a living creature. We would advise the author of this small collection of poems, to set up for himself some other standard of first-rate excellence in the higher walks of poetry, than the writer whom he so much applauds.

ART. 21.—*Emigration; or, England and Paris. A Poem.*
London, Baldwin and Co. 1816.—8vo. pp. 52.

THE author of this poem is in a violent rage against all who at this time pay a visit to the Continent; and, like most people in a passion, he is indiscriminate in his invectives; he lashes, quite as rancorously, those who merely desire to spend a few months abroad for the sake of becoming acquainted with foreign manners, and acquiring foreign languages, as those who abandon their native soil in disgust at its institutions, and at the habits of the people. This is ridiculous: those whom we can willingly abandon to the censure of this author, are persons who, having narrow incomes, and minds still narrower, quit England for the sake of keeping up appearances of beggarly grandeur: this is one of the pangs of pride, which really feels much more pain than the proverb allows. The small work before us, however, deserves considerable praise, and not the least for the moral vein in which it is written, though we could have excused a sickly excess to which it is now and then carried.

ART. 22.—*The Literary Bazaar; or, Poets' Council. A grand Historic, Heroic, Serio-comic, Hudibrastic Poem, in two Cantos. With a Pic-Nic Elegy on Richard Brinsley Sheridan, Esq. By PETER PEPPERPOD, Esq. M. P. F. R. S., F. L. S., R. A., F. S. A., &c.* London, Harper and Co. 1816.—8vo. pp. 70.

THIS is one of those productions which it is vain to attempt to criticise—it must speak for itself; for ourselves, we confess that we do not understand at all the connection between the title and the body of the book; we supposed at first that the songs of Southdale, Colewort, &c. were meant for imitations of living poets, but we were mistaken; the great theme is the old stale story of the poverty of poets, which few care to hear, and fewer wish to feel. We cannot commend the “*Literary Bazaar*” as a whole, though parts of it are not devoid of talent.

ART. 23.—*Lines on the Conflagration of Moscow.* By the Rev. C. COLTON, A. M. Fellow of King's College, Cambridge, and Author of "*Hypocrisy*," a political Poem, with Notes and Anecdotes. London, Taylor and Hessey, 1816.—8vo. pp. 10.

BUT for the extreme brevity of this production, we should have been inclined to have given it a place in that part of our Review where its merits would have been more particularized. The effusions upon the great event to which it refers have been numerous, but seldom as successful as the good intentions of the authors deserved, and the capabilities of the subject would warrant. Mr. Colton, however, has described the scene, and drawn the obvious moral in a few nervous and well-constructed lines. It must be acknowledged, that in 1816, the novelty of the topic is a little gone by, but the act itself will never be forgotten; and the obvious aim of the author of this poem was, to write something upon it which should not be indebted for admiration to the notoriety or even grandeur of the subject; the postponement of the publication is a further evidence of this purpose. Although it is not usual in this department, we cannot conclude without extracting a short specimen.

"Blaze on, ye gilded domes, and turrets high,
And like a furnace glow, thou trembling sky;
Be lakes of fire the tyrant's sole domain,
And let a fiend o'er flames and ruins reign;
Doom'd, like the rebel angel, to be shown
A fiery dungeon, where he hop'd a throne!
Blaze on! thou costliest, proudest sacrifice,
E'er lit by patriot hands, or fann'd by patriot sighs.

"By stubborn constancy of soul, a rock
That firmly meets but to return the shock;
By all that pow'r inflicts, or slav'ry bears—
By all that freedom prompts, or valour dares—
By all that bids the bright historic page
Of Greece and Rome inspire each after age—
By all of great, that must our wonder raise
In direst, worst extremities,—we praise
The nobly-daring, wisely-desperate deed;
Moscow is *Paris*, should the Gaul succeed.
Then perish temple, palace, fort, or tow'r,
That screens a foeman in this vengeful hour,
Be this the dirge o'er Moscow's mighty grave,
She stood to foster, but she fell to save!
The sacrifice is made, but the deed is done,
Russia! thy woes are finish'd, Gaul's begun."

We are happy to find that Mr. Colton has another work in the press, which we shall notice on its appearance.

POLITICAL ECONOMY.

ART. 24.—*An Historical Narrative of the Restoration of Royalty in France the 31st of March, 1814.* By M. DE PRADT, formerly Archbishop of Malines. London, J. Booth, 1816—8vo. pp. 92.

WE have before had frequent occasion to notice the productions of this indefatigable writer, from whom, in a very short interval, we have the Embassy to Warsaw, the Congress of Vienna, and the Memoirs on the Spanish Revolution. He appears, not in the simple garb of an historian unconnected with his subject, but he is himself a bustling agent in the scene, and writes of events *quorum pars magna fuit*. The catastrophe is thus described in the concluding pages :—

“ The Emperor Alexander having named M. Pozzo di Borgo to reside near the provisional government during the time that he should be absent, to combat Napoleon, who was encamped six leagues from Paris, the provisional government named me to accompany him, with the same title. Happily, these arrangements were superfluous. Two days after, the government, wishing, doubtless, to give me a proof of the attention which it had paid to the part I had taken in what had just passed, named me commissary to the grand united chanceries of the Legion of Honour and of the Order of the Reunion, the chiefs of which were absent. From that time I ceased to attend to general business, and merely intervened one single time, to solicit from the provisional government the liberty of the priests of Belgium, who had been for many years in exile or in prison.

“ The following days gave new strength to the restoration, and confirmed it; the armies followed the general movement of France; the interior did not offer the shadow of dissent. The Princes, who were the precursors of the King, met on their way only acclamations, tears of joy, and happiness; the King entered Paris as a father into the bosom of his family. The foreigners respected the monuments of France, and did not draw from its treasures; they honoured the warriors whom they had long feared. Peace spread her balm and her benefits: such were for some time the fruits of this restoration, which at that time was an object of admiration and delight to Europe, and the remembrance of which must always make those, who took part in it with zeal, self-denial, and regard to the good of France, find in that alone their happiness and their recompence.” (p. 71—72.)

CRIT. REV. VOL. IV. Sept. 1816.

2 T

This work was composed some months after the restoration, and it was intended that it should have been published in Paris, on the 31st of March, 1815, the anniversary of the restoration; but the return of Napoleon prevented its appearance. As far as we can judge of the recital, the facts which he narrates, are to be depended upon, excepting those for which he had the best materials, as being himself one of the principal parties concerned.

ART. 25.—*Friend of Peace : containing a Special Interview between the President of the United States, and Omar, an Officer dismissed for Duelling ; Six Letters from Omar to the President, with a Review of the Power assumed by Rulers over the Laws of God and the Lives of Men, in making War, &c. &c. By Philo Pacificus. London, J. Low, 1816.—pp. 40.*

WE have before taken notice in our publication for June, of a pamphlet intituled "A Solemn Review of the Custom of War," by the same author, and we then made some remark on the instrumentality of Sir Richard Phillips. The present consists of a dialogue between a fictitious person under the name of Omar, and the President of the United States, chiefly on the subject of duelling, in order to discourage this barbarous practice, and several letters are added on the same topic, and generally on the unchristian spirit, and mischievous tendency of war. Somewhat of the character of this publication may be collected from the following extract taken from what are called "Omar's Solitary Reflections."

"There is such a perfect contrast between the maxims of the gospel and the maxims of war, that I feel amazed and confounded when I reflect, that for ages the great body of the clergy have justified the most sanguinary custom that ever existed among men.—How would the compassionate Saviour have appeared at the head of an army, pronouncing a violent philippic to excite men to revenge and havoc? Or how would he have appeared as a chaplain, praying to his Father to grant success to an army about to engage in the work of vengeance and murder? How opposite this, to the spirit of his command, "Love your enemies;" and to his prayer on the cross "Father, forgive them, for they know not what they do."

"Whoever may have been in the right, or in the wrong, in the theological controversies of the present age, how *harmless* have been most of the errors which have been combatted, compared with that enormous practical error, which has been common to all the contending parties? I can hardly think of any error, short of absolute

atheism, which appears to me more repugnant to the gospel, or more dangerous to the souls of men, than this popular belief, that Christians may, in obedience to the gospel, or as followers of Jesus, meet each other in the field of battle, for mutual violence and slaughter—and that prior to entering on this dreadful work, they may, on each side, cry to the *Father of mercies* to grant them success in their attempts to butcher one another. Yet this monstrous, murderous error, like the “camel” of the Pharisees, has been swallowed by almost every sect of Christians; and that too, while each has been careful to “strain out” some “gnat,” infinitely less dangerous to the lives, and souls of men.” (p. 37—38.)

The work is plain and simple in the style, is dictated by a good spirit, and perhaps is better suited to the state of knowledge in America, where it first appeared, than had there been more refinement in the language, and more taste and embellishment in the composition.

ART. 26.—*Address from the Committee of the Association, for the Relief and Benefit of the Manufacturing and Labouring Poor. Circulated by order of the Society.*

WE observe with pleasure, from this paper, that the committee in administering the contributions entrusted to their management, however disproportionate to the extent of the public distresses in the amount, have been productive of a far greater measure of benefit than the most sanguine had originally ventured to anticipate. They also found, without pecuniary assistance, considerable advantage accruing from removing the despondency, and aiding the efforts of benevolent individuals in the distressed districts, who had remained inactive from the diffidence of their own powers; but who when thus encouraged, investigated the circumstances of their afflicted neighbours, and carried into execution the most eligible methods of alleviating the existing calamity.

The London Committee, as far as the funds will enable them, express their intention to co-operate with those generous persons in the country, whose means may be inefficient, and who thus assisted and supported, may be induced to alleviate the pressure upon those around them.

ART. 27.—*A Short Account of the Proceedings of the Society for superseding the necessity of Climbing Boys.* London, Baldwin and Co. 1816.—8vo. pp. 24.

THE committee is anxious to diffuse the method of cleansing flues by mechanical means, and of shewing that they

may in every case, be safely and effectually substituted for infantine labour, the total abolition of which is the primary object of this society. A copy of a letter is inserted from Mr. Wright, who is stated to be a medical practitioner, in which the pernicious consequences as to the health of the boys employed, are stated under the knowledge he has of the subject professionally. The society has endeavoured to conduce to the valuable purpose of its institution by proposing a premium of 200*l.* for the best practical machine, with lesser premiums for those of inferior utility: and by promoting a bill in Parliament to supply the deficiencies in the existing one, and making more effectual provision for the same purpose. The first is considered to have been already accomplished by the invention of Mr. George Smart, and the last we trust will not be neglected the ensuing session.

THEOLOGY.

ART. 28.—*A Funeral Sermon, preached at Ebenezer Chapel, Chatham, on Sunday Evening, 22d Sept. 1816, by the Rev. JOSEPH SLATTERIE: occasioned by the Melancholy Calastrophe of Fifteen Lives being momentarily lost under Rochester Bridge.* London, W. Smith and Co. 1816. 8vo. pp. 43.

ON the 13th Sept. inst., on the return of a party from an excursion on the Medway, a melancholy accident occurred: the boat, in which fifteen persons were passengers, including an infant, between three and four years of age, upset under Rochester Bridge, and the whole perished. On Monday the 16th, a coroner's inquest was holden, when the following verdict was given:—"Accidentally drowned, occasioned by the negligence of the bridge-warden." It was in these awful circumstances that the present discourse was delivered before a congregation, of which most of the deceased had been members; and it was well calculated to produce that impression which would render this afflicting visitation instructive to the survivors. We presume, that the belief of a particular providence, and of the doctrine, that with the good "sudden death is sudden glory," are, (with some other tenets, grounded on a confident construction of certain passages of Scriptures, of which many serious Christians are diffident), among the adopted opinions of Ebenezer Chapel; but however that may be, the general design of this pious discourse is to shew, that under the darkest and most painful dispensations of the Almighty, we should ever be resigned to his will; and it was most im-

portant that a precept, which so extensively operates on our feelings towards our heavenly Father, should, on the distressing event to which we have adverted, be happily illustrated, and powerfully enforced.

ART. 29.—*The Sunday Lecturer; or Fifty-two Sermons, addressed to Youth; selected and abridged from the Writings of approved Authors, and adapted to the Use of Families and Schools, with Questions for Examination.* By ANNE LEE. London, Law and Whitaker, 1816. 12mo. pp. 440.

It is somewhat extraordinary to have a volume of sermons presented from the pen of a lady, but we have no reason to regret this innovation. She does not pretend to originality, and acknowledges that the discourses have been extracted from the works of pious divines, whom she names, but with some slight alterations to accommodate them to the youthful mind. "This liberty, it is hoped," says the compiler, "will not be considered unwarrantable by the authors from whose valuable writings she has quoted, as their discourses, by being thus adapted to another class of readers, may probably become still more extensively useful."—There is one additional expedient, that to us is perfectly new, and is certainly of great utility in juvenile instruction: it consists of short questions, intended to be answered from memory by the pupil, after the perusal of each sermon, with the design of impressing on the mind the principal truths inculcated in the discourse.

WORKS IN THE PRESS,

Literary Intelligence, &c.

A Sequel to Strictures on Hare's Letters, and on the Methodistic Schism, in answer to Hare's Second Series of Letters. By the Author of the Strictures.

Mons. Devisscher, public Teacher from the University of Paris, and a native of that City, has in the Press a new French Grammar, intitled, "*Grammaire de Lhomond*"; or, The Principles of the French Language, grammatically explained in twelve Lessons, according to the rules of the French Academy;" adapted for the use

of Schools, and for persons who wish to renew their study of the French Language.

The first volume of a new and very splendid Musical Work has just been published in Edinburgh, intitled, Albyn's Authorlogy; or a Natural Repository of Original Scotch Music and Vocal Poetry, principally compiled by Alexander Campbell, Esq., and who has been ably assisted by some of the most eminent Poets of the present day, particularly Scott, Wilson, Bos-

well, Jamieson, Hogg, &c. who have each contributed several original and beautiful Songs, adapted to those ancient and truly interesting Melodies.

A new and correct edition of a Dissertation on the Epistles of Phalaris; with an answer to the objections of the Hon. Charles Boyle. By Richard Bentley, DD. To which will be added, Dr. Bentley's Dissertation on the Epistles of Themistocles, Socrates, Euripides, and others; with the Fables of Esop, as originally printed, and with occasional remarks on the whole.

Mr. J. P. Neale's intended Publication on the History and Antiquities of Westminster Abbey, will be commenced on the 1st of November. The first part will be embellished with five elegant Engravings from original Drawings, by Mr. Neale.

Purity of Heart; or the ancient Costume, a Tale, in one volume, addressed to the Author of Glenalvon. By an Old Wife of Twenty Years, will be published early in October.

In a few days will be published, Remarks, by a Lover of Justice, on a recent Publication, intituled, "Minutes of Evidence taken before a Select Committee appointed by the House of Commons to inquire into the State of the Police of the Metropolis;" with Notes, Observations, and a Preface, by a Magistrate of the County of Middlesex.

Sermon on interesting Subjects. By the late Rev. James Scott, DD. Rector of Simonburn, Northumberland, and Fellow of Trinity College, Cambridge, 1 vol. 8vo.

A Diary of a Journey into North Wales, by the late Sa-

muel Johnson, LL. D. Printed from the Original MS. in his own Hand-Writing, together with a Fac-simile of a part of the Manuscript. Edited, with illustrative Notes, by R. Duppa, LL.B.

Who's the Stranger? By Henry Donne, 2 vol. 12mo.

The Wife of Fitzalice and the Caledonian Siren, a Romance, by Marianne Breton, 5 vol.

The Balance of Comfort, or the Old Maid and the Married Woman, by Mrs. Ross, 3 vol.

The Memoirs of Mr. Sheridan, from the pen of Dr. Watkins will certainly be ready for publication in the course of the present month.—When the various talents of this celebrated Man are considered; the distinguished part he took in the Political Affairs of the Country; his long connexion with the Stage; his intimacy with the highest characters, and the greatest wits of the age, and those embarrassments which too frequently accompany genius: it is to be expected that a faithful and impartial History of his Life should open a wider field of instruction and amusement than has been exhibited by any production subsequent or even previous to the Biography of Johnson. A large portion of the life was long since prepared from most valuable information communicated to him by one of Mr. Sheridan's earliest friends and nearest relatives; in addition to which, it will contain many new and original Anecdotes of Dr. Johnson, Dr. Parr, Garrick, Burke, Fox, &c. &c.

Claudine, or Pertinacity, by Bridget Bluemantel, 3 vol.

Gonsalvo de Baldivia, a Romance, by Anne of Swansea, 5 vol.

LIST OF NEW PUBLICATIONS.

Plain Scriptural Sermons. By the Rev. R. P. Beachcroft, M. A. Rector of Blunham, Bedfordshire. 2 vols. 8vo.

The late Session of the House of Commons, or the great Moral Lesson; a Poetical Epistle to Lord C——gh. To which are added, The Tears of Victory, in two Cantos, and a Word to the Author of "The Talents run Mad." By an Englishman.

A new Edition of the History of the Rebellion and Civil Wars in England; to which is now added, an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon.

The Naiad's Wreath, a Collection of Poems, inscribed, by permission, to her Royal Highness the Princess Charlotte of Wales and of Saxe-Coburg. By Mrs. M'Mullan.

A concise System of Arithmetic, adapted to the Use of Schools. By A. Melrose, late Teacher in Edinburgh; revised, improved, and greatly enlarged, by A. Ingram, Mathematician; with Tables of Monies, Weights, and Measures, now used in Great Britain and Ireland: including a comparative view of the proposed new System, by Wm. Stenhouse, Accountant, Edinburgh. 18mo.

A Key to the above Work, by A. Ingram; containing Solutions of all the questions in that work.

Congratulatory Letter to the Rev. Herbert Marsh, D. D. and other Controversial Works. By the Rev. Peter Gandelphy.

Sixth Edition of A Visit to Flanders, in July, 1815; being chiefly an account of the Field of Waterloo, with a short sketch of Antwerp and Brussels, at that time occupied by the wounded of both parties. By James Simpson, Esq. With an Appendix containing the British, French, Spanish, and Prussian official accounts of the Battle.

Sketches of India; or, Observations descriptive of the Scenery, &c. in Bengal. Written in India in the years 1811, 12, 13, and 1814. Together with Notes on the Cape of Good

Hope, and St. Helena. Written at those places, in February, March, and April, 1815.

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TO CORRESPONDENTS.

The communication of A. R. W. among others, is under consideration.

ERRATA.—Page 317, line 2, for *passion* read *passim*.

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THE
CRITICAL REVIEW:

Series the Fifth.

VOL. IV.]

OCTOBER, 1816.

[No. IV.]

ART. I.—*A Diary of a Journey into North Wales, in the Year 1774, by Samuel Johnson, L. L. D. Edited with illustrative notes, by R. DUPPA, L. L. B. Barrister at Law.* London, Jennings, 1816. 8vo. pp. 286.

THIS posthumous work of Dr. Johnson brings to our recollection the sentiment of Shenstone.

“ Though weeping virgins haunt his favoured urn,
Renew their chaplets and repeat their sighs,
Though near his tomb Sabæan odours burn,
The loitering fragrance will it reach the skies ?”

Elegy on Posthumous Reputation.

Whatever may be the care with which an author may preserve his own repute by seasonable publication, if a scrap or a fragment be left unedited after his death to which his name can give currency, there will ever be an attentive friend at hand, who from some motive or other will disappoint his solicitude, and expose him in all his nakedness and infirmity to the compassion or contempt of mankind.

It is not our disposition to adopt the sickly cant of “*De mortuis nil nisi bonum*,” we would rather resort to the ancient Egyptian policy of submitting the actions of the dead to the tribunal of the living; but we would not have every recess of learned privacy emptied of its contents to render a man the medium of his own degradation, when he is no longer able to defend himself from the venom of the shafts of those who have long yielded to the vigour of his bow. We have however no anxiety on this occasion for the reputation of the venerable tourist; it is neither to be injured by malicious criticism or officious friendship, and to employ his own metaphor, its blaze will neither be blown out or die in the socket, and he will be among the very few “perpetual lamps that shine unconsumed.”

CRIT. REV. VOL. IV. Oct. 1816.

2 U

We do not wish hastily to attribute to Mr. Duppa, the editor of this little volume, any intention to defame Dr. Johnson; we know that different opinions are entertained on the subject to which we are adverting; and if he think it decent or proper to give this alternation of fatigue and repose, sickness and health, exhaustion and repletion to the world, we have little objection, but we have some dislike that it should be called a journey into North Wales, and converted into a sort of counterpart to the "*Journey to the Western Islands of Scotland*," so much and so justly admired for the vivacity of the descriptions and the philosophical views of society it presents.

We are the more ready to excuse Mr. Duppa, because he really appears to be sensible of the merits of Dr. Johnson, and so much so, that he anticipates the circulation of "more last words," from such high authority, without any intrinsic worth to recommend this literary codicil to public notice. He would have us except, however, the comparison of Hawkestone and Ilam, in which for the first time, he supposes the doctor to have shewn the interest he felt in the beauties of nature. Whether the editor seriously imagined, that from these few sentences preserved, he had discovered a new trait in the expressive mind of his author, or whether the bare pretence to this new feature is to apologize for the feeble portrait he has now unexpectedly produced, thirty years after the decease of the original, we do not pretend to determine; but of this we are assured that no other man who reads the account will be at all inclined to differ from his former opinion of Johnson, that acute and active as his sensibility was to moral beauty, to natural beauty as displayed in the magnificent scenery of this gay and resplendent globe, he was as obtuse and tardy in his feelings as it was possible for any one to be under the subsisting harmony between moral and natural objects.

Those who follow us in our extracts, and recollect the ardour and enthusiasm which were awakened by the same scenes in other travellers, will have no doubt of the incorrectness of the conclusion of Mr. Duppa; but the author himself has disposed of it in a line, "*We then went to see a cascade*," says the doctor, "*I trudged unwillingly and was not sorry to find it dry.*" (p. 77.) The state of this cascade was that of the author; he was arid to such scenes, although he could overflow in the contemplation of the sublime operations of providence in the intellectual world.

But we are perhaps less pleased with the form than the substance of this work. With an ordinary type, and an economical margin, the whole might be reduced to the size of a sixpenny or shilling pamphlet; but from some mercenary interest, which at the expense of general information and convenience should not be indulged, with the help of a large print, numerous sections, a prolix itinerary, a useless index, and notes as copious as they are frivolous, it is extended to the proportion of a nine shilling book: or, in the vulgar and intelligible phrase, familiar to the trade, it is a catchpenny publication. We are not apprized to whom this disgraceful contrivance is to be ascribed, but whenever and wherever we discover the practice of it, it shall not escape our reprobation. There is no occasion on which we are more anxious that there should be value received than in the purchase of knowledge, and we think any expedients to mislead the public into an unfair application of their money in books, much more disreputable, than the vulgar frauds of hawkers and pedlars: from the one you expect only frippery and tinsel; but from the other philosophy and truth.

We have been told, but we know not with what accuracy, that the manuscript of the diary, which is now in the hands of the publisher, was obtained from a black servant of the doctor; but how it was originally procured, and in what situation it was preserved we have no particulars. We are of opinion that it ought to have devolved into other hands, and if it had been purloined or mislaid, to them it ought to have been restored. Under the obscurity, some light should be afforded to the public, and the reader will not be satisfied without it, for there will be those who suspect misconduct, and who will be the more anxious to indulge unfavourable inferences from the indignation they feel at the injury they suppose, the high character of this eminent writer to have sustained, by the present publication.

Many circumstances concur to shew that Dr. Johnson did not intend that these tattered shreds of the strong texture of his mind should be exposed in the market for sale. In the first place they are worth nothing, next the work, had remained with numerous orthographical errors, (which may be seen by the inspection of the original,) and without any correction for eleven years; thirdly, his delicacy as to personal infirmities, induced him to intermix the Greek language, and lastly, the journey was professedly undertaken,

not for any picturesque examination of the country, but that the family with whom Dr. Johnson was so intimately connected, might take possession of an estate that had devolved to them of the value of five hundred pounds per annum. This business occupied more time than the editor imagines, according to his preface. He says, that the journey commenced on the 5th of July, 1774, and the return, on the 25th of August. The Diary itself shews that on the 24th of September, the travellers were at Mr. Burke's at Beaconsfield, from whence they "went home."

But if the publication were not intended by the author in the present shape, it may be imagined, that when expanded by subsequent reflection, the doctor designed to give it to the world. The best answer to this conjecture is, that he did not do so: that although he was at the time of the journey correcting the press for his Scottish tour, and in the habit of the sort of composition, he did not indulge that habit; and he employed himself in no publication in the sequel, the *Lives of the Poets* excepted, a most valuable addition to biography and criticism, whatever may be thought of the severity of the writer, as to some of the characters. If it be alleged that his growing infirmities prevented his fulfilling the purpose of delivering this Tour in Wales in a proper form to the press, the reply is that the laborious and ingenious work to which we have just referred, shews the continued vigour of his masculine understanding, and indeed its improved state, for he then abandoned that turgid style approaching to the bombastic and pompous, by which his early compositions, and especially his *Ramblers*, are deteriorated. His corporeal debility did not press severely upon him until the year 1783, nine years after inditing these irregular notes for which we are indebted to Mr. Duppa. A paralytic stroke at that period alarmed his friends, and asthma with dropsical symptoms following, his valuable life was terminated on the 13th of December, 1785, when he was unquestionably the most conspicuous literary genius of his country, and a distinguished ornament to moral science and philosophy in every other.

But it is time that we should gratify the curiosity of our readers as to the work itself; and that they may not be disappointed from lofty expectations of whatever proceeds from the pen of Johnson, we will premise, that the tour is not calculated to display the magnificent scenery he visited, but the operations of a great and powerful mind in

its meanest attire—in its night-gown and slippers, if we may so express ourselves,—when it was consulting only its own ease and indulgence, without an observing eye, or a listening ear, like the editor's, to expose its eccentricities and aberrations.

Until we come to the description of Dovedale, in the 18th page, we have nothing but remarks in the shortest form of an itinerary journal, including names of places and persons, with distances and accommodations. He then proceeds.

“ At Dovedale, with Mr. Langley and Mr. Flint. It is a place that deserves a visit; but did not answer my expectation. The river is small; the rocks are grand. Reynard's Hall is a cave very high in the rock; it goes backward several yards, perhaps eight. To the left is a small opening, through which I crept, and found another cavern, perhaps four yards square; at the back was a breach yet smaller, which I could not easily have entered, and, wanting light, did not inspect.

“ I was in a cave yet higher, called Reynard's Kitchen. There is a rock called the Church, in which I saw no resemblance that could justify the name.*

“ Dovedale is about two miles long. We walked towards the head of the Dove, which is said to rise about five miles above two caves called the Dog-holes, at the foot of Dovedale.

“ In one place, where the rocks approached, I proposed to build an arch from rock to rock over the stream, with a summer-house upon it.

“ The water murmured pleasantly among the stones.

“ I thought that the heat and exercise mended my hearing. I bore the fatigue of the walk, which was very laborious, without inconvenience.

“ There were with us Gilpin and Parker. Having heard of this place before, I had formed some imperfect idea, to which it did not answer. Brown says he was disappointed. I certainly expected a large river where I found only a clear quick brook. I believe I had imagined a valley enclosed by rocks, and terminated by a broad expanse of water.

“ He that has seen Dovedale has no need to visit the Highlands.”
(p. 18—21.)

Those who have visited the magnificent edifice of Lord Scarsdale, at Kedleston, would not thank us for transcribing the account of it here given, shewing only, that in architecture the author was no proficient; nor would they be obliged by our extracting his remarks on the machinery

* “ This rock is supposed rudely to resemble a tower, hence, it has been called the Church.”

of a silk-mill, the process of salt-making, the preparation of papier maché, or on the splendid works at Boulton's,* which would expose further his utter ignorance of all that relates to practical mechanics and chemistry. His genius had taken a different direction, and it was a mark of his wisdom, if he selected for it the course on which he could outrun all his competitors. Victory was the constant object of his pursuit, even in the friendly contests of domestic intercourse and familiar conversation, and he rarely failed to acquire it, either by dexterity or strength.

At Pool's Hole, near Buxton, our traveller was unwilling to encounter the difficulties it presented, and, therefore, taking an imperfect view, he gives an inadequate description of it; but as the editor relies much upon the comparison of the beauties of Hawkestone and Ilam for the reception of his publication, and the novelty he assumes to have discovered in the mind of his author, we will supply the whole passage.

"We saw Hawkestone, the seat of Sir Rowland Hill, and were conducted by Miss Hill over a large tract of rocks and woods; a region abounding with striking scenes and terrific grandeur. We were always on the brink of a precipice, or at the foot of a lofty rock; but the steep was seldom naked: in many places, oaks of uncommon magnitude shot up from the crannies of stone; and where there were no trees, there were underwoods and bushes.

"Round the rocks is a narrow path, cut upon the stone, which is very frequently hewn into steps; but art has proceeded no further than to make the succession of wonders safely accessible. The whole circuit is somewhat laborious: it is terminated by a grotto cut in the rock to a great extent, with many windings, and supported by pillars, not hewn into regularity, but such as imitate the spots of nature, by asperities and protuberances.

"The place is without any dampness, and would afford an habitation not uncomfortable. There were from space to space seats cut out in the rock. Though it wants water, it excels Dovedale by the extent of its prospects, the awfulness of its shades, the horrors of its precipices, the verdure of its hollows, and the loftiness of its rocks. The ideas which it forces upon the mind are, the sublime, the dreadful, and the vast. Above is inaccessible altitude; below is horrible profundity. But it excels the garden of Ilam only in extent.

"Ilam has grandeur, tempered with softness; the walker congratulates his own arrival at the place, and is grieved to think he

* Of this last he only says: "We then went to Boulton's, who led us through the shops. I could not distinctly see his enginery. Twelve dozen of buttons for three shillings. Spoons struck at once."

must ever leave it. As he looks up to the rocks, his thoughts are elevated; as he turns his eyes on the vallies, he is composed and soothed.

"He that mounts the precipices at Hawkestone, wonders how he came thither, and doubts how he shall return. His walk is an adventure, and his departure an escape. He has not the tranquillity, but the horrors, of solitude; a kind of turbulent pleasure, between fright and admiration.

"Ilam is the fit abode of pastoral virtue, and might properly diffuse its shades over nymphs and swains; Hawkestone can have no fitter inhabitants than giants of mighty bone and bold emprise—men of lawless courage and heroic violence. Hawkestone should be described by Milton, and Ilam by Parnel." (p. 38—43.)

Now the reader has had an opportunity of judging for himself as to the felicity of this description, we shall not be disposed to detract a syllable from what we have before said with regard to it: yet it has merit; the author was awake to the magnificence and loveliness of the scepce; and if he do not exhibit it with the pencil of an artist, he felt the close alliance between moral and natural beauty; and from his keen perception of the one, he supplies a happy illustration of the other.

Our author proceeds to Mold, the siege of which is mentioned by the Welsh historians as among the most brilliant achievements of their annals; then to Lleweny, at the bottom of a vale, with a beautiful screen of wood behind it, having Denbigh Castle full in view, as the grand feature of the prospect. The note on these scenes is as follows:—

"We entered Wales, dined at Mold, and came to Lleweny:

"We were at Lleweny.

"In the lawn at Lleweny is a spring of fine water, which rises above the surface into a stone basin, from which it runs to waste, in a continual stream, through a pipe.

"There are very large trees.

"The hall at Lleweny is forty feet long, and twenty-eight broad; the gallery one hundred and twenty feet long, all paved; the library forty-two feet long, and twenty-eight broad; the dining-parlours thirty-six feet long, and twenty-six broad.

"It is partly sashed, and partly has casements." (p. 49—51.)

On Bâch y Graig, the seat of the ancestors of Mrs. Thrale, next noticed, we have an observation in the letter to the lady three years subsequent to this visit, which shews the effect of Welsh scenery on the doctor's mind when the first ebullition of feeling had subsided; and it was not very indicative of the permanence of such impressions.

"Boswell," says he, "wants to see Wales; but, except the woods of Bâch y Graig, what is there in Wales that can feed the hunger of ignorance, or quench the thirst of curiosity."

At St. Asaph, the author finds "the bishop very civil;" and this is all the remark he makes, prodigal as he is of praise on some occasions, with regard to the late Dr. Shipley—a person distinguished by all who knew him for the urbanity and refinement of his manners, the acuteness and delicacy of his taste, and the value and extent of his information: but the penetrating eye of Johnson was often blind to the merit of those who differed with him either in religion or politics. In his eulogium on Dr. Watts, we have a sight of the complexion of his thoughts: "Happy," says he, "will be that reader, whose mind is disposed by his verses or his prose to imitate him in all, but his non-conformity—to copy his benevolence to man, and his reverence to God." •

Of Denbigh we have a few particulars. The castle is on the lofty summit of an inclined plane of limestone rock, and is about a mile in circumference. Lambert, who came before it during the civil war, found every part inaccessible, until he resorted to the expedient of sapping the well-tower, on which the fortress surrendered.

"We visited Denbigh, and the remains of its castle.

"The town consists of one main street, and some that cross it, which I have not seen. The chief street ascends with a quick rise for a great length: the houses are built, some with rough stone, some with brick, and a few of timber.

"The castle, with its whole enclosure, has been a prodigious pile; it is now so ruined, that the form of the inhabited part cannot easily be traced.

"There are, as in all old buildings, said to be extensive vaults, which the ruins of the upper works cover and conceal, but into which boys sometimes find a way. To clear all passages, and trace the whole of what remains, would require much labour and expense. We saw a church, which was once the chapel of the castle, but is used by the town: it is dedicated to St. Hilary, and has an income of about —." (p. 58 to 60.)

The old clerk at Dymerchion Church, by his mercenary flattery of Mrs. Thrale, seems to have occasioned a feeling of permanent dislike in the doctor, hardly justified by the weakness which produced it. In the original note, the observation is in this form, and is somewhat varied in the text, as the editor acknowledges: "The old clerk had great

appearance of joy at seeing his mistress, and foolishly said, that he was now willing to die." The author afterwards wrote in a separate column, under the head of "Notes and Additions," "he had a crown," and subsequently there is interlined the word "only," in ink of a different shade. On no occasion of his life did Johnson shew more his detestation of flattery, than at the period when the vanity of Lord Chesterfield excited it. It will be recollected, that the plan of his Dictionary was announced to the public in a pamphlet addressed to that nobleman. In the hope of a dedication, after neglect and abandonment, his lordship thought fit to write some papers in "The World" of a complimentary character. The manly spirit displayed in the letters of Dr. Johnson on that concession are well known, and they contributed more, perhaps, to the mortification of the arrogant peer, than any other circumstance in his ceremonious and courtly history.

But to pursue the journey. We have a brief notice of Ruthin Castle, the ancient defence of some of the avenues into the vale of Clwyd. It is constructed on a rising ground, in an amphitheatre of mountains; and by a little furniture of wood on the foreground, might be rendered exquisitely beautiful.

"Ruthin Castle is still a very noble ruin; all the walls still remain; so that a complete platform, and elevations, not very imperfect, may be taken. It encloses a square of about thirty yards. The middle space was always open.

"The wall is, I believe, about thirty feet high, very thick, flanked with six round towers, each about eighteen feet, or less, in diameter. Only one tower had a chimney, so that there was commodity of living. It was only a place of strength. The garrison had, perhaps, tents in the area." (p. 75—76.)

The umbrageous scenes of Gwynnynog do not seem to have attracted the attention of the doctor so much as the good dinners he obtained. To the pleasures of the hospitable board he was never insensible, and the zest was then heightened by the company of the single individual he met with in the country, who conversed with him on the objects of his literary pursuits. The delightful park of his host, and the lovely valley in the immediate neighbourhood, are forgotten in the gratifications of a kind more congenial to his habits.

"I dined at Mr. Myddleton's, of Gwynnynog. The house was a gentleman's house, below the second rate—perhaps below the
CRIT. REV. VOL. IV. Oct. 1816. 2 X

third—built of stone roughly cut. The rooms were low, and the passage above stairs gloomy, but the furniture was good. The table was well supplied, except that the fruit was bad. It was truly the dinner of a country gentleman. Two tables were filled with company, not inelegant.

"After dinner, the talk was of preserving the Welsh language. I offered them a scheme. Poor Evan Evans was mentioned, as incorrigibly addicted to strong drink. Washington was commended. Myddleton is the only man, who, in Wales, has talked to me of literature. I wish he were truly zealous. I recommended the republication of David ap Rhees's Welsh Grammar." (p. 79—81.)

The doctor now approached

"The rude rocks
Of Penmaen Mawr, heaped hideous to the sky."

A scene more of grandeur and immensity than of beauty, on account of the angular form, and unbroken magnitude of the object. From thence leaving this lofty elevation, and its neighbour Penmaenbach, he advanced into a rich country, occupying a recess of the mountains in which is situated the abyss of the Devil's Cauldron. From hence is discovered Bangor, screened by a woody distance, and beyond it, winding round like an extended low bank, the Isle of Anglesea. The traveller next took the direction of the town and spacious castle of Beaumaris, which is on a square regular plan, and strengthened with towers on every side. These situations with the beautiful town of Caernarvon, and the magnificent fortress in the vicinity, are thus described:

"Our coach was at last brought, and we set out with some anxiety, but we came to Penmaen Mawr by daylight; and found a way, lately made, very easy, and very safe. It was cut smooth, and enclosed between parallel walls; the outer of which secures the passenger from the precipice, which is deep and dreadful. This wall is here and there broken, by mischievous wantonness. The inner wall preserves the road from the loose stones, which the shattered steep above it would pour down. That side of the mountain seems to have a surface of loose stones, which every accident may crumble. The old road was higher, and must have been very formidable. The sea beats at the bottom of the way.

"At evening, the moon shone eminently bright; and our thoughts of danger being now past, the rest of our journey was very pleasant. At an hour somewhat late, we came to Bangor, where we found a very mean inn, and had some difficulty to obtain lodging. I lay in a room, where the other bed had two men.

"We obtained boats, to convey us to Anglesea, and saw Lord Bulkeley's House, and Beaumaris Castle.

" I was accosted by Mr. Lloyd, the Schoolmaster of Beaumaris, who had seen me at University College; and he, with Mr. Roberts, the Register of Bangor, whose boat we borrowed, accompanied us. Lord Bulkeley's house is very mean, but his garden is spacious, and shady with large trees and smaller interspersed. The walks are straight, and cross each other, with no variety of plan; but they have a pleasing coolness, and solemn gloom, and extend to a great length.

" The castle is a mighty pile; the outward wall has fifteen round towers, besides square towers at the angles. There is then a void space between the wall and the castle, which has an area enclosed with a wall, which again has towers, larger than those of the outer wall. The towers of the inner castle are, I think, eight. There is likewise a chapel entire, built upon an arch as I suppose, and beautifully arched with a stone roof, which is yet unbroken. The entrance into the chapel is about eight or nine feet high, and was, I suppose, higher, when there was no rubbish in the area.

" This castle corresponds with all the representations of romancing narratives. Here is not wanting the private passage, the dark cavity, the deep dungeon, or the lofty tower. We did not discover the well. This is the most compleat view that I have yet had of an old castle. It had a moat.

" The towers.

" We went to Bangor.

" We went by water from Bangor to Caernarvon, where we met Paoli and Sir Thomas Wynne. Meeting by chance with one Troughton, an intelligent and loquacious wanderer, Mr. Thrale invited him to dinner. He attended us to the castle, an edifice of stupendous magnitude and strength; it has in it all that we observed at Beaumaris, and much greater dimensions: many of the smaller rooms floored with stone are entire; of the larger rooms, the beams and planks are all left: this is the state of all buildings left to time. We mounted the Eagle Tower by one hundred and sixty-nine steps, each of ten inches. We did not find the well; nor did I trace the moat; but moats there were, I believe, to all castles on the plain, which not only hindered access, but prevented mines. We saw but a very small part of this mighty ruin, and in all these old buildings the subterraneous works are concealed by the rubbish.

" To survey this place would take much time: I did not think there had been such buildings; it surpassed my ideas." (p. 96—106.)

The doctor appears to have been seriously impressed on visiting Bodville.

" We went to see Bodville. Mrs. Thrale remembered the rooms, and wandered over them with recollection of her childhood. This species of pleasure is always melancholy. The walk was cut down, and the pond was dry. Nothing was better." (p. 109—110.)

The same sentiment is pourtrayed with exquisite taste and feeling in "The Pleasures of Memory."

" To thee belong
The sage's precept, and the poet's song.
What soften'd views thy magic glass reveals,
When o'er the landscape time's meek twilight steals !
As when in ocean sinks the orb of day,
Long on the wave reflected lustres play :
Thy tempered gleams of happiness resigned
Glance on the darken'd mirror of the mind."

ROGERS.

By Snowdon, the prominent feature of Welsh scenery, the author does not seem to have been placed in a state of agreeable excitement, and we are not surprised, as it is not sufficiently connected : the limbs of this huge giant are too much dispersed, and out of proportion ; and it is in truth fitly described as "a bleak dreary waste, without any pleasing combination of parts, or any rich furniture of wood, or well-constructed rock."

" We visited, with Mrs. Wynne, Llyn Badarn and Llyn Beris, two lakes, joined by a narrow strait. They are formed by the waters which fall from Snowdon, and the opposite mountains. On the side of Snowdon are the remains of a large fort, to which we climbed with great labour. I was breathless and harassed. The lakes have no great breadth, so that the boat is always near one bank or the other." (p. 115—116.)

Conway Castle attracted a little attention, but the scenery around it is disregarded by our author, although it is considered to afford one of the most magnificent views in the circuit of North Wales. The building stands on a knoll of the bay, with a wood in the back-ground, and is on a scale suited to the grandeur of the objects.

" At Conway we took a short survey of the castle, which afforded us nothing new. It is larger than that of Beaumaris, and less than that of Caernarvon. It is built upon a rock so high and steep that it is even now very difficult of access. We found a round pit, which was called the well ; it is now almost filled, and therefore dry. We found the well in no other castle." (p. 121.)

The author then quits Wales. To Shrewsbury, where Falstaff's valour was so eminently displayed, only a few lines are devoted. The town derives its name from a Saxon word signifying bushy-hill, but the wood has disappeared ;

yet it retains a venerable character from the marks of antiquity about it. Mr. Gwynn, of whom the doctor speaks so uncereemoniously, is an architect of considerable celebrity.

"I sent for Gwynn, and he shewed us the town. The walls are broken, and narrower than those of Chester. The town is large, and has many gentlemen's houses, but the streets are narrow. I saw Taylor's library. We walked in the Quarry; a very pleasant walk by the river. Our inn was not bad." (p. 129—130.)

At Shrewsbury the accommodations were indifferent, and there always was in such cases an unfavourable effect produced on the mind of the doctor. At Worcester he was no doubt better situated; but there were other circumstances to contribute to his gratification in this city. It is one of the neatest and most beautiful places in England. The cathedral, which is a splendid gothic pile, gives occasion to a comparison with the church of Litchfield, in which he with pleasure distinguishes a ground of preference to his native place.

"We went to Worcester, a very splendid city. The cathedral is very noble, with many remarkable monuments. The library is in the chapter house. On the table lay the Nuremberg Chronicle, I think of the first edition. We went to the china warehouse.

"The cathedral has a cloister. The long aisle is, in my opinion, neither so wide nor so high as that of Lichfield." (p. 132—134.)

The doctor, we believe, never in his writings avowed any attachment to the University of Oxford, where he was maintained by Mr. Corbet as a companion to his son. He was entered a commoner at Pembroke when nineteen years of age, but was careless of his character and conduct, whether in regard to discipline or study; and after the departure of his young friend, he was reduced to a condition of great poverty. Yet his mind was not depressed by his circumstances, and he translated Pope's *Messiah* into Latin hexameters, if not with classic correctness, in a style of extraordinary vigour. His pursuit was general knowledge, and finding it not to be attained in the confined studies of academical establishments, he left Oxford without taking a degree; so that it was not until the lapse of nearly half a century that he obtained the diploma of doctor of laws from the University, and by the interest of Lord North, not gratuitously or voluntarily conferred.*

* Johnson had before obtained the same rank from the Dublin University, which he declined to assume.

Yet he was desirous of this distinction, and had then published the whole of those works that raised him to the pinnacle of literary fame, the *Lives of the Poets* excepted, with which he concluded his labours as an author.

At Oxford he seems to have shut himself up with Mr. Coulson, senior fellow of University College; a man resembling the doctor in appearance, and who is the person designated in the *Rambler* under the name of "Gelidus the Philosopher." "The ladies," our traveller says, "wandered about the University." The only conversation he mentions is with Dr. Vansittart, the uncle of the present Chancellor of the Exchequer, who communicated to him the particulars of some disorder with which he was afflicted. He now concludes, "Afterwards we were at Burke's (Beaconfield), where we heard of the dissolution of the parliament. We went home."

Such is this *Diary of a Journey into North Wales*, and if the reader be not satisfied with the justice of the observations we made, as introductory to our extracts from the work, it is, perhaps, because we have neither thought it would be acceptable or amusing to introduce every catch word and evanescent feeling, which could be intended only to assist the recollection of the author, and which might with him reproduce former associations, but would be either wholly unintelligible or utterly useless to the individual whose mind had not been under the same impressions, and indeed to every one but the writer.

No conclusion can be fairly drawn as to the declining strength of the doctor's mind from this short fragment; indeed, at the time of penning these notes he was in the full vigour of his understanding, although sixty-five years of age. He had received his pension in 1762, and published his edition of *Shakespeare* in 1765; but it was not until 1770, four years prior to this journey, that he interfered ostensibly in any political controversy; and then he wrote "*False Alarm*," when the constitution was by some supposed to have received a violent shock from the resolutions of the House of Commons in the case of John Wilkes. The next year appeared "*Falkland's Island*," to shew the folly of going to war on account of the conduct of Spain; and in the same year of the *Journey to Wales* (1774), he published "*The Patriot*," on the eve of the general election, of which, as we have seen, he first obtained information at Mr. Burke's, at Beaconfield. "*Taxation no Tyranny*," which came out in 1775, was directed against the American Congress; and it

was from the utility of such publications to the ministry, and the respect the highest officer in it entertained for an accomplished scholar, that he acquired the degree from Oxford, to which we have already adverted.

To the Diary is subjoined, in the aphoristic method, "Opinions and Observations, by Dr. Johnson;" and these, equally on account of the authority from which they are derived, the peculiar felicity with which they are stated, and the intrinsic merit they possess, we cannot persuade ourselves to omit.

"1. Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more and better than in time past.

"2. Of real evils the number is great; of possible evils there is no end.

"3. The desire of fame not regulated, is as dangerous to virtue as that of money.

"4. Flashy, light, and loud conversation, is often a cloak for cunning; as shewy life, and a gay outside, spread now and then a thin covering over avarice and poverty.

"5. There are few minds to which tyranny is not delightful; power is nothing but as it is felt; and the delight of superiority is proportionate to the resistance overcome.

"6. Old times have bequeathed us a precept, to *be merry and wise*; but who has been able to observe it? Prudence soon comes to spoil our mirth.

"7. The advice that is wanted is commonly unwelcome, and that which is not wanted is evidently impertinent.

"8. It is very rarely that an author is hurt by his critics. The blaze of reputation cannot be blown out, but it often dies in the socket; a very few names may be considered as perpetual lamps that shine unconsumed.

"9. There is no wisdom in useless and hopeless sorrow; but there is something in it so like virtue, that he who is wholly without it, cannot be loved, nor will by me at least be thought worthy of esteem.

"10. In the world there is much tenderness where there is no misfortune, and much courage where there is no danger.

"11. He that has less than enough for himself, has nothing to spare; and as every man feels only his own necessities, he is apt to think those of others less pressing, and to accuse them of withholding what in truth they cannot give. He that has his foot firm upon dry ground may pluck another out of the water; but of those that are all afloat, none has any care but for himself.

"12. Attention and respect give pleasure, however late or however useless. But they are not useless when they are late; it is reasonable to rejoice, as the day declines, to find that it has been spent with the approbation of mankind.

" 13. Cool reciprocations of esteem are the great comforts of life; hyperbolical praise only corrupts the tongue of the one, and the ear of the other.

" 14. The fortuitous friendships of inclination or vanity, are at the mercy of a thousand accidents.

" 15. A sudden blaze of kindness may, by a single blast of coldness, be extinguished. Esteem of great powers or amiable qualities newly discovered, may embroider a day or a week; but a friendship of twenty years is interwoven with the texture of life. A friend may be often found and lost; but an *old friend* never can be found, and nature has provided that he cannot easily be lost.

" 16. Incommunicative taciturnity neither imparts nor invites friendship, but reposes on a stubborn sufficiency self-centred, and neglects the interchange of that social officiousness by which we are habitually endeared to one another. To be without friendship, is to be without one of the first comforts of our present state. To have no assistance from other minds in resolving doubts, in appeasing scruples, in balancing deliberations, is a very wretched destitution.

" 17. Faith in some proportion to fear." (p. 150—156.)

It is well known, that the venerable scholar who was the author of these aphorisms, was long engaged in the conduct of this Review: to him the learned were, in 1756, indebted for its birth, and for its honourable reception both at home and abroad. The year prior to the undertaking, he had placed himself above all competition by his Dictionary, forming the standard of our language, and the pages of this work were subsequently distinguished as the practical application of that acknowledged test of English composition. If we, his unworthy successors, under the strong impulse of gratitude, have shewn some severity towards Mr. Duppa, we might be excused; but, conscious of our own impartiality, we seek no apology, and ask no justification.

ART. II.—*The Naiad, a Tale; with other Poems.* London, Taylor and Hessey, 1816. 8vo. pp. 63.

THE principal poem in this small collection, is of a class which of late has attracted considerable admiration among readers who are satisfied with what may be called poetical prettinesses—little scintillations of beauty, disclosed by a man who inspects and enjoys the minuter delicacies of objects, whether natural or artificial—who will rather smile at the daisy opening in the shade its yellow-fringed eye, than be charmed by the stupendous form and noble sweeps of the foliage of the forest-tree that occasions its seclusion—who if he enter a Gothic cathedral (which is to art what the

forest-tree is to nature) will receive sprightly delight from the exact carving of a kneeling saint, or the high finish of a humble shrine, while the magnificent choir, and the lofty aisle, whose termination (the emblem of human existence) is lost in mysterious gloom, fail to make any impression upon his mind.

This may be termed intellectual near-sightedness:—the organs of a person so affected may be more penetrating and durable; they may even be sensible to little touches of beauty that escape others; but they are precluded from embracing wide-extended prospects, and of estimating and enjoying the grand or the sublime. The species of composition of such a man, therefore, is only a second-rate sort of descriptive poetry, which, as our readers know, is itself only second-rate in the general scale of the productions of the muse; and he must be satisfied with the share of praise due to the rank such poems are entitled to hold. As faces, that are merely pretty, without the features of grandeur and dignity, are often insignificant, and sometimes become mean, so this kind of versification, which has not the higher qualities of the art, is apt to degenerate into affected trifling, and paltry conceit: those writers who attempt the loftier walks, are frequently turgid and bombastic; and those who take a lower aim at mere prettinesses, run into the contrary extreme, and produce what is petty and unmeaning.

Although, upon the whole, we have been much gratified by "*The Naiad*," we cannot say that it is free from the fault to which we have last alluded; but we must admit, on the other hand, that the prettinesses are in many places as refined and delicate as any that we have read: the opening is singularly beautiful; all the little touches are given with a grace and precision not easily rivalled.

" 'Twas autumn-tide,—the eve was sweet,
As mortal eye hath e'er beholden;
The grass look'd warm with sunny heat,—
Perchance some fairy's glowing feet
Had lightly touch'd, and left it golden:

A flower or two were shining yet,
The star of the daisy had not yet set,—
It shone from the turf to greet the air,
Which tenderly came breathing there:
And in a brook, which lov'd to fret
O'er yellow sand and pebble blue,
The lily of the silvery hue
All freshly dwelt, with white leaves wet.

CRIT. REV. VOL. IV: Oct. 1816.

2 Y

Away the sparkling water play'd,
 Through bending grass, and blessed flower;
 Light and delight seem'd all its dower:
 Away in merriment it stray'd,—
 Singing, and bearing, hour after hour,
 Pale, lovely splendour to the shade.
 Ye would have given your hearts to win
 A glimpse of that fair willow'd brook:
 The water lay glistening in each leafy nook,
 And the shadows fell green and thin.
 As the wind passed by, the willow trees,
 Which lov'd for aye on the wave to look,
 Kiss'd the pale stream,—but disturb'd and shook,
 They wept tears of light at the rude, rude breeze.
 At night, when all the planets were sprinkling
 Their little rays of light on high,
 The busy brook with stars was twinkling,—
 And it seem'd a streak of the living sky;
 'Twas heavenly to walk in the autumn's wind's sigh,
 And list to that brook's lonely tinkling."

It is to poetry like this that the lines of an almost unknown, and very unequal, old poet apply, when he is speaking of the pleasures he received from the remembrance of the delightful occupations of his youth, augmented by an ardent love for the Muses.

" In my former days of bliss,
 Its divine skill taught me this:
 That, from every thing I saw,
 I could some invention draw;
 And raise pleasure to her height
 Through the meanest object's sight:
 By the murmur of a spring,
 Or the least boughs rusteling;
 By a daisy, whose leaves spread,
 Shut when Titan goes to bed;
 Or a shady bush or tree:
 It could more infuse in me
 Than all nature's beauties can
 In some other wiser man."

Wither's " Shepherd's Hunting," 1620, Eccl. 4.

The story of the poem is introduced by the author of "The Naiad" in the mode above quoted. Lord Hubert, accompanied by a page, is riding towards his castle through this scene, when he is addressed by a Naiad, who appears on the surface of the brook: notwithstanding the entreaties of his page, he is seduced by her alluring artifices: he em-

braces her, and follows her into the water, through which he sinks, and is never again heard of: the young bride, whom he had forsaken for the Naiad, dies of grief at the desertion of her lord. This story, as the author states, is taken from a Scotch ballad, procured from a young girl of Galloway; but whether he was unwilling that a comparison should be instituted, or whether he imagined that the original was well known, does not appear, but he quotes no part of it, and gives no information where it is to be found: we immediately, however, called to mind *The Mermaid of Galloway*, in the collection published by the late Mr. Cromek in 1810, which, perhaps, is without exception the most fanciful and beautiful production of the kind in any language, abounding with that charming simplicity of style, that rivals the simplicity of the scenes described, and with that affecting pathos, which rather consists in what is left to the mind, than in what is offered to the eye. We do not think, therefore, that the author of "The Naiad" exercised a sound judgment when he undertook to alter it: to succeed, was not to raise himself above his original; and to fail, was to convict himself at once of incompetence in talent and discretion. No man has been more ridiculed by persons of true taste, than the poet (one, too, of no mean name) who ventured to do the same with the *Notbrowne mayde*. It is fair, however, to say, that the author of "The Naiad" has not been quite so imprudent as Prior; for though he has considerably altered *The Mermaid of Galloway*, he has not been vain enough to hazard a modernization of it. The change of the principal agent in the poem from a Mermaid to a Naiad, cannot be called an improvement in the story; because, although to mermaids and syrens mystical and magical properties are ascribed by superstition, such powers and influences have rarely, if ever, been given to Naiads: we have been accustomed to look at them as innocent and beautiful creatures, like Sabrina in *Comus*, rather employed in aiding the unfortunate, than in inveigling and destroying the happy. Neither has the author of "The Naiad" made his nymph nearly as attractive and bewitching as the Mermaid; while, on the other hand, in the remonstrances of the page to Lord Hubert, and the picture the boy draws of the loveliness of the young bride he is about to desert, many more inducements are given him to refrain than are offered to the hero of the Scotch ballad. It was also injudicious in him to introduce the song of the Naiad at all, which, while it possesses little comparative merit, calls to mind many

others of first-rate excellence, from the time of Homer down to the unequalled Syrens' Song in Spenser, and the graceful dialogue between Ulysses and the Syren in the poems of Samuel Daniel. The author of the original more wisely contented himself with describing some of the effects of the voice of his bewitching Mermaid.

" I' the very first lilt o' that sweet sang
The birds forsook their young;
An' they flew i' the gate of the gray howlet
To listen the sweet maiden !"

The song is also described as having a magical influence even upon the stars of heaven, and well, therefore, might it seduce a mortal of earth. The song of the Naiad is followed by a few lines of description that are exquisite in their way.

" She play'd with her locks; and she sang to the night,
And her song came mellow'd through her eyes' light;
And ever her hand, with a graceful motion,
Like the rise and fall of a wave on the ocean,
Its pearly brightness was gently bringing,
Under the shade of that hair's silken stringing;
And still on she wander'd tenderly singing."

We must do the author of "The Naiad" the justice to say, that he has described the effect of the seduction of the water-nymph—the manner in which Lord Hubert follows her "to her murmuring dwelling-place," with great success. This is an addition, and an improvement, to his prototype, which merely says :

" She faulded him i' her lillie arms,
An' left her pearlie kame;
His fleecy locks trailed owre the sand
As she took the white sea-faem."

The writer of the poem before us has the following lines upon the subject :—

" On the lady glided slow,
Her feet on the grass left a moonlight glow;
On she went close to the water's side,
With a quiet, undulating pride.
The moon shone down upon her coldly,
Lord Hubert follow'd her course right boldly.
At the brink of the brook she paused awhile,
And turned to her earthly love with a smile :—

' Fear not to follow—thou'rt charm'd from death;
The water will love thee, and lend thee breath.'

" She stept into the silver wave,—
And sank, like the morning mist, from the eye;
Lord Hubert paus'd with a misgiving sigh,
And look'd on the water as on his grave.
But a soften'd voice came sweet from the stream,
Such sound doth a young lover hear in his dream;
It was lovely, and mellow'd, and tenderly hollow:—
' Step on the wave, where sleeps the moon-beam;
Thou wilt sink secure through its delicate gleam;
Follow, Lord Hubert!—follow!'
He started—pass'd on with a graceful mirth,
And vanish'd at once from the placid earth."

We are sorry that we cannot bestow the same praise upon that part of the poem which relates to the death of the bride: here the old ballad has been tediously expanded, and its simplicity and tenderness have been smothered in an abundance of description: yet even here there are some pretty touches, and the description of daybreak is happily expressed.

We have already observed that this author is not free from the conceits to which this class of poetry is peculiarly liable: the following is not only unnatural in the thought, but in the language.

" And her jewels and rings flung carelessly by,
In dark and rude disorder lie;
No gem left unmov'd,—save the tear in her eye."

Such examples are, however, not numerous; and it would give neither our readers nor ourselves pleasure to collect them. The picture of the Mermaid,

" Its breast is like snow, and its hand is as fair,
Its brow seems a mingling of sunbeam and air," &c.

brought to our mind a most exquisite verse in the *Lord's Marie*—a ballad also in the volume of Mr. Cromek, which the author of "The Naiad" seems to have read attentively.

" Her lips were a cloven hinnie cherrie,
Sae tempting to the sight;
Her locks owre her alabaster brows
Fell like the morning light:
And O! her hinney breath lift her locks
As through the dance she flew;
While luvie laugh'd in her bonnie blue ee;
An' dwelt on her comely mow."

Five minor pieces are included in this small pamphlet, only one of which, "The Fairies," is at all equal to the poem we have just gone through; the rest might be called tolerable in any other company. The words from Mr. Wordsworth, "a simple song to thinking hearts," affixed as a motto to one of them, led us to expect something more than an ordinary tale of disappointed love. The author of "The Naiad," however, displays so much talent, that we hope to see him affix his name to something of higher aim in its subject, and greater originality in its style.

ART. III.—*Letters on the Fine Arts; written from Paris in the Year 1815.* By HENRY MILTON, Esq. London, Longman and Co. 1816. 8vo. pp. 255.

MR. FLAXMAN—perhaps the most deservedly eminent of our British sculptors—is recorded to have lamented, before the destruction of the Museum of the Louvre was contemplated, that the great works of Art, particularly in statuary, had been removed from the places which their presence had for ages consecrated, and had been collected in a focus in the metropolis of France: he regretted it, not so much because it was the effect of national spoliation and robbery, as because he considered it injurious to the study and progress of the fine arts. In opposition to French writers, who speciously vindicated this violation of the rights even of conquered countries, on the ground of general advantage, he held the opinion, that the reverse would be the consequence; and that the huddling together of productions of the chisel or the pencil, which before had been separately viewed and admired, would injure their effect on the minds of the skilful; and with the unlearned and unskilful would produce such a confusion and bewildering, as to render them almost incapable of receiving the delightful impressions these admirable productions would otherwise excite. For ourselves, we can bear witness to the truth of this remark; and we doubt much if most of those who visited Paris in 1815, and who, day after day, with unwearied assiduity, went through the galleries of the Louvre, will not join with us in declaring, after all the panegyrics pronounced upon the Apollo, the Laocoon, the Diana, or the other relics of antiquity, that their expectations were by no means fulfilled by the contemplation of those statues. Not a few of the visitors, we are persuaded, left the halls bitterly disappointed in themselves,—grieved at their own obtuseness,

which could remain almost insensible to the perfections of works that had inspired the eloquence of the ablest writers of the world. The secret, however, is in the opinion of Mr. Flaxman above stated; and happy is it for the cause of justice—and, we may say, of the arts—that these productions have been restored to situations where they may singly receive the homage that is due to them. In the palace of the Belvidere, the Apollo stood, in the centre of a spacious hall, where he presided in single majesty,

“ ————— With no other train
Accompanied than with his own complete
Perfections; in himself was all his state!”

and the Venus of Medici, instead of being exposed among satyrs and centaurs, was allowed in private to disclose those beauties which in public she appeared so anxious to conceal.

Some persons, looking at the present state of the fine arts in Paris—at the paintings of David or Guérin, and at the few works of any excellence produced by French sculptors—have wondered that, with all the advantages her artists possessed in the Museum of the Louvre, France has not outstripped other countries of the world in the various departments of the fine arts. What we have said in the former paragraph will, we apprehend, partly account for the contrary being the fact; and although apparently paradoxical, it would not be very difficult to shew, that public institutions, and even the powerful patronage of the government of a country, contribute much less to the advancement of the fine arts than is generally supposed. The truth of this position may be supported, in some degree, by looking how little has been done for literature by all the efforts of the French Academy, so severely lashed by some of the satirists of their own nation. Whatever may be the case with painting and sculpture, in poetry it is undoubtedly true, that its noblest efforts have been made under circumstances that seemed least to promise success.

In consequence of this disparity between the works of art collected, and those produced, in Paris, the letters on our table are chiefly devoted to the contents of the Louvre, which, at the time the greater part of the volume purports to be written, were yet undisturbed. Mr. Milton states, that his principal object was to give a more complete account of them than had been hitherto published; and certain it is, that very few of the numerous volumes called for by public curiosity on the opening of the Continent, were

sufficiently devoted to this great subject: few of the visitors of the French capital, who were competent to the task, felt inclined to touch upon a subject on which so much had already been said; and those who were incompetent, found that more interest was felt in this country as to the fashions of the people, and the events of the day, than would be excited by any discussion upon valuable and lasting topics. The author of these Letters thus states his design, and the mode in which he endeavoured to accomplish it:—

“ The chief part of these Letters are devoted to remarks on the principal statues and pictures. In submitting them to the public, some explanation of the writer’s intention should perhaps be given.

“ Works of art may be viewed either with reference to the *means* by which they are produced, or to the effect resulting from those means. It is the exclusive privilege of the artist to speak on the former subject; but, on the latter, those who do not possess practical skill may be competent to judge. The labours of the sculptor, the painter, and the architect, would fail of success, if they were only addressed to the artist: they are given to the world: and hence, all will assume to themselves a right to judge and discuss their merits; nor can any production be considered as successful, which gains only the applause of those who view it with reference to the difficulty of its execution, and the accuracy of its parts.

“ The argument has, indeed, been carried still further; and it has been employed to shew, that practical skill is detrimental to general criticism; that the artist loses sight of the end in the means; and that his own peculiar style, the turn of his own study, influences his opinion, or at least occupies too great a portion of his attention. But splendid instances might be adduced, in the literature of our own country, disproving these assertions.—In the criticisms contained in this volume, the author has endeavoured not to encroach on the province of the artist.” (p. v.—vii.)

We shall omit the introductory matter given by Mr. Milton, because it principally relates to points with which all persons are by this time pretty well acquainted, viz. the manner in which the pictures and the statues were disposed in the gallery and halls of the Louvre. He afterwards proceeds to notice *seriatim* many of the principal pictures: the Transfiguration naturally first occupies his attention.

“ *The Transfiguration*, the pride of Italy, and the picture of the first fame in the world, can, alas! scarcely be said to exist as a painting by Raphael. We know, that nearly an hundred years ago it had become extremely dark; it is now by far the brightest of all his works in the collection: and not only from my own very minute examination, but from the remarks which I have heard from several

English artists, I am convinced that it has throughout been newly painted. Anxious to obtain certain information of the fact, I addressed myself the other day to a French artist, who was making an iron copy of *La Belle Jardinière*. He answered my inquiries politely, but did not appear to feel the slightest interest on the subject. 'Yes,' he said, 'it had been restored; he did not know by whom;—some of the people employed about the Museum had done it. Yes, it was very dark before;—he believed that all of it had been painted over—most of it, at least; that is, all the parts that required its' ending, by very coolly observing, 'that when parts of a picture become imperfect, of course they must be restored.'—This is indeed profanation. The French might have been forgiven for stealing the picture, or even for making it the subject of chemical experiment: but thus to destroy it, is without excuse. The merest wreck of this noble work, genuine from the hand of Raphael, would have been a thousand times more valuable than such a forgery.

"The people employed have, however, done their sacrilegious task better than could have been expected. The expressions of the countenances are admirable; the contours they could scarcely injure; and we may, I suppose, presume that, in the colouring, they followed the original as closely as possible: but the interest of the picture is gone." (p. 45—47.)

Of course, we have no right to doubt the veracity of Mr. Milton; but when we find with what an unfavourable, not to say prejudiced, eye he has looked at every thing that is French, (often with less discrimination than we should have expected from his good sense,) we cannot help thinking that the copy of this story here given has unconsciously received a little higher colouring than the original would warrant: it is most probable that many touches have been given to *The Transfiguration*, that did not proceed from the brush of Raphael, and it is very likely that formerly it was of a darker hue than at present; but surely Mr. Milton must know that, without the addition of a particle of colour, the mere operation of cleaning, by removing the dirt collected on the varnish of the surface, would considerably enliven the appearance of the canvas. We deny the assertion, that this picture is "by far the brightest of all the works of Raphael in the collection." What does Mr. Milton say to the *Belle Jardinière*, of which he has just above accused the French artist of making an iron copy? What does he say to the *Madonna della Sedia*, to *The Assumption*, or even to the *St. Michael*?—all of these are much lighter in colour than the *Transfiguration* in its present state. Mr. Milton does not profess to speak as an artist upon the subject; and it is obvious from his whole work that he has more taste

than science; but these hasty accusations rather savour too much of an affectation of knowledge he does not really possess. He goes at length into all the objections repeatedly urged against this mighty work, such as the division of the picture into two parts, (which is a fault Raphael shared with his master, with his pupil, with Domini- chino, with Leonardo da Vinci, and many others,) and the improbability that the persons below should not attend to the Transfiguration which was taking place above. To this the answer is quite as obvious as the objection, viz. that the artist left something to the imagination of the spectator: his object was to make a fine, and not merely a correct picture; it was to be adapted to the purpose for which it was designed; and had he not committed these errors, of which he could not be more ignorant than Mr. Milton, he must have separated his grand whole into two parts,—both of which would have been incomplete, and more unsatisfactory.

The observations of Mr. Milton upon the rest of the pictures of Raphael are extremely cursory, and Julio Romano and Leonardo da Vinci are dismissed in a few words; the unequalled picture of the *Vierge aux Rochers*, by the latter, is not even mentioned. To Titian, Corregio, and some others, he is more liberal of his pen, ink, and paper; and we must admit that his strictures are dictated by a correct judgment, though few attempts are made at novelty either of thought or expression. We will quote some of his observations upon the modern French school of painting, lamenting that they have not more of the liberality and candour which might be expected from a young man, as Mr. Milton evidently appears to be.

“ When we parted in London, you requested me to give you some account of the present state of the art in France. I am little qualified to do so; as it is difficult, whilst surrounded by a profusion of noble works, to examine with attention what are so decidedly inferior: added to this, many of the paintings on which the French most pride themselves, are at present not visible; the subjects they represent being the victories of Buonaparte, the government has deemed it expedient to cover them with a green cloth. If their merits correspond with their size, they must be the finest pictures in the world.

“ In addition to the works by David which I have just mentioned, I have seen two or three of his portraits: they are splendid paintings; and he is highly skilled in all the mechanical parts of his profession: his faces have that strong appearance of individual expression, which inclines you, without knowing the original, to pronounce them to be likenesses. But his portraits are no more to be compared to those

by Lawrence, than the well-looking ladies and gentlemen of Sir Peter Lely to the breathing and intelligent forms of Vandyck: indeed, I could mention several other English artists greatly his superiors in portrait; and as for history, I may save myself the trouble of comparison, by asserting, that to me they appear absolutely devoid of any merit, except correctness of design.

“In the lofty style of historic painting, of which he and his school arrogate to themselves the exclusive possession, the dramatic management of the subject is the essential attribute. In none of their compositions, with which the prints have made us familiar, can a single instance be shewn in which the subject is treated with grace and dignity, or in which nature is followed judiciously, and without affectation; not a single instance can be adduced, in which a fine idea is simply and felicitously expressed.” (p. 87—89.)

We are far from meaning to deny the truth of the censures bestowed upon the Baron David; but the author has somewhat unfairly made him the sole representative of the modern French school. We have not space to enter upon the subject, even were we inclined to do so; but surely Guerin and Girard deserved mention,—more especially the latter, whose vigorous drawing, and masterly colouring, are often pre-eminently successful: he has great failures it is true, which are the almost unavoidable consequences of great attempts. It seems to us (if we may venture to give our opinion) that the fundamental error of the modern artists in France is, that they have not sufficiently regarded the distinction between sculpture and painting; they have confounded the separate provinces of each: thus, the pictures of Guerin (instancing his Phædra and Hippolitus) are too much like statuary; while the statuary (referring particularly to a group of Orestes mentioned by Mr. Milton) encroaches on a department exclusively appropriated to painting. This observation naturally leads us to some judicious remarks made by the author before us upon sculpture and its attributes.

“The added study of each day strengthens my opinion, that the master-charm of sculpture is tranquillity. How well the ancients were convinced of this, is obvious from the very large proportion of statues which are completely in repose. The representation of strong passion, or any kind of violent mental or bodily exertion, is objectionable; but still more to be objected to is the representation of rapid motion. I am well aware that there appear to be many splendid exceptions to the truth of this. You will at once oppose me with some of the finest statues in this collection—the Laocoon, the Gladiators, the copy of the Dioscubulus after Myron, and the

Diana. Let us examine how far these statues do, in reality, make against the proposition which I would enforce.

"In speaking of the *Laocoon*, you must understand me as referring to the principal figure of the group only. *Laocoon* is represented in strong exertion, and agonized both in body and in mind; yet such is the admirable skill of the artist, that we contemplate the figure without horror or disgust; it excites no sensation which is painful to the mind; admiration and pity are the feelings which it produces, and we dwell upon the work with pleasure. The artist, therefore, has succeeded eminently, and the figure of *Laocoon* must be admitted as a complete exception to my rule; but I consider it the only one.

"The *Dying Gladiator*," in beauty and truth of form, and in execution, is among the finest productions in the Louvre. In mental potency it may be ranked as third in the collection. To what are we to ascribe the effect of this statue on the mind, and the interest and the commiseration which it excites? Solely, as I conceive, to the tranquillity which reigns in the attitude and countenance. The gladiator is wounded mortally: aware of his approaching death, he is solely occupied by the desire of meeting it with calmness, and as may become a man of fortitude and courage: he is reclining on the ground, and with the right arm sustains his body, which leans somewhat forward with great appearance of weight and feebleness; the other arm rests heavily on the right thigh: the countenance indicates strong pain, tranquilly and silently endured; he exerts himself to bear up manfully to the last; but the rapid decline of strength is visible throughout the whole frame, and the bending down of the neck shews the lassitude of approaching death. Nothing can exceed the expression of determined composure both in the countenance and figure: it is this expression which exalts the gladiator into a hero, with whom we sympathize, and whose fate we deplore: were this tranquillity, were this resignation, absent—were he represented in rage, or in despair—or did his fortitude, in any degree, sink beneath his calamity—he would be a mere swordsman, for whom we should feel no interest; and our admiration of the statue would extend only to the correctness of its execution." (p. 180—183.)

Mr. Milton is mistaken, if he supposes that, in contending that repose is "the master-charm of sculpture," he is broaching a novel position; for some writers have even gone as far as to assert, that it was also properly to be considered

* "The French connoisseurs have altered the denomination of this statue, and I think on sufficient grounds: the short and bristling hair, the beard on the upper lip, and the collar which hangs round the neck, lead them to consider it as the representation of a barbarian warrior—a German or a Gaul: they termed it, *Le Guerrier Blessé*. The sword is of the Roman shape; but it, as well as that part of the plinth on which it rests, is modern."

One of the essentials of productions of the pencil. Introductory to the above extract, are some remarks upon the Apollo and the Laocoon, from the excellencies of both which Mr. Milton detracts: he complains first of the discordance between the ages of the father and sons in the latter, and then observes:

"But there is still a more important fault in the composition: the father, in his attitude, his exertions, his look, has nothing which unites him to his children; they implore his aid, but his efforts are for himself alone. Fine and noble, were he represented singly; thus connected, his energy becomes unnatural, selfish, and displeasing. Children on the verge of destruction are in the presence of their father, yet is no paternal feeling expressed: all the affections of the parent—which we are taught to believe powerful even in death—appear lost and absorbed in the sense of his own calamity,—in his efforts to prevent it." (p. 122.)

This objection appears very plausible in the first instance, but it originates in a confusion in the mind of the author between a sense of danger and bodily pain. Laocoon is attacked on all sides by the serpents; he is in agony under their fangs, and the venom has already penetrated to his vitals: such a state absolutely precludes all thought of others, and the artist would have shewn little knowledge of human nature had he made the father otherwise than he is represented: only one of the sons is attacked, and that the instant before the moment chosen by the sculptor, while the other son in terror is endeavouring only to disengage himself from the folds of the serpents. If the sculptor had chosen to display merely the danger, and not the suffering, of an attack, the objection of Mr. Milton would have been just, because the father ought then to have been principally concerned for the safety of his children: that moment is, however, past.

We do not think it necessary to give any of the remarks of Mr. Milton upon the architecture of the public buildings in Paris, because he has not succeeded in saying any thing very new upon them: he shews that he is not ignorant; but nearly all persons who visit France have knowledge enough to be aware that, generally speaking, nothing can be in worse taste than these edifices; and their great defects are too obtrusive to need pointing out with particularity. Mr. Milton does justice to the splendour and grandeur of the Opera House attached to the Palace of Versailles, and, we think, more than justice to the style of the ornaments, than

which nothing can be more inconsistent and ponderous. We copy a few paragraphs upon the subject of theatrical representations in France.

"A very few evenings fixed my opinion of the tragic and comic acting of the French. I am aware how liable we all are to the influence of national prejudice; but I have now attended so many of their performances, as to feel myself, in some degree, justified in giving a decided opinion.—Their tragedy is bad in itself, and to an English taste intolerable; their comedy is very little short of perfection.

"My admiration of the tragedies of Corneille, Racine, and Voltaire, remains undiminished: I consider them as highly-beautiful dramatic poems; and not merely calculated to please in the closet, but to produce in the representation a powerful effect, even upon the admirers of Shakspeare: that they fail to do so is to be attributed solely to the manner in which they are performed.

"To speak of the present style of tragic acting in France is to speak of Talma: his authority and his example guide every thing. Talma may, I think, be described as a good actor, acting badly: his action and manner are graceful; his voice powerful, although occasionally indistinct. In passages of strong passion he is certainly great, and almost natural; but his action, though elegant, is too rapid, bustling, and Frenchified, to accord with tragic feeling: in pathetic passages he quits his natural voice, and whines most disagreeably. His declamation is disfigured by tricks which to me appear unpardonable, but which certainly are not considered as defects by the French, since the other actors obviously copy them. Indeed, the minute and servile imitation of Talma, in action, in manner, and in voice, which, with scarcely an exception, all the tragic performers seem anxious to render visible, rather than to conceal; although to us it produces a most ridiculous effect, proves how perfectly the original is suited to the taste of the audience. Of these tricks, the worst is the running one sentence into another: this may sometimes produce a fine effect; but Talma appears to do it when it produces no other effect than totally to destroy the sense. This practice seldom occurs except where the sentence ends the line; and if the object be to hide the rhyme, the advantage is much too dearly bought. Another very frequent impropriety is, that, in order to preserve the flow of the verse, he slurs over words on which the spirit of the passage requires a strong emphasis. Propriety, and even elegance, are sacrificed to effect: thus, in despite of the sense, a dozen lines before a burst of passion, he sinks his voice, and hurries on with undue rapidity; or, if the contrast which he wishes to produce requires it, he will utter as many lines with unmeaning slowness. The mode of singing out the words, though considered by the French as indispensable to tragic speaking, is in a high degree offensive and wearying to an English ear." (p. 216—219.)

Mr. Milton is in error when he states, that the authority and example of Talma guide every thing. Probably, while he resided in Paris, *Lafond* was in the provinces, or he would have seen that that actor had no inconsiderable party of admirers among the visitors of a French theatre: he is comparatively a young man, and is gradually encroaching upon Talma, who, however, has at present sufficient influence to prevent *Lafond* from appearing in his parts. We are surprised that our author should have forgotten the French tragic actresses altogether: he says nothing of Mad. Duchenois, Mad^{ie}. George, nor of Mad^{ie}. Volnais: the first is the Mrs. Siddons of the Paris stage; and though, perhaps, the plainest woman on the boards, (which goes a great way with her audiences,) is much and justly admired in spite of her ugliness. Mad^{ie}. George is almost entirely indebted to her beauty and fine voice for her popularity; and Mad^{ie}. Volnais, without either the one or the other, by her judgment and feeling never fails to draw down warm applauses.

Having thus given a sketch of the work before us, upon most of the principal topics to which it is devoted, and having inserted our own remarks as we proceeded, we have only to add, that, although not of first-rate excellence in point of originality, it has many claims to approbation from the good sense and correct taste displayed by the author.—It seems obvious that the letters were not actually written in Paris, as, besides other indications, they want the freshness of remark, and ease of style, usually derived from the immediate contemplation of the objects referred to.

ART. IV.—*The Monarchy according to the Charter. By the Viscount DE CHATEAUBRIAND, Peer of France, Minister of State, &c.* “The King, the Charter, and Honest Men.” London, John Murray, 1816.

THIS work, in which are discussed the most important topics connected with the freedom and happiness of the people of France, has excited much less attention, or at least been much less read, in that country than in England, which is comparatively little interested in the result. We needed not the statement of the author, nor the assurances of the translator, to be convinced that all the efforts of the misguided cabinet of Paris, and of its emissaries, police, and censors, would be exerted, if not to prevent its appearance, at least to impede its circulation: to those who are at all

acquainted with the weight and complication of the fetters imposed upon the French press—who know that hand-bills, or even cards of address, cannot be delivered in the streets, or in the shops, without the stamp and sanction of the *employés* of the police,—it was enough to be informed, that a work contained enlightened and liberal principles of policy, adverse to the party at present in power, to be convinced that it would meet with every possible obstruction from the practised ingenuity of ministerial spies and of spy-like ministers.

It so happened, that at the time this work of M. de Chateaubriand was put forth, (we cannot say published,) we were in the French capital: we had heard from private sources, some time before, that it was in the press; and when we inquired for it at different booksellers, few admitted that they had any knowledge of it, and not one of them had a copy for sale: we were informed that it was exhibited at a single window in the *Rue Mazarene*, but that it was quickly removed in a way neither very profitable, nor very agreeable, to the bookseller. It would seem extraordinary to those who are not aware of the perfect system of subordination established among the Parisian newspapers, that only one solitary announcement of it was contained in them, and for that offence the editor, as we learn, was obliged to undergo a severe penance. The contrast appears the more striking, when we recollect that the slavish production of *M. Thoremin*, "On the Accordance between Legitimacy and Representation," reviewed in our Number for August, and the scandalous fabrication of *Carnot; sa Vie Politique et Privée*, noticed in our last Review, were so repeatedly advertised and so zealously applauded. A short time ago (before the *interregnum* of 100 days, as it is termed) enlightened Frenchmen, whose sentiments savoured too much of liberty and truth for the atmosphere of the *Thuilleries*, addressed their countrymen, or the court, through the medium of the English press, but now even that channel has been closed, and it is known that all the London journals that speak with any degree of freedom upon French affairs, are prohibited with the utmost severity.

What good can be augured from such a state of things? has been asked a thousand times. Is France, in the nineteenth century, to be treated as if the natives were wrapped in the ignorance of the ninth? Are her inhabitants to be considered merely as the vassals of the crown? Are they to be told at one moment, that they have become too

enlightened to endure longer the yoke of a demoralizing tyranny, and in the next, that they are so incapable of judging, that they must submit without murmur or inquiry to whatever government the scanty relic of the despotic Bourbons may think fit to impose. On the contrary, are not the minds of the natives of France now so cultivated, that truth will spring up in spite of all efforts to cut it down or stifle it; and in reference to the production before us and others, may it not, and will it not, be said, in the words of one of our wisest statesmen, that "it is a spark of truth which flies up in the faces of those who strive to tread it out." Upon this subject M. de Chateaubriand has the following note.

"The work I now publish will, no doubt, afford fresh instances of these kinds of abuse. The journals will be commanded either to abuse or to refuse to advertise it. If any of them should venture to mention it independently, it will be stopped at the post-office, according to custom. I shall, I dare say, see, eye, and feel too, the good old times of Fouché and Savary. Nay, libels against me have been published under the royal police, which Savary himself had suppressed as too atrocious. I never complained, because I am sincerely the friend of the freedom of the press, and that according to my principles, I could only complain to the laws—and there are none. Besides, I am accustomed to insults of this nature, and in truth am grown somewhat callous. I individually am but one of little importance, but the principles of my book may be of some; and for this reason, I would entreat the public not to judge of it from the reports of the journals. It attacks a powerful party—that party has the exclusive dominion of these journals; literature and politics continue to be made at the old shop in the police-office: I may then expect every kind of attack; but I may also venture to beg not to be condemned till I shall have been read."

But surely the work before us cannot be offensive to the royal family of France, though it may well be so to the present ministers of that family: an Englishman, on reading it, is rather struck at the high tone with which its author speaks of the irresponsibility of the King. "Sovereign Lord and Master, (he observes in one part,) he owes to no one an account of his reasons; when he speaks alone, every one ought to obey cheerfully, but in profound and respectful silence. We go to a new election because he commands it: and when he says to his subjects, *I will*, the law itself has spoken." It is true, that M. de Chateaubriand is here speaking of the exercise of a prerogative, which he contends

ought to be greater in France than in England; but his whole work is most decidedly *ultra-royalist*, and the true objection to it in France is, that it is *anti-ministerial*, and therefore strenuously opposed to the growing *revolutionary interests*, which have for their object, as he contends, the destruction of *legitimate monarchy*.

This, indeed, is his great offence: for this he has been degraded; for this he has lost his pension of 26,000 francs; for this he has been struck off the list of ministers of state; and for this, as is asserted, two editions of his work have been seized and destroyed. "As good almost kill a man as kill a good book, (says our mighty master of politics and poetry:) who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. 'Tis true, no age can restore a life, whereof perhaps there is no great loss, and revolutions of ages do not often recover the loss of *rejected Truth*, for the want of which whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the *living labours of public men*; how we spill that seasoned life of man preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and, if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal and fifth essence, the breath of reason itself—*slays an immortality rather than a life*."

After this quotation, we dare add nothing of our own. We shall proceed to the work in hand. In the preface, the Viscount de Chateaubriand speaks of the motives which impelled him, at the risk of what he has experienced, to print his opinions.

"If, when only a private citizen, I considered myself bound, on certain important occasions, to address my country, what ought I not *now* to do? As a Peer and Minister of France, have I not higher duties to perform, and should not my efforts for my King be in proportion to the honours which he has bestowed on me?

"As a Peer of France, it is my duty to declare the truth to France, and I will declare it.

"As a Minister, it is my duty to declare the truth to the King, and I will declare it.

"If the Council, of which I have the honour to be a member, was

ever assembled, I might be told—‘ Give your advice in Council;’ but that Council does not meet. I am therefore obliged to resort to other means to make my humble remonstrances, and to fulfil the first duty of a Minister.

“ Need I prove by examples, that men in place have the right of discussing in this form matters of state? Examples are abundant; I should find several in France, and England furnishes a long series. From Bolingbroke to Burke, I could cite a great number of lords, of members of the House of Commons, and members of the Privy Council, who have written on politics, and in direct opposition to the Minister of the day.

“ And shall it be said, that if France appear to me to be menaced with new misfortunes; if the legitimate monarchy is in danger, I must be silent because I am a Privy Counsellor and a Peer! On the contrary, it is my duty to point out the danger, to fire the signal of distress, and to call for help. For this reason I have for the first time in my life, affixed my titles to my name, in order to announce my duties, and to add, if I can, to this work, by the weight of my political rank.

“ These duties are the more imperious, since individual liberty and the liberty of the press are suspended. Who dares—who *can* speak? Since the title of Peer of France gives me, by virtue of the charter, a sort of inviolability, it is my duty to make use of it in order to restore to Public Opinion a portion of its power. The Public Opinion says: ‘ You have made laws which shackle us; speak, then, for us, since you have deprived us of utterance.’

“ Finally, the public has sometimes lent me a favourable ear: I have some chance of being heard. If, then, by writing I can hope to do good, be it ever so little, my conscience commands me to go on.” (p. v.—vii.)

In the introduction, the author observes, that three modes of government might exist in France under a Legitimate King: 1. The old regime; 2. A despotism; 3. The charter. It would at first appear to some readers, that the *old regime* and a *despotism* were almost synonymous, but the author explains, that he means such a despotism as that endeavoured to be established by Buonaparte with an army of 600,000 men: of course, he concludes that neither of these forms can be admitted, and consequently that a *legitimate monarch, governing according to the charter, is the only possible mode*. Having stated the elements of a representative monarchy, he observes upon the necessity of an extended royal prerogative in France, maintaining strenuously the irresponsibility of the King, represented by his responsible ministers. He objects to the initiation of laws by the Crown on many grounds.

" By giving *exclusively* to the King the initiation of laws, it was intended to strengthen the prerogative, and the effect has been to weaken it.

" The *form* in which this power is exercised is as inconvenient as the *principle* is false: ministers come down to the houses with their proposed law in the shape of an *ordonnance*—'*Louis, by the grace of God,*' &c. The ministers thus borrow the individual person and identity of his Majesty; they make him propose this law as the result of his own wisdom and meditation; then the law is discussed; then come alterations, omissions, and amendments; and the wisdom of the King receives a legislative denial in the rejection of his first conceptions. Then must come a second *ordonnance*, to declare (still by the grace of God, and the wisdom of the King) that the wisdom of the King had been deceived, and that the grace of God had been invoked in vain.

" All this is miserable, and injurious to the royal person and royal dignity. It must be changed: and this solemn form must be reserved for the final sanction of the law—the peculiar duty of the crown when the legislature shall have done theirs—and not for the sketch of a law proposed by ministers, and liable to alteration, and even rejection, by the legislature.

" On all occasions these royal *ordonnances* should be used with moderation. The style and form they assume is that of *absolute* authority, because the King of France was *formerly* the supreme legislator; but now, that his legislative functions are divided with the two houses, it is more decent, it is more legal, it is more constitutional, that the crown should speak with absolute authority, *only* when it ratifies and perfects the law, which the wisdom of the other branches of the legislature has previously framed.

" Else, the peer and the deputy will be placed between two distinct legislative powers—between the old and the new constitution—between the duty they owe to the *ordonnance* as subjects, and the duty they owe to their constituents as legislators. How can they freely and honestly debate such an *ordonnance* without disrespect to the royal prerogative? How can they refrain from debating it, without an abandonment of principle?

" The present practice would at length lead to one or other of the following serious inconveniences: either the King's name would produce a degree of respect inconsistent with free discussion, or a free discussion would soon impair the respect due to the King's name, and tend to a degradation of the royal authority; in which, and in which alone, consist our hopes of tranquillity and happiness.

" Every one knows, that, in England, the wise rules of parliament and the constitution would be infringed by a member's using the name of the King, either in support of, or in opposition to, any proposition whatsoever." (p. 10—12.)

The last sentence leads us to remark, that in many parts of this publication, more particularly where the author ad-

verts to the subject of representation, he takes occasion to impress upon his readers the many excellencies of our British system. Setting aside discussions on the corruptions that have crept into it, his panegyrics are doubtless theoretically well deserved; but it has admitted of a serious question whether it be possible yet to communicate such advantages to France. In this kingdom, the representative system has been of gradual growth, from its embryo the *Wittenagemot* of our Saxon ancestors: that institution, even in feudal times, affording privileges to the people beyond what the lower orders experienced in other countries of Europe: venerable from its antiquity, and admirable from its construction, it has for centuries been looked up to here as a sacred fabric: though eulogized by the ablest foreign writers, it has been adopted by no foreign government, with the exception of the kingdom of the Netherlands, which, within the last three years, almost under the dictation of Great Britain, has adopted its principle. In France, since the restoration of Louis XVIII., it has been attempted to be introduced with certain modifications; but though it is a novelty to that country, (and thus possesses a charm which with us would be an objection,) it will be met by a national repugnance to English politics and practice, and even with more effect by the anti-representative disposition and character of the people. The representative system pre-eminently requires two qualities in which the French are pre-eminently deficient, viz. that individuals should lay aside all their *amour propre*, and act upon disinterested and enlarged views of public benefit; and that they should possess that degree of reflection and knowledge which will enable them to decide with judgment between conflicting candidates. Certainly the second or third election after the endeavour to establish this system, has begun under very un auspicious circumstances; for all the accounts received from the Continent shew, beyond a doubt, that, instead of endeavouring to maintain the purity of the choice, and the competence of the deputy, the ministers of Louis XVIII. have exerted all kinds of undue influence to procure the return of persons attached, not to the present royal family, but to what are termed the *revolutionary interests*: though we admit that many things in the government of Louis XVIII. require alteration, and that, perhaps, immediately, for the security of his throne, yet we must contend, on the other hand, that any government, and any form of government, is better than that which the degraded relics of popular commotion and

of military domination would establish for his kingdom.—The reflections we have above made, might more fitly have been introduced afterwards, when we quote what M. de Chateaubriand says upon the subject; but we may properly in this place insert some of his remarks upon the late dissolution of the Chamber of Deputies, and the reduction of the number of representatives, which are given in a postscript to his work, as relating to a transaction subsequent to the production of the body of it. He observes :

“ We were deceived, then, when we thought the number of deputies of departments *too small*. The nation, consisting of twenty-four millions of inhabitants, will be sufficiently represented, it seems, by two hundred deputies! The departments of the Lozere, and the Upper and Lower Alps, for example, who will have but one deputy to the Chamber, will they be fully satisfied?

“ If we change our ministers every year, are we to have from year to year a new mode of elections? Who can assure me, that the ministers of the next year will not find the representation of this year too numerous? Will not a hundred of their clerks (duly assembled, forsooth) appear to them to form a better Chamber, and more in the interests of France?

“ Oh, no, say they; we will keep hereafter to the charter.—God grant! it is all I desire; but I am not at all easy upon the subject.

“ In virtue of the 14th article of the charter, which gives the King the power of *making rules and ordonnances necessary for the execution of the laws and the safety of the state*, may not the ministers see the *safety of the state* wherever they see the *triumph of their systems*? There are so many *constitutionalists*, who would now govern by *ordonnances*, that we may see, instead of laws, some fine morning, the whole Charter confiscated to the profit of Art. XIV.

“ Let me state the true reason why France is again thrown, as it were, into a lottery-wheel.

“ The party that would drag down France to her ruin would, as the first step, sell the woods of the clergy: it would sell them—not as a good system of finance, but as a good revolutionary measure—not to pay the Allies, but to consecrate the Revolution; and, as it well knows that the Chamber of Deputies would never have consented to this sale, it has availed itself of the ill-humour and idle terrors of the Ministers, to persuade them, very unluckily, that *their* existence is incompatible with that of the Chamber.

“ It feared, besides, that the Chamber might, as was its duty, enlighten the King as to the real opinion of France.

“ In fine—I have already said it,—that party has never forgiven the deputies for having unmasked its projects, and deposed, in the regicides, the princes of the Revolution.

“ You will read in the papers long and laboured articles in praise of the dissolution of the Chamber; but recollect, while you read,

that the press is *not free*; that it is in the hands of ministers; that it is these very ministers that have dissolved the Chamber, and written, or paid for, the articles. You observe that the funds rose; but you should know, that on the day the *ordonnance* was published, a speculation, a trick, was played on the Exchange; and a jobber had the audacity to exclaim, 'The *scoundrels shall never return!*'—These *scoundrels* were the deputies!

"What are the wishes of the King?—If it were permitted to penetrate into the secrets of his royal wisdom, might we not presume, that by leaving constitutionally full liberty of action and opinion to his *responsible* ministers, he carried his views much farther than they? Perhaps he thinks that France may send him back the same deputies with whom they were both so justly satisfied; that we shall have a new Chamber, as royalist as the last, though convoked upon other principles; and, if that should be the case, that there would then be no possibility of mistake as to the *real opinion* of France." (p. 252—254.)

We will now return to the main body of the work. M. de Chateaubriand very fitly censures with severity the secret suggestion of laws to the Crown;

"For they who speak but privately to kings,
Do seldom speak the best and fittest things;"

as one of our old poets remarks. From thence he proceeds to the constitution and privileges of the House of Peers of France; and subsequently, in these terms, speaks of the Chamber of Deputies, and its relation with the Ministers.

"Our Chamber of Deputies would be perfectly well constituted, if the laws for regulating elections, and those regarding the responsibility of ministers, were conclusively framed. But the Chamber is as yet deficient in the precise knowledge of its own powers, and of those truths which can only be the children of experience.

"Its first duty is, to cause itself to be respected. It ought not to suffer ministers to establish any principle of independence of the legislature, or of being at liberty to attend or not, as they may please, the summons of the Chambers. In England, ministers are liable to be questioned, not only on legislative proceedings, but on questions of their individual administration, on the appointments which they make, and even upon articles of news which appear in the public journals.

"If that sweeping phrase which we have lately heard, 'ministers are accountable for their *administration*' to the King only,' he tol-

* The French use the word *administration* as contradistinguished from legislature, finance, or justice, to signify the mere civil duties of government, and the actual execution of these duties by the minister and his subordinate.—*Trans.*

ated, we shall soon see that every thing will be administration? incapable ministers may ruin the country at their ease; and the Chamber, become their slaves, will fall into disrepute and disgrace.

"But what means have the Chambers of making themselves heard? If ministers refuse to answer them, how can they oblige them? and will they not, by a summons which they cannot enforce, impair their dignity, and render themselves ridiculous, by an empty presumption?"

"I reply, that the Chamber has several modes of maintaining its rights.

"Let us state the true principles of this question.

"The Chambers have a right of putting to the ministers what questions they please.

"The ministers ought always to attend, and to answer, whenever the Chambers desire it.

"Ministers are not indeed, on all occasions, bound to enter into explanations. They may decline doing so, but they should ground their refusals on reasons of state, of which in due time the Chambers may be informed. The Chambers, treated with this attention, will go no further. A minister demanded that six millions per annum should be placed at his disposal; he gave his word of honour that it was necessary for the public service; and the deputies did not hesitate to vote it without any further explanation.—'Upon the honour of a gentleman,' is an old pledge, on which a Frenchman will always obtain credit.

"Again: the Chambers will never interfere in the administration of affairs, will never create inconvenient discussions, will never expose the ministry to real embarrassment, if the ministers are what they ought to be,—masters of the Chambers in fact, and their servants in form.

"But how shall we attain this desirable result? Very easily:—the ministry must be identified with the majority of the Chambers, and act with it, else no government can go on.

"I am aware that the kind of authority which the Chambers during their session exercise over the ministry, recalls to our minds the usurpations of the Constituent Assembly. But again, I say, comparisons between that day and this are not only odious, but lame.

"I deny that the experience of that period forbids us to hope that we may establish a representative monarchy in France. That government was not a representative monarchy, founded on natural principles, and balanced by a real distribution of powers—one absolute assembly, and a monarch whose *veto* was not absolute! What resemblance is there between the political system under the Constituent Assembly, and ours under the Charter.

"Let us give the Charter a fair trial: if it fails—if the public opinion and the public service do not go with it—then we may say, that a representative government is not suited to the feelings of France; but, until then, we have no right to condemn that which we have never tried;" (p. 33—36.)

The author is, we apprehend, partially in error in the second paragraph of the above quotation, where he states, that in the British Parliament "ministers are liable to be questioned, not only on legislative proceedings, but on questions of their individual administration, on the appointments which they make, and even upon articles of news which appear in the public journals." This is correct as to part, if the author mean, that ministers may be so called to account upon the regular motion of a member, of which, by the practice of the House of Commons, previous notice is required, that the party charged may have time to defend himself; but it is incorrect, if he wish to be understood, that by the constitution of Parliament, a minister may upon the sudden be compelled to answer any interrogatory that a member starting up in his place shall think fit to propound, upon any subject: by courtesy, it is true, such questions are often put, and sometimes answered; but all who are acquainted with the rules of Parliament, know that this is only a courtesy; and many times in the two last sessions, Lord Castlereagh and other ministers refused to give any replies, grounding their refusal on the admitted strict practice of debate. It never happens (even the late Mr. Whitbread never infringed upon the rules quite so far) that a member puts a question founded, as he confesses, upon intelligence in the newspapers, because the public journals, and the mention of them, are carefully excluded, unless in the case of a breach of privilege, when there is occasion to make a complaint. Upon this point, it is not very surprising that a foreigner, however generally well informed, should be ignorant.

The most important topic in the whole volume, *the liberty of the press*, is treated in a most enlightened and liberal manner, in the true spirit of knowledge: the author seems to ground himself upon English principles, more than upon English practice. Having enforced the necessity of the legislature causing itself to be respected by the public journals, and having made some general observations upon the importance of the liberty of the press in all free states, he proceeds in the following terms:—

"What, in fact, happens when the press (by the mediation of a censor) is in the hands of ministers? Their gazettes applaud all they do, all they say, all that their party does or says

—*intra muros et extra.*

Those journals, the applause of which they cannot command, they at least can condemn to silence.

CRIT. REV. VOL. IV. Oct. 1816.

8 B

"—I have seen anti-ministerial papers suspended for having only praised such and such an opinion.

"—I have seen the speeches of deputies mutilated by the censors, and even *corrected* by these obliging revisers.

"—I have seen the papers especially forbidden to mention a fact or a publication which happened to displease some minister.

"—I have seen a censor who had suffered eleven years imprisonment as a royalist, dismissed from his employment for having permitted one of the journals to insert an article in favour of the royalists.

"At last it has been discovered that these *written* mandates from the police might involve the parties in some little difficulties; they have therefore been of late abandoned, and the editors have been acquainted, that they would henceforward receive their instructions *verbally*. Thus the proofs of unconstitutional interference are destroyed, and the commands of the minister may be, if necessary, explained away as the mistake of an editor.

"Thus it is that France is insulted, and Europe deceived; thus it is that there is no sort of calumny which has not been heaped upon the Chambers. It is lucky that they are so flagrantly absurd and contradictory: we might have been alarmed at finding ourselves called aristocrats,—ultra-royalists,—enemies of the Chamber,—and *white* jacobins, if we had not found ourselves in the next page designated as democrats—enemies of the royal prerogative—a faction sticking for the clerical errors of the charter—and finally *black* jacobins!!—This consoled us.

"It is utterly impossible, it is contrary to all principles of a free government, to leave the press in the control of ministers—to give them the power of indulging, through it, their caprices, their passions, and their interests; of disguising their crimes, and of poisoning the sources of truth.

"If the press were free, the deputies and their assailants would be fairly at the bar of public opinion, which would then find no difficulty in deciding on the talents of the parties, and the justice of the cause.

"In the name of God, let us be at least consistent; renounce, if you will, this representative government; but if we pretend to maintain it, let us have the liberty of the press. Under abuses such as I have described, no free constitution can exist.

"But the freedom of the press is not without inconvenience."

"Granted—it is not without danger; and it can only be permitted to exist in the presence of a strong law, *immanis lex*, which should repress falsehood by ruin, calumny by disgrace, sedition by imprisonment or exile, and treason by death! but all this power must be in the *laws alone*. I demand for authors and editors the freedom of the press,—but at their own risk and peril; if we do not obtain it, the constitution is undone."

"As to the journals—the most dangerous weapon—the abuse

might be easily restrained, by obliging the proprietors to give security. This security would afford a guarantee for any fines—the simplest and safest mode of punishment—which the tribunals might inflict.

“The security should be to the amount of a capital which supposes the contribution to the state of 1000 francs (about 45*l.*), which is the amount of contribution that qualifies a member of the Chamber of Deputies.

“I propose this rate, because I consider the functions of the deputy and the journalist to be, in one point of view, analogous; it is the privilege and the duty of both to discuss public men and public measures; to advise the people, and to influence in some degree the measures of the state: they ought both, therefore, to be persons who have some stake in the country, who have something to gain by good order and national prosperity, and something to lose by disorder and public calamity.

“We should then be relieved from the swarms of public papers. The journalists, diminished in number, increased in respectability and independence, overlooked by a jealous and severe law, would learn to measure their expressions—they might be safely trusted. The opinion of the Chambers, the ministers, and the public, would be mutually communicated with their proper force, and with excellent effect.

“At this moment, when the 4th article of the charter* is suspended, there is more occasion than ever for the free enunciation of the public opinion. In England, when the Habeas Corpus act sleeps, the liberty of the press is awake, and watches that public freedom may not sleep the sleep of death.† (p. 41—47.)

In the next chapter (xxi.) “On the Liberty of the Press as it may affect Ministers,” M. de Chateaubriand says, “One thing I must concede; the liberty of the press would render it necessary that ministers should be men of talents and character.” Many English readers will be inclined either to doubt the truth of this opinion, or admitting it, to contend, that we are not so fortunate as to enjoy the liberty of the press in this country. Ministers may be either wise or fortunate, and those at present ruling in *Oceana*, may be fairly said to verify the old proverb, that “it is better to be born to good luck than to a good understanding.” They may “thank their stars that kept them from contempt,” and

• Their *Habeas Corpus*.—Trans.

† We hear a great deal of the great difficulty of making a good and efficient law on the subject of the press: there are, I admit, difficulties, but I think them not insurmountable. I have determined views upon the subject, which, however, the limits of this work do not permit me to explain.

those who live under them, witnessing their success, may exclaim in the vehement vein of our old dramatist,

“None but a madman would term Fortune blind :
How can she see to wound desert so right
Just in the speeding place?—to girt lewd brows
With honour’d wreath? Ha! Fortune blind! away!
How can she hood-wink’d then so rightly see
To starve rich worth and glut iniquity?”

Marston’s What you will, A. 1.

The language and opinions of the author on the subject of the police of France, are most unrestrained and decisive : he utters his valuable thoughts with the freedom that would be not only tolerated but encouraged in such a government as he recommends. The reader shall judge for himself :

“As there are men who cannot be ministers under a legitimate monarchy, so there are ministers who ought not to exist under a constitutional government. Need I designate the minister of general police ?

“If the charter, which professes to secure individual liberty, is obeyed, the general police can have neither power nor object.

“If a transitory law should suspend this article of our charter, the general police is surely not necessary to execute this law.

“And if no such suspension exists, if our rights are in full force, and that yet the general police takes those arbitrary steps, which belong to its peculiar character, such as suppression of publications, domiciliary visits, nocturnal searches, arrests, imprisonment, exile—the charter is annihilated.

“‘Oh, but the police will not take these steps.’—Then it is useless.

“This general police is, in fact, a political police, a party engine ; its chief tendency is to stifle the public opinion, if it cannot disguise it—to stab, in short, the constitution to the heart. Unknown under the old regime—incompatible with the new—it is a monster born of anarchy and despotism, and bred in the filth of the revolution.

“The minister of general police is in the Chamber of Deputies—What does he there ?

“What a bitter irony is the word LIBERTY in his mouth, who, at the end of his eulogies on freedom, can arbitrarily and illegally arrest any of his Majesty’s subjects !

“—What a farce is a speech on the budget from him, who levies taxes at his own pleasure !

“—What a legislator is this official protector of gaming-houses, brothels, and all the sinks into which the police rakes for its livelihood !

“—Can debates be free in presence of a bashaw who listens to them only to mark the man, whom he may at leisure denounce, and strike, if he cannot corrupt ?

* "Such are the noble functions of his office !

" We affect to establish a free and constitutional government, and we do not see that we are reviving the blessed institutions, and consecrating the tender mercies of Buonaparte.

" I have said that the police levies taxes not sanctioned by law; these imposts are, a tax on gaming, and a tax on newspapers.*

" The gambling-houses are farmed out; their produce fluctuates; it at present produces five millions (about 250,000*l.* sterling) per annum.

" The tax on newspapers, though not so odious, is not less arbitrary.

" The charter says, Art. 47, 'The Chamber of Deputies is to receive all propositions for taxes;' and Art. 48, 'No tax can be enforced or levied till it has been voted by the two Chambers, and sanctioned by the King.'

" I am not so ignorant of human affairs as not to know that gaming-houses have been tolerated in modern society; but between mere toleration and high protection there is a wide difference: between the obscure fee given under the old regime to some conniving clerk, and a revenue of five or six millions, levied arbitrarily by a minister who renders no account,—and all this, forsooth, under a constitutional monarchy.

" The police, thus meddling with taxation, falls within the provisos of the 56th article of the charter as swindlers or speculators. But with what is it that it does not meddle?

" We find it in our criminal proceedings,—we see it there attacking the first principles of judicial impartiality, as we have just seen that it attacks the first principles of political order.

" The 64th article of the charter has these words: 'Trials in all criminal matters shall be PUBLIC, unless where publicity may be dangerous to the state or to public morals; and in this latter case, the tribunal shall, previously to closing its doors, PASS A JUDGMENT TO THIS EFFECT.'

" But if one of the agents of the police happens to be involved in a criminal affair, as having been a voluntary accomplice with the intention of becoming an informer—if in the course of the trial the accused should adduce in their defence this fact, which tends to their exculpation by diminishing the credit due to a character thus doubly infamous—the police forbids the newspapers to report these parts of the evidence!

" Thus complete publicity exists only against the accused; and thus an important ingredient in the cause is concealed from the public; whose opinion the law would introduce as an assistant to, or a check on, the conduct of the tribunals; and all the world (except the half dozen persons who attended the trial), remains ignorant whether the criminal is the guilty cause of his own misfortunes, or whe-

* There is also a tax on *prostitutes*; but the profits do not go to the general police.

ther he is the pitiable, if not pardonable, victim of a conspiracy of the police itself against his liberty or life ;—

“ And yet we talk of a charter !” (p. 65—71.)

Most of our readers are aware, that the police in France is not, as with us, a civil, but a military establishment, and its general title includes, not only the persons employed in seeing that the laws for the preservation of good order in society are obeyed, but those who have the regulation and collection of the revenues : the officers of excise and customs are military ; and thus the King of France possesses a power and a patronage much exceeding any that is known to the sovereign of this country. It is to be recollected also, that the same regulations that exist in Great Britain to prevent their interference in elections, &c. do not prevail in France, or only in a very partial and imperfect manner. From the police, M. de Chateaubriand proceeds to animadvert upon the conduct of the first, second, and third cabinets of Louis XVIII. ; of the last, viz. that now in power, and its system, he speaks in these terms :—

“ The principal system of government, since the restoration—the base of all the others—is that from which the following heresies are derived ; viz. *there are no royalists in France—the deputies do not represent the public opinion—the majority of the Chamber is not the organ of the nation—the royalists are incapable, &c. &c.*

“ This system, which can only be supported by denying the evidence of facts—by misrepresenting things—by calumniating men—by outraging common sense—by quitting the straight high road for an intricate and dangerous path : this system is in one word, that FRANCE OUGHT TO BE GOVERNED ON THE PRINCIPLE OF REVOLUTIONARY INTERESTS.

“ This uncouth phrase, well worthy its authors, is the whole instruction which a modern minister need learn. Whoever does not understand it, is pronounced devoid of ministerial talents. He is not worth teaching ; and they do not condescend to explain to him the meaning of the jargon used in the coteries of Paris, by the adepts in these high mysteries. (p. 116.)

We ought not to omit what is said to prove, that in truth the majority of the people of France are royalists : this part of the subject is peculiarly interesting in the present state of that kingdom :—

“ The royalists, far from being the small minority, are the immense majority of France.

—“ Oh,” say our opponents, “ if they had been so, the revolution never could have happened.”

"Pray, how long have majorities influenced revolutions? Has not experience shewn, that more frequently the minority carry all before them? Did, for instance, France desire the murder of Louis XVI.?—Was she for the Convention and its crimes—for the Directory and its baseness,—for Buonaparte and his conscription? She wished for none of this—her heart revolted at it all; but she was restrained by an active and armed minority. Can we then infer, because a majority is silent, that it does not exist; that its sentiments do not live in a million of hearts. If this be true, there is a very short rule for all cases—the oppressed are always wrong, and the oppressor is always right.

"But relieve this majority from the yoke of tyranny, and what will happen?

"The answer is before our eyes.

"The Electoral Colleges, summoned and composed by Buonaparte, exercise their elective functions under the King. Of which party are they? They elect the most determined royalists. I will say more:—it required the whole force of ministerial influence to procure the return of certain individuals whom the public feeling repelled.

"Far from wishing for revolutionists, we are sick of them. The tide is set the other way; we desire no more revolutions, and no more revolutionists.

"But let us stick to facts. I entreat my reader to call to his recollection the departments, the towns, villages, hamlets, with which he may be acquainted. In all these places he will have no difficulty in reckoning the numbers of the revolutionary men. Are there a thousand in a department, an hundred in a town, a dozen in the village or hamlet? There is no such thing.

"Those who have only travelled through provinces devastated by two successive invasions—who have followed the steps of twelve hundred thousand foreign soldiers—who have heard the peasants complaining amid their plundered fields, and desolated cottages—are they to judge of the whole population by the accents of grief, of hunger, and of misery? But how is it that these very provinces have returned deputies at least as royalist as the rest of France? Can we be ignorant that all the northern departments are animated by the purest loyalty? In the west and south, the fervour of this feeling amounts to enthusiasm.

"These are facts." (p. 130—132.)

Having, even since the publication of the work before us in Paris, travelled through a most populous part of France, and having learnt something of the general state of feeling throughout that country from sources on which we can rely, we may be excused if we here interrupt our review for a few moments, while we notice at least the external appearance of the public mind. It is undoubtedly true, that the

soth. is royally disposed (whether it merit the warm expression of the author may perhaps be questioned), but it is equally clear, that the northern portions of the kingdom; more especially the district under the immediate dominion of the British troops, is very hostile to the new order of things. Serious affrays, with consequences still more serious, daily happen between our troops and the half-pay officers of the late French army; all mention of them is, however, carefully suppressed in the public journals, and few accounts reach this country from private individuals. A few days before we left the Continent, a very unpleasant circumstance occurred, which may serve as a specimen of the sort of terms which subsist. Two English officers, accompanied by two ladies, were met near Cambray by two *ex-militaires*; all the parties were on horseback, and the Englishmen, taking the middle of the road, and the ladies falling behind them, left a considerable space for the Frenchmen to pass on either side. Instead of so doing, with the utmost violence they rode against the Englishmen, and dismounted one of them, who took revenge by horsewhipping the Frenchman, to whom his companion lent no assistance. This affair excited much ferment in Cambray, all the French being opposed to our troops; and the Duke of Wellington found himself under the painful necessity of disarming many of the French inhabitants, and of ordering that English officers should wear their uniforms and their side-arms. In consequence of this proceeding, the French refused to attend the theatre, which was also frequented by British officers, and it was closed in consequence. Upon this statement our readers may place the most assured reliance.

The author next insists, that if it be true that there are no royalists in France, it becomes doubly important that measures should be taken to make them; and he contends with much force, that the revolutionary system is not very likely to lead to success. General *epurations*, or, as we should understand it, expurgations (a term that did not occur to the translator of the work before us) are recommended in opposition to partial deprivations of suspected individuals, which M. de Chateaubriand argues are impolitic and unjust. This is a part of the subject in which we can least of all concur with the author, who, acting upon broad principles of policy, would adopt the same rule with regard to punishments that ought to prevail with respect to rewards. After maintaining that there exists a moral conspiracy

against legitimacy, he thus points out the secret purpose concealed behind the system of revolutionary interests:

"The system which it is pretended must be followed, for the safety of the throne, and the tranquillity of the state, conceals within itself the secret purpose for which it has been adopted, and to the triumph of which it is directed.

"It is laid down as a maxim by a certain party, that a revolution such as ours, can be terminated only by a change of dynasty. Others who are more moderate say, by a change in the order of succession: I shall refrain from entering into the detail of these criminal and treasonable propositions.

"Who is to be placed on the throne instead of the Bourbons? On this point opinions are divided, but they are agreed on the necessity of deposing the legitimate family. The Stuarts are the example cited. History tempts them;—had it not been for the execution of Charles I. we should not deplore that of Louis XVI. Wretched imitators! you did not even invent the crime.

"How shall I prove that this horrible doctrine is mysteriously hidden under the system of *revolutionary interests*?

"I need only cast a glance on the pamphlets and journals of the *hundred days*.

"I have since read, and others have likewise read, publications which leave nothing doubtful, not even the name. Amidst the gaiety of the table, or in the heat of discussion, which is another sort of intoxication, candour avows and levity betrays their secret thoughts. But if I wanted direct proofs, I need only cast my eyes on *what is passing around me*: whenever one sees a uniform plan, and regular parts connected and corresponding with each other, it is evident that such regularity could not have been the effect of chance; a consequence leads me to look for a principle; and through the nature of the effect, I arrive at the character of the cause.

"Let us observe the object, and follow the progress of this conspiracy.

"The chief object of that which I term the conspiracy of the moral interests of the revolution, is to change the dynasty; its secondary object is to impose on the new sovereign the conditions to which it endeavoured to subject the King at St. Dennis: namely, to adopt the tri-coloured cockade, acknowledge himself to be King by the grace of the people, to re-embody the army of the Loire, and ~~recall~~ the representatives of Buonaparte, if they should happen to be alive at the period. The present existence of this project, which has never been abandoned, will be rendered completely evident by the observation of facts which stare us in the face." (p. 173—175.)

Having shewn other unhappy consequences likely to result from the policy now prevailing, the author enters upon the reverse, and points out the remedies he would apply: in introducing this part of his subject, he observes:

"I have never published any thing without hesitation and self-mistrust: for the first time, I now venture to use different language; I venture to make a proposition to restore tranquillity to France." He then advances to his plan.

"According to the principles which I have just laid down, France can be saved only by preserving and maintaining the political results of the Revolution, which have been consecrated by the charter—putting, at the same time, a final stop to the Revolution itself—distinguishing it from its consequences, and, I will say, destroying it, that its *consequences* may be secure.

"The interests and recollections of old and new France should be as much as possible mingled together, instead of being separated or sacrificed to *revolutionary interests*.

"The church and the state should be allied for their mutual dignity and safety.

"Hence, I am for the *whole* charter—perfect freedom—all the institutions which have grown up by the course of time, the change of manners, and the progress of the human mind; but with them I would preserve all the remains of the ancient monarchy, religion, the eternal principles of morality and justice; and, above all, I would *not* preserve those men too well known by their crimes and our misfortunes.

What a paradox it is to pretend to give a people institutions, generous, noble, polished, independent, and to imagine that we can only establish such institutions by confiding them to men who are neither generous, nor noble, nor polished, nor independent; to dream that we can form a present without a past—plant a tree without roots, a society without religion! It is an indictment against the proceedings of all free people; it is disavowing the unanimous concord of all nations; it is despising the opinion of the greatest moralists and statesmen of ancient and of modern times.

"My scheme has at least the advantage of being consistent with the rules of common sense, and in accord with the experience of ages. The execution of it is easy: it is worth the trial.—What have we gained by keeping in the ruts, in which we have been jolting for the three last years? Let us try to get out of them: we have already broken the state-coach once: unless we try a new road, we shall not reach our journey's end." (p. 222—223.)

Our last extract shall be from the conclusion of the work, where the author pronounces a eulogium on the constitutional monarchy.

"A representative monarchy is not, perhaps, a perfect system of government, but it has incontestible advantages. When there is war abroad, or insurrection at home, it becomes, by the suspension of certain laws, a kind of dictatorship. Is a Chamber factious,—it is restrained by the other, or dissolved by the King. Should the course

of inheritance place on the throne a Prince hostile to public freedom,—the Chambers resist the invasion of tyranny. No other species of government can impose weightier taxes, or raise greater armies. It is particularly favourable to arts and literature. Under a despotic system, when the Monarch dies, his plans die with him; with Chambers (which, continually revived, live for ever) every thing lives, and nothing dies but the individual person of the Monarch: the Chambers resemble, in this respect, those religious and literary corporations which never died, and which used to complete immense undertakings, which no individual would have courage to attempt, or longevity to finish.

“ Every man, in such a government, finds his use and his place; and the government, obliged to employ the ablest men, will learn to make use of all ranks and of all ages.” (p. 226—237.)

Our review of this important work (which, for the excellence of many of its general principles of government, for the enlightened spirit in which it is written, and the eloquence of the language,—intended, we believe, as an imitative improvement upon Montesquieu,—will be read with interest by persons of all parties) has already extended so far, as almost to preclude general remarks in the winding up.

Its author has been attacked on all sides; but the same resolution which induced him to print the work, has given him firmness to endure calumny. He avows boldly his enmity to the Revolution, and to those who shared in it; but he endeavours impartially to draw a line between such as would introduce revolutionary principles, and such as are anxious for the re-establishment of the system of the old dynasty. Even under well-regulated governments, it is often found, that a man who sides with neither party, is suspected by both; how then can M. de Chateaubriand expect to escape censure in France at the present moment.

“ Sometimes the very gloss on any thing
Will seem a stain; the fault not in the light,
Not in the guilty object, but our sight:
His gloss, raised from the richness of his stuff,
Had too much splendour for the owly eye
Of politic and thankless royalty.” *Geo. Chapman.*

ART. V.—*A Statement of the Early Symptoms which lead to the Disease termed Water in the Brain; with Observations on the necessity of a watchful attention to them, and on the fatal consequences of their neglect: in a Letter to Martin Wall, Esq. M.D. Clinical Professor at Oxford, &c. &c. By G. D. YEATS, M.D. of Trinity College, Oxford, &c. Callow, 1815. 8vo. pp. 114.*

Few diseases have a better claim to popular attention than the one which forms the subject of the present article; and Dr. Yeats's publication affords a favourable opportunity of pointing out what is of most consequence to be generally known. To parents it must be particularly interesting to be put upon their guard against the insidious approaches of a disease which, if allowed to establish itself, almost uniformly baffles the utmost efforts of medical skill; more especially as the victims of this disorder are usually found amongst children of the most lively and engaging dispositions, and such as early manifest superior intellectual endowments, which render them objects of peculiar interest to all their friends. It must also be useful thus to warn them of the dangerous tendency of certain apparently slight symptoms, which are too often allowed to pass unheeded, until the case becomes truly alarming; because these will almost always yield without difficulty to early and judicious treatment; but

“ —————serò medicina paratur,
Cum mala per longas convaluere moras.”

Our author very properly insists with much force upon the importance of attending to the first indications of disease; but when he says, “the necessity of such watchful attention is more indispensable in a curative point of view, on the subject of the present letter, inasmuch as, with all other diseases in which our art is at all available, a cure may be effected in almost any of the subsequent stages,” he appears to have been blinded by long gazing on a favourite object; and, like many others, to have indulged the natural propensity of an author to give an undue and exclusive importance to that which he has made his particular study. Dr. Y. must very well know, that the maxim, “*principiis obsta*,” is universally applicable; and that there is not one, in the long catalogue of human maladies, which will not ultimately become incurable by being neglected.

Formerly, when the history of diseases had not yet been

illustrated by anatomical investigation, that congeries of symptoms, now commonly known under the name of acute hydrocephalus, was confounded with some other diseases peculiar to childhood, between which and hydrocephalus it has been since endeavoured to draw a distinction; and it is not altogether improbable, that the progress of science may bring us back, with much more light however, to the point from which we have in the course of ages departed. When pathologists discovered in those who perished, after exhibiting such a train of symptoms as will be presently detailed, that the ventricles of the brain were distended with an aqueous fluid, they naturally enough attributed to this so prominent appearance of disease the whole of the preceding symptoms; and hence the name bestowed on this affection. But it was soon observed that the brain, in these cases, exhibited considerable marks of inflammation; and that there was one period of the complaint which corresponded with a state of vascular excitement; the first stage of suffering, therefore, was ascribed to this, and the subsequent one of stupor to the effusion of water, which was supposed to be the consequence of the previous action, and the cause of injurious pressure upon the brain. Again, some cases were noticed, in which all the distinguishing signs of hydrocephalus had been conspicuous, and yet no water was found in the brain, whilst all its vessels were unusually distended with blood. It then became a question, whether any of the symptoms are really dependent on effusion, seeing that deranged vascular action is alone sufficient to produce them all; and this conclusion receives additional support from a case related by Mr. Abernethy, and from another by Dr. Warren, in neither of which could any disease whatever be detected in the brain, though there was every reason to expect some: in these instances, disordered circulation had occasioned stupor, without being so excessive as to leave a trace of its existence. In the further prosecution of the inquiry, the abdominal viscera were often found very much diseased; and a more accurate observation of the progress of fatal cases demonstrated some notable disorder of the stomach, liver, or intestines, to be amongst the earliest signs of an indisposition terminating in confirmed hydrocephalus. Guided by observations of this kind, some practitioners have adverted to the doctrine of sympathies for an explanation of the origin of this complaint; and considering the powerful influence reciprocally exerted by the brain and the stomach, as well as the intimate sympathy existing between

the brain and all other parts of the body, they are persuaded that the affection of the head, at present under consideration, takes its rise, in a great majority of cases, from abdominal irritation. For the purpose of calling public attention more generally and forcibly to this view of the subject, Dr. Yeats has published his truly commendable letter; from which we gladly indulge ourselves in quoting a very satisfactory history of the disease.

“ In the very first commencement of the symptoms, before any alarm is taken, and before any person can possibly imagine, but from experience, that they will often terminate in water in the brain, an occasional languor, as if arising from fatigue, with intervals of considerable activity, is observed; it is, therefore, attributed to this cause, from the disposition, too, which the child manifests of reclining on the sofa, chair, or lap of the mother; the usual degree of healthy appearance of the countenance diminishes, though not permanently, in a transient paleness and occasional collapse of the features; a dark-coloured line is observable under each eye, with a dulness of that organ; the usual softness and pliability of the skin diminish, with a consequent harshness and increased heat of the surface; the appetite capricious; occasional thirst; state of the bowels more than commonly tardy; the tongue white, and rather disposed to be dry, if examined in the morning; the pulse at this period exhibits no particular morbid change, either in its frequency, strength, or regularity; the urine is at times higher coloured than it ought to be; and from observing that the child has not had an evacuation by the bowels as often as usual, recourse is had to some domestic purgative, and a stool is procured more than commonly consistent and firm, and not in the same quantity as formerly with the same dose of the medicine; no very striking alteration of colour is observable, unless attentively examined, when it will plainly appear that a diseased secretion has already begun to take place in those glands which pour their secretions into the intestinal canal: at times the evacuation will be throughout much lighter than it ought to be; at others, only partially so; and again, the whole will be more tinged with a darker colour of a greenish cast, and accompanied with some quantity of slimy matter, but more than the mere abrasion of the intestines by a purgative will produce. When any uneasiness in the head is complained of, it is not of pain either acute or dull, but of a disagreeable noise and confusion; the scalp at times feels sore on being rubbed or touched.

“ During this state, upon examination, a puffiness will be felt, and also a fulness observable over the centre of the stomach, extending towards the navel; uneasiness is complained of there from pressure, but, like all the other symptoms at this time, they are not permanent; and the only symptom which observes any permanency, is the torpid state of the bowels, although the degree of it varies in diffe-

rent patients; the costiveness is, nevertheless, always more or less present; the sleep is frequently disturbed by restlessness, indicated by repeated movements about the bed. The child is said to be only not well, and this is supposed to arise from some improper food that has been taken. It is evident we cannot, *a priori*, positively determine what exact state of disease this deviation from general health will ultimately produce; but full well I know, that this irregular excitement, this vacillating state, in the way above described, very frequently leads to the next chain of more manifest morbid actions, which terminate in water in the brain. We should be, under such circumstances, most carefully watchful." (p. 31—35.)

The puffiness and fulness above noticed in the region of the stomach, are ascribed to distension of the duodenum, which portion of the alimentary canal, our author thinks, has been too little regarded in the accounts given of disorders of the chylopoietic viscera. The manner in which an unhealthy state of this organ may be productive of uneasiness, and may induce disease in the neighbouring organs, is explained at some length; and as far as pathology is concerned, we are ready to allow the justice of all that is advanced on this topic, but practically we cannot think it of any importance whether the fault be in the stomach or duodenum. In the early and moderate state of disease, which has been now described, the administration of proper remedies will easily avert all further mischief; and fortunate it is, indeed, if it has so happened that this previous state has been attended to; if not, the chain of diseased actions is lengthened by firmer links more difficult to be broken, but still to be destroyed by discriminating and steady means, though with more time, trouble, and anxious solicitude, before it fixes completely in the brain."

"If unfortunately this should be the case, the symptoms assume a more formidable and commanding shape: the occasional languor wears more the appearance of permanent lassitude; the returns of activity diminish; the child wishes to be almost constantly in a recumbent posture; the unhealthy look of the countenance becomes more permanent, and more observable in every respect; the darkness under the eyes is of a deeper colour; the excitement from feverish action becomes more regular and more apparent, with the consequent harshness of the skin; occasional flushes pass across the cheeks, sometimes more fixed in one cheek; transient pains are felt in the head, more or less acute, and more or less frequent; and at times, when the child will be apparently enjoying itself with comfortable feelings, its attention will be suddenly arrested by this pain, crying out, 'Oh, my head aches!' Some will complain of the head feeling sore to the touch externally. The pulse now becomes at

times much quickened, not particularly irregular; but if carefully examined, and it must be done with some attention, when the child is under the febrile accession, an irregularity will be readily discovered, once, twice, and sometimes more, in the minute. Periods of drowsiness supervene; the bowels are more obstinately torpid, and when stools are procured, they are of a very disagreeable smell, and of a very morbid appearance—sometimes a glutinous mass, intermixed with dark lumps of feces, at others there is a mixture of a deep green, with matters similar to a yeasty fermentation: their colour and appearance will vary much in the same person at different times. Sickness, nausea, and vomiting, are frequently troublesome, either when the little patient raises his head from the pillow, to which drowsiness and lassitude had consigned it, or after taking food, or both. In some, the puffiness and fulness about the region of the stomach, are not now so perceptible, one part of the morbid actions having yielded to others of a more violent nature: this symptom, though common, does not invariably attend; its being observed, too, depends upon what portion of the digestive organs are most under morbid actions at the time of examination. All the symptoms bear evident marks of irregular excitement: a giddiness, with an unpleasant cloudiness in the sight, is complained of, and, although the eyes exhibit nothing morbid upon examination, a strong light is disagreeable and painful; the urine varies much in colour and quantity, depending entirely on the circumstance of the febrile accessions; the appetite becomes deficient; the thirst troublesome; the tongue white, and inclining to be dry. The complaint, in this stage of its progress, is still manageable; in some easily so, from the circumstances of the previous habits of the child, as already stated; but it must be recollected, that every hour is now most precious, and any moments lost are scarcely to be recovered; for, in proportion as the symptoms form more a disease of the head, so is it the more dangerous, and consequently with the greater difficulty removed." (p. 52—56.)

If the proper measures are neglected in this stage of the complaint, or if unfortunately they should be unavailing, it advances to a degree of activity and violence, which most frequently proves irremediable.

"The accession of this state is marked with greatly increased violence, and with great suffering to the patient: the heat of the skin becomes more intense and harsh; febrile accessions more violent and distressing; the pains of the head more acute, and more frequent in their return,—and the loud screams of the child on this account are truly afflicting; the pupils of the eyes shew great dilatation, but still contract on the approach of light, though not healthily, by a waving, languid, vibratory motion; a squinting takes place at times; double vision is complained of; and when the child is desired (though not seeing double at the time) to view an object, I have noticed that he sees the object, not where it really is, but on

one side of it, by pointing to the spot; a knitting of the eye-brows, with an expression of the countenance indicative of great distress; for a few minutes there will be a perfect silence and *quietism*, with a fixed steady stare of the eyes, and a very great dilatation of the pupils, when a sudden start will take place, with a loud screaming and a quick tossing of the arms over the head; frequent moaning; deep sighing; sickness and vomiting; bowels most obstinately constipated; the evacuations, when procured, are very scanty and ill-formed, and extremely offensive; and when it happens that by any active means a good mass is brought away, it looks like any thing but *feces*, being dark, yeasty, and gelatinous—smelling like a mixture of sour grains with putrid matter; the tongue foul, sometimes brown and dry; much thirst; no appetite; the urine irregularly secreted, both in colour and quantity; the pulse is very irregular, both in the tone of the vibration and in the flow of the blood—sometimes slow, sometimes quick, and intermitting with a tensive feel, until it at last sinks into permanent sluggishness, ushering in its ultimate and fatal celerity; a dewy moisture settles in drops upon the upper lip and around the nose; a considerable wasting of the flesh has taken place; the countenance pallid and sunk, with a hollowness of the temples; blueness of the lips, with their frequent retraction from an attempt, but inability to cry, ending in a whining tone from weakness; the eye-lids half open and motionless; the eyes filmy, and fixed with a peculiar stare, from the extreme dilatation of the pupils; the circulation is extremely hurried; convulsions frequently take place; palsy supervenes, either partially or generally; and death, most commonly in one convulsive struggle, closes the painful scene." (p. 70—73.)

A brief outline of the most efficacious plan of treatment will here be sufficient for our purpose: which is not to encourage domestic quackery, but rather to excite the watchfulness of parents—to inculcate the great importance of arresting the early symptoms of disease—and to enable them, in some degree, to understand, and judge of, the practice recommended by their medical adviser. In the first stage, nothing more will be requisite than a continued exhibition of purgatives, combined with alterative doses of mercury, until the discharges from the bowels shall assume a natural healthy appearance; aided, at the same time, by a proper regulation of the child's diet. In the second stage, purgatives alone are not to be relied on, and those which are employed ought to be rather of the saline than of the resinous kind: there is now a febrile excitement of the circulation, which must be reduced by blood-letting both general and local; but if any circumstance should seem to forbid the general bleeding, the local detraction of blood

from the head, and perhaps from the epigastrium, should by no means be omitted; and in such cases, the effects of digitalis appear to have been particularly beneficial. Mercury should now likewise be administered freely; large blisters have been commonly applied to the head, but the utility of the application is somewhat doubtful, at least before the excitement has been materially diminished; afterwards they may be very properly employed. Such are the means, on the judicious use of which we must depend for the relief of this formidable disease, and frequently with a prospect of complete success: in its more aggravated form, we have recourse to the same measures, but with greatly diminished hopes; nor can we, in these cases, ordinarily look for any other than a fatal termination.

In the course of his remarks upon the effects of general bleeding in the cure of local inflammation, our author observes,

“ You may bleed generally till the heart is killed, without destroying the local activity, except by the destruction of the whole system, as is evident from great congestion of the extreme vessels observable in dissections when patients have died of local inflammation, after large general bleedings. This has occurred very commonly in the brain.”

We admit the fact, and think it of considerable importance, but are inclined to doubt the explanation; it appearing to us, that congestion of blood does not take place in any part, until the veins of that part have either partially or wholly lost the power of propelling their contents; and if the same appearances are observed after profuse hæmorrhage, where no previous inflammation existed, it is in proof of local torpor, rather than of preternatural activity. That this is actually the case, we learn from some experiments made, not long since, by Dr. Sanders and Dr. (then Mr.) Seeds, who embodied the results in an inaugural dissertation, published at Edinburgh last year. They destroyed several dogs by opening, in some of them, the larger veins, in others the arteries, and then accurately examined the phænomena discoverable by dissection: the different effects of the two modes of bleeding deserve to be attended to. It is remarkable, that in every instance, whether the animal lost arterial or venous blood, the cavities of the brain were distended with lymph, as in those persons who are said to have died of hydrocephalus. It is to be noted, however,

that when the bleeding was from an artery, the brain was almost void of blood, at least there was nothing like venous congestion; but when from a vein, congestion was invariably found in the brain. It was also observed, that arterial hæmorrhage neither, so suddenly as venous, interrupted the function of respiration and the action of the heart, nor so speedily enfeeble the animal; and that it was less apt than venous hæmorrhage to be attended with convulsions. These observations indicate the propriety of sometimes preferring arteriotomy to phlebotomy, and point out some of the circumstances which ought to influence our choice. Practical writers, indeed, have often insisted upon the preference due, in certain cases, to arteriotomy, without being able to give any other satisfactory reason for it than its superior utility in their hands: henceforward we may expect to see the practice guided by something like a rational principle.

It has been said, that hydrocephalus is by many persons believed to arise from abdominal irritation; but it may be worth while to carry the notion a little farther, and trace some diseases of adults to the same prevailing source. For a masterly view of the whole subject, we have much pleasure in referring that part of Mr. Abernethy's works which treats of "the constitutional origin and treatment of local diseases." The functions of the nervous system will remain a mystery to physiologists, but enough is known to shew the intimate connection which subsists between the well-being of the brain and that of every other organ; no part of the body can be injured, but the brain participates more or less in the injury; and again, the brain cannot suffer without involving the whole system in its disorder, and more particularly the organs of digestion. Thus it is that the injury done to the stomach and liver by a debauch, occasions headach and dullness of intellect; and thus that the sight of a disgusting object, the receipt of afflicting intelligence, or any depressing passion of the mind, will impede the process of digestion, exciting nausea, or even vomiting: the influence of different mental emotions upon the secretions is familiar to every one. The irritation of teething, and the irritation of a worm in the intestines, often occasion convulsions, and may give rise to all the symptoms of water in the brain; in both cases, there is great disorder of the chylopoietic viscera: the irritation of a painful wound in the extremities, is a cause of tetanus, and here too, the functions of the alimentary canal are greatly de-

ranged; in all these instances, we must suppose the irritation to act, in the first place, on the sensorium, and thence, by a reflected operation, upon that part of the system which, at the time, is most disposed to become disordered. The like causes do not act equally upon all persons; some constitutions are peculiarly irritable, being more susceptible of impression from all external agents than others: such a constitution is the wretched inheritance of many people, and in others, the habits of civilized life contribute largely to its formation; these are the subjects of that numerous tribe of complaints termed nervous. In such persons generally, without their being aware of it, there exists a slight degree of disorder in the digestive organs, which, though not productive of any serious present inconvenience, may lay the foundation of a great variety of future ills. They commonly experience a diminution of appetite and digestion, with flatulence, and unnatural colour and fœtor of the excretions, which are generally deficient in quantity, though sometimes a lax state of bowels alternates with costiveness. The appetite, however, is sometimes moderately good, whilst the digestion is imperfect; in some instances, indeed, the appetite is inordinate. The tongue, in a morning, is dry, whitish, or furred, particularly at the back part; the urine is frequently turbid, and often, especially in the interval between breakfast and dinner, pale-coloured, and copious, like that of hysterical patients; and in many instances a tenderness is felt, when pressure is made in the epigastric region.

They who are affected in the manner now described, usually declare themselves to be in a good state of health; yet, to use the words of Mr. Abernethy, "they are found, on inquiry, to have all the symptoms which characterize a disordered state of the digestive organs. The mind is also frequently irritable and despondent; anxiety and languor are expressed in the countenance. The pulse is frequent, or feeble; and slight exercise produces considerable perspiration and fatigue. The patients are sometimes restless at night; but when they sleep soundly, they awaken unrefreshed, with lassitude, and sometimes a sensation as if they were incapable of moving. Slight noises generally cause them to start, and they are, to use their own expression, very nervous." It is possible that patients of this description may continue many years to live without any material improvement or deterioration of their general state of

health; but it is more likely, unless the morbid condition be early corrected, and its causes avoided, that the symptoms should in time be aggravated by the continued reaction of the disordered brain and digestive organs upon each other, until they terminate in habitual headaches, apoplexy, palsy, hypochondriasis, madness, or some other equally terrible disease. The difference between the severe headaches of adults, and the disease which forms the principal subject of this article, is not very great; Mr. John Bell says, it "is but a slower hydrocephalus;" and again, habitual and very violent headaches, attended with bilious vomitings and severe sickness, "are as surely attended with effusion of serum as rheumatism is with swelling of the inflamed joint: we see such headaches depressing the spirits, hurting the memory, extenuating the body, and destroying the health; causing grey hairs, and a broken constitution early in life." Even that familiar and tormenting pain the toothach, may most frequently be traced to irritation in some of the abdominal viscera: let any one disposed to be incredulous on this point, consult his own feelings, and say, whether, during a paroxysm of toothach, he does not experience a flatulence of the stomach, some uneasiness or tenderness upon pressure there, or in the right hypochondrium, and sometimes a dull pain in the right shoulder, symptomatic of inflamed liver. Is not the paroxysm apt to be excited too by indigestible food, by depressing passions, and by causes in general that act particularly on the stomach? Finally, if the pain shall be removed by the operation of an emetic, or, still better, by an opiate combined with a brisk mercurial cathartic, it must be admitted that the cause of the complaint was some disorder in the organs of digestion, and that its return may be best prevented by guarding against all the causes of such disorder.

It is sufficient at present thus briefly to have touched upon this subject, to point out the very moderate beginnings of fatal diseases,—to hint at the common origin of many of these; and we conclude with once more urging the great importance of what has justly been called preventive medicine.

ART. VI.—*The Sacrifice of Isabel, a Poem.* By EDWARD QUILLINAN, Esq. "Love leads the will to desperate undertakings." London, Longman and Co. 1816. 12mo. pp. 48.

THE poem before us deserves considerable praise, and though not of the highest order in its kind, it gives evident proofs of talent. The name of the author is perhaps not unknown to many of our readers,—not, indeed, as a writer merely, but as a young officer of a dragoon regiment, who, in consequence of his propensity for the Muse, was involved in some disputes in an eastern county of the kingdom, where his regiment was quartered; from which, however, we have every reason to believe he extricated himself with high honour, in a sense exclusively military, and with great credit in the ordinary acceptation of the word. The conduct of Lieutenant Quillinan upon that occasion, we are informed, introduced him to the acquaintance and friendship of Sir Egerton Brydges, of Lee Priory, near Canterbury, author of a small poetical piece, which we reviewed in our last Number, and to whom "*The Sacrifice of Isabel*" is dedicated by its author, who says, that "it is an endeavour to describe, with energy and simplicity, natural feelings in trying situations." This is, indeed, a legitimate object, and may be fairly put in opposition to a modern system introduced by a noble lord, (whose talents would deserve more admiration were they properly directed,) according to which, all feelings and all situations but those which are natural and probable, are described and employed. Situation, however, is a matter of less moment, because a poet, by the powerful magic of his pen, more or less, can give to all places and circumstances the air of life and reality: this was accomplished by Spenser in every part of his work, of which it is one of the main beauties; and another is, that whatever be the situation in which he involves his allegorical personages, they are all actuated by the ordinary impulses and passions of human beings, and that is the true source of the interest they excite: though the mere unreal abstracts of virtues and vices, and though it was a part of the business of the poet perpetually to remind us of it, yet such is his power, and such is his skill, that, in spite of our own reason and senses, he compels us to sympathize alike in their sufferings and their successes. Now, any thing but this is the case with the fashionable

style of Lord Byron, as we endeavoured to shew in our review of the last number of his *Hebrew Melodies*.

We have incidentally made these remarks, because, although we cannot applaud Mr. Quillinan for the choice of his story, (which he seems to have had some unassigned reason for selecting, as he hints in the dedication,) yet we may congratulate him upon having introduced characters, not only with the external shape of human beings, but with the internal form and frame of the human mind; their love and hate is such as human beings feel, and their revenge is such as human beings, under certain impulses, may thirst after. The great defect of the story is, that it supposes circumstances inconsistent with the knowledge of all its readers: thus Ferdinand VII. of Spain is stated to have a female relation named Isabel, who is loved by a patriot Ramiro, who is condemned to suffer death for his presumption. She procures his release from prison, and is, in her turn, sentenced to be decapitated for that offence. She is placed under the guard of the hero of the poem, who flies with Isabel from the coast of Spain to a small island near Elba, where they are married, and the lady is about to make her husband a father, when Buonaparte arrives from Elba to view the island. With him comes Ramiro, who, to his surprise, sees the Princess, and, while her husband is absent attending the Emperor back to his vessel, enters the house, where he reproaches her with infidelity to him: during the dialogue, the hero (to whom no name is given, he being the supposed relater of the story) returns, and, unperceived himself, beholds Ramiro draw a dagger: he rushes in, and is wounded in the arm accidentally: Ramiro declares that he only raised the weapon against himself—tired of a life which Isabel had rendered wretched—but that its point was poisoned, and its slightest wound was death. He then quits the cottage, and Isabel seizes the arm of her husband, and sucks the poison from the wound; in consequence of which she dies. She is buried near the spot; and some time afterwards, when the hero visits her grave, he beholds Ramiro weeping over it,—emaciated, dejected, and broken. After a declaration of his grief and misery, and a reconciliation, Ramiro dies upon the grave of Isabel.—It is evident, that much of this narrative must be invention; and why Mr. Quillinan should have fixed its date in our own day, we know not, when he might have avoided all the inconveniences arising from that circumstance, by carrying it back to times when the events would not only have been more

probable in themselves, but not inconsistent with our positive knowledge of facts. Racine, in apologizing for the modern date of the fable of his *Bajazet*, says, the scene lying in Asia, that the effect of distance of place is the same as distance of time: "*car le peuple ne met guère de différence entre ce qui est, si s'est ainsi parler, à mille ans de lui, et ce qui en est à mille lieues*:"—but here we have neither the one nor the other to assist the delusion. We will proceed to select a few extracts from the better parts of this poem.

The hero flying from Spain, conveys Isabel on board a vessel; they had previously looked, but never spoken, their mutual love.

" With anxious watch upon her look I hung;
For yet no syllable had pass'd her tongue:
But now, once more the statue seem'd to glow,
The long-suspended faculties to flow,
And wake her quivering lips and glistening eyes,—
And smiles to form, and tears began to rise.
On me she cast those orbs so dewy beaming,
Their lustrous blue through fair long lashes gleaming;
With sense so full, so touching, were they fraught,
Millions of words had less convey'd her thought;
Till, with faint sob and passionate wild air,
She sunk upon my breast, and hid them there.
Dear, deep remembrance! ne'er to be eras'd,
When lip to lip, and heart to heart embrac'd.
Our hearts had long ere this together beat,
But ne'er before had dared thus close to meet;
Our lips, ere this, had long exchange'd their vow,
But never seal'd the blessed bond till now;
Because I knew our love involv'd her fate,
While yet she glitter'd in her walk of state:
Besides, I felt the jealous forms of men,
And my own pride repress'd presumption then,
And taught me to look up with hopeless gaze,—
And such wrought feeling as the bard surveys
Some brightest planet in the midnight sky,
So fair to view, beyond his reach so high!
But now—what were all idle forms to us?
Thanks to the tyrant who had work'd it thus."

The idea in the last part of this quotation is borrowed, as our readers will no doubt recollect, from Shakspeare—"Wilt thou reach stars because they shine on thee?" a sentiment more than once repeated by that great poet.—Ramiro, in the opening, is thus described:—

Not his a breast where feeling calmly beams;
Whate'er he felt, he felt in mad extremes:
Proud as the war-horse, and more wildly fierce,
Where his hate fell, his vengeance there would pierce.
Breasts that are cast in Nature's common mould
Can but, at once, one ruling passion hold;
If two start up, the weight of one will fail,
And that, or this, preponderate the scale.
But some men scorn this absolute control
Of one imperious passion o'er the soul;
Them with like force e'en rival passions move:
He that can hotly hate can madly love."

Having arrived in the island, and finding Isabel inflexible during the absence of her husband, the catastrophe is prepared in these terms:—

"He drew a dagger from beneath his vest,
And rous'd the dormant fury in my breast:
I rush'd upon him, grasp'd him by the throat;
And cried, 'Dark villain! what may this denote?'
'Villain!' with strangled voice he echoed back;
'What slanderous idiot dares the rash attack?
Hah! is it so?—by hell, we're bravely met!—
Take that! in token of Ramiro's debt.'
Full at my breast he thrust the deadly stroke:
The hand of Isabel its fury broke;
And mock'd its point, which, glancing, reach'd my arm,
Inflicting there a wound of slight alarm.
I loos'd my hold, to wrench his weapon's hilt;
But to the earth he flung the tool of guilt,
And thus exclaim'd: 'Why this is foully done!
Here is, indeed, a tragedy begun.
Why didst thou come, to damn to after-time
Ramiro's honour with so base a crime?
How couldst thou dream I came to seek the life
Of her or thee, with an assassin's knife?
O, not for thee—O, not for her 'twas meant!
I bore that dagger with a high intent:
It was design'd the despot pride to quell
Of one who would have murder'd Isabel;
To reach that sceptred tyranny accurst,
Which would have drank our blood with greedy thirst.***
But now, my lot is chang'd; I will not die:
There will be one on earth as damn'd as I.
Thou, Isabel—nay, lady, do not shrink—
Thou art bound with me by the immortal link
Of hopeless wretchedness!—all hell's black host
A pair more drunk with misery will not boast:

For know, that blood-discolour'd dagger there,
Dire as the scorpion in his hottest lair,
Hath an envenom'd sting, of power so deep,
Its veriest scratch insures eternal sleep."

The affection and heroism of Isabel, which, by the loss of her own, saves the life of her husband, are done justice to by the language in which they are represented. We cannot help thinking, however, that her aid, according to the operations of nature, would have come a little too late, for the poison when she is supposed to have drawn it from the wound, had already spread through the frame of the hero.

" My spouse was watching o'er my fleeting breath ;
Imploring heaven, with sighs, and tears, and prayer,
But yet some transient space my days to spare.
Her patron angel at her grief descended,
His touch the dire mortality suspended,
Chas'd all my tremors, banish'd all my pain,
And life and health roll'd back through every vein.
The sudden transport caus'd my sleep to break :
But God ! O God ! to what did I awake !
There was indeed an angel at my side—
My fond, heroic, dear, devoted bride.
Upon the floor she knelt beside my bed,
And o'er my out-stretch'd arm inclin'd her head.
Her lips—those cherub lips 'twas heaven to kiss,
Those soft delicious ministers of bliss,
Where everlasting fragrance freshly sprung,
Whence music breath'd, and where enchantment hung—
Those lips around my canker'd wound were glued,
And thence the poison with the gore imbued !
Yes, suck'd the rank infection of my blood,
And to the dregs drain'd forth the tainted flood !
I snatch'd my arm aside, with wild affright,
Yet hop'd some fantasy deceiv'd my sight.
Ah no ; it look'd too horrid to be true ;
But 'twas not fantasy that mock'd my view.
My matchless Isabel had sign'd her fate,
And now all antidote was tried too late.
Saving my meaner life, her own was lost :
Who would have been immortal at such cost !
' O Isabel,' I cried, ' my heart's sole joy,
How could'st thou thus my richer self destroy ?
Was not the thought a cruel one, to leave
Thy husband lonely upon earth to grieve ?
The infant of our hope, O doubly dire !
Must that too perish, for its wretched sire ?

'Cease, cease to chide,' rejoin'd the lovely saint,
In mournful accent musically faint;
'O do not chide thine Isabel's fond love!
I hoped a happier destiny to prove:
And sure all gentle souls with pity's tear
The sacrifice of Isabel shall hear.
Castilian Eleanor, her Edward's pride,
This deed, of yore, with happier fortune tried.
I knew, and know, I could not live a day,
Or save my child, when thou wert snatch'd away.
There was this one wild hope, to raise my heart;
But 'tis the will of heaven that we should part.
Thou yet must live: I charge thee seek not death;
Scorn not the life for which I forfeit breath.
Plant on my chosen grave our favourite flowers;
My soul shall visit thee in moonlight hours.
How dark it grows! yet I had more to tell.
'Tis gone. Come near—yet closer—Oh farewell!'

In these extracts, which are all our limits will allow, were we fastidious, we might dwell upon several bad lines and inelegant expressions. "Dark villain! what may this denote?" is not a very appropriate exclamation to a man who was about to stab the wife of the person employing it; *tool of guill* is very objectionable as applied to a poignard; and the description of Isabel with her lips *glued* around the cankered wound of her husband, is positively disgusting. It is, however, the lowest and the last duty of criticism, to point out such defects as will be corrected by the improving taste of a young man, especially where they are compensated by beauties of no ordinary or vulgar kind.

ART. VII.—*Theory on the Classification of Beauty and Deformity, and their correspondence with Physiognomic Expression, exemplified in various Works of Art and Natural Objects, and illustrated with four general charts and thirty-eight copper plates.* By MARY ANNE SCHIMMELPENNINCK. London, Arch, 1815. 4to. pp. 431.

BEAUTY, the delight and torment of mankind, is the subject of this work. That which some authors have considered to be so mysterious in its character as not to be unveiled by human art, is here presented to us in the pages of a ponderous quarto, dissected and exposed in all the divisions and subdivisions, the classes, orders, genera, species, and varieties of the Swedish naturalist; and by the hand of a didactic lady. It may appear a formidable un-

dertaking for recluse critics to enter into any discussion with such a competitor on beauty, the influence of which she is so well acquainted with wherever she turns, and we should abandon the attempt if it were not discovered to be common to human nature, in both sexes, to be least acquainted with those qualities they themselves possess;—not that any woman is insensible to the power of her own charms, but she can see the effect in real life, and the cause only in her mirror.

Some writers have the vanity to attach to their works their own portrait, and it is frequently convenient, as that production may find a sale from the skill of the artist, which would meet with none from the science of the author; but on this occasion we should have been gratified from better motives if a thirty-ninth copper-plate had been added, exhibiting the lady in *proprid personâ*; as the best illustration of her own theory.

Reid, in his *Essay on the Intellectual Powers of Man*, says, that beauty is found in things so various, and so very different in nature, that it is difficult to say wherein it consists, or what can be common to all the objects in which it is found. Why then, he inquires, should they be called by the same name? They please, he proceeds, and are denominated beautiful; not in virtue of any one quality common to themselves, but by means of several different principles in human nature. Our author disagrees with this metaphysician; and venturing to analyze the constituent principle both of beauty and deformity, she points out the sources and distinctions of that agreeable or disagreeable expression which pleases or offends the taste, whether in art or nature. She further aspires to reduce all the varieties of expression to a fixed and determinate classification, and to distinguish the signs which characterize the classes, with the undeviating laws by which they severally find utterance through the medium of sensation.

Beauty, which Theophrastus denominates a silent fraud, and Socrates a short-lived tyranny, is here not merely the subject of an epithet, but is most learnedly defined in different ways, but all reducible to this short form, as being that which gives pleasure to the mind in objects of sense. Dr. Hutchison, in his *Inquiry concerning Beauty*, says, that the word signifies the idea raised in us, and that the sense of beauty is the power of receiving this idea.—The idea itself he denominates an internal sense.

Having settled her definition as was proper in such re-

gular advances, she next observes, that beauty may be reduced to a fixed standard, in its own nature essentially distinct from deformity; and that this standard includes not one, but several species, distinct in their constituent parts, as well as in the objects to which they are applicable. Dr. Sayer, in his *Disquisitions Metaphysical and Literary*, has given us a new analysis of beauty, and says, that object may be justly esteemed a standard of beauty, with the whole appearance, or with the component parts of which all the excellencies of it can be universally associated. This writer adopts the Hartleyan theory applied by Dr. Priestly, in his *Lectures on Oratory and Criticism*, and by Mr. Allison in his *Essays on Taste*.

Thus beauty, having been by our author defined to be that which gives pleasure to the mind through the medium of the senses, she next inquires, What that is which gives this pleasure? Is it any thing in form, colour, hearing, touch, taste, or smell? Here a wide range of examination is pursued, as to the answer that would be given by the ancient feudatory, the Swiss mountaineer, the modern Peruvian, the historian, and the poet, and from the general review of the peculiarities of these different characters, she assumes, that beauty consists not in mere form, colour, and other sensible qualities, but that form, colour, &c. only become beautiful as being the vehicle by which mind is expressed.

Some have considered beauty as extended to every thing that pleases; others have restricted it to objects of sight, comprehending however not only those which are the immediate subjects of vision, but also those which may be remembered or imagined. Certain it is that persons blind from their birth may be competent judges of the beauty of sound, composition, character, affection, conduct: all that belongs to the *honestum* (δικαιο) as distinguished from the *pulchrum* (καλο) in its most limited construction. Consistently with these latter distinctions, Dr. Price, in his *Inquiry into the Origin of our Ideas*, explains the difference between those of beauty and deformity, and of right and wrong, and in allusion to the popular errors on the subject, shews that right and pleasure, and wrong and pain, stand in the precise relation of cause and effect. Our author resumes,

“Mind alone can give emotion to mind. Where there is no mind or character expressed, there can be no beauty.” (p. 14.)

Plato and Xenophon among the ancients, and Shaftsbury.

and Akenside among the moderns, considered that beauty originally dwells in the moral and intellectual perfections, and in the active powers of mind; and that from this source as the fountain, all the beauty we behold in the visible world is derived.

"Mind, mind alone! bear witness earth and heaven,
The living fountain in itself contains
Of beauteous and sublime. Here hand in hand
Sit paramount the Graces. Here enthron'd
Celestial Venus, with divinest airs,
Invites the soul to never-fading joys."

AKENSIDE.

The argumentative arithmetic of the lady in the following passage is not, to our judgment, in the most satisfactory form; inasmuch as we can discover no similarity between the positive and negative in the medium of comparison, and the two positives in the subject compared.

"Inconsistency of expression destroys character. On the same principle by which in algebra a *plus two* added to a *minus two* destroy each other, and leave nothing; so in matters of taste, a positive beauty of *one sort*, added to a positive beauty of equal force, of a *contrary description*, as certainly destroy each other, and leave nothing but a complete blank of expression." (p. 14—15.)

Nor are we pleased with the butchers' shops into which our author would thrust some of our best novelists, or the connection given to the facetious knight and the monster Caliban in the subsequent remarks.

"In the intellectual tastes the same rule obtains.

"Hence statues of Silenus, pictures of butchers' shops, novels like those of Fielding and Smollett, or the character of Falstaff or Caliban, have obtained a value and currency, not from their beauty, but from the pleasure which is given to some minds even by a consistent deformity." (p. 17.)

Our readers are not prepared (and cannot be in our cursory view of the work) for all the minute distinctions of the author: otherwise instead of referring to it, we would observe upon a classification of the best writers of ancient and modern times, (in page 380), where we have an arrangement of poets into the passive and active, the sublime, the sentimental, the sprightly, with the interchanges and intermixtures of these in all the permutations of quantity.

Mr. Burke speaking of beauty, says, "I mean that quality or those qualities of bodies by which they cause love or

some passion similar to it. I confine," he continues, "this definition to the merely sensible qualities of things, for the sake of preserving the utmost simplicity in a subject which must always distract us, whenever we take in those various cases of sympathy which attach us to any persons or things from secondary considerations, and not from the direct force which they have merely on being viewed." (Inquiry into the Origin of our Ideas of the Sublime and Beautiful.) The same writer excludes from the number of real causes of beauty, utility, which with others, is the sole foundation of beauty. Hogarth, in his *Analysis of Beauty*, enumerates, as the elementary principles, fitness, variety, uniformity, simplicity, intricacy, and quantity.

The first part of the work having for its purpose to explain the radical constituent principle which distinguishes beauty from deformity in general, and the principles which characterize each distinct genus of beauty and deformity in particular, the author proceeds to treat of the external signs by which each of these constituent internal principles are manifested through the medium of objects of sense and perception. Yet she does not hastily develop this important subject; but finding the doctrine of association in her way, nearly 200 pages are employed in the disposal of it. The design of this episodical deviation is to show that the constituent principles of beauty and deformity are expressed by that modification of sensible objects, which has been associated with the principles of each peculiar genus of beauty and deformity; and that on very different principles such associations may have been established.

The third part opens with a long catalogue of mathematical definitions and axioms as to right and curved lines, bases, perpendiculars, obelisks, pyramids, parallelogrammatic forms, &c. &c., and having so prepared her pupil, she applies the expression of inanimate material objects, to the animated human figure and countenance, to prove that the association of strong and powerful passions with perpendicular lines and strong arches, is not fanciful, but founded on truth and nature. The great artist we have named observes that figures bounded by curve lines are in general more beautiful than those bounded by right lines and angles; and he distinguishes two lines, the one resembling the figure 8, noticed in shells and flowers, and the other he calls the line of grace, or the same connected with some solid body, as the serpent entwining round a tree, the twisted horn, and the like.

The author apologizes for the unfinished character of her production, from the novelty of the theory. The form is certainly new, but a great portion of the matter is not new to those who have attended to the popular writers on the same subject. In the introductory address it is explained that from the age of nine to twenty years, she was collecting materials suited to this work, and that at the latter period she endeavoured to arrange them into a regular system, and to illustrate the whole by copious examples, taken from various branches of the fine arts, and from natural objects. Some time after she had been married her husband accidentally met with the scattered sheets, and recommended to her the publication of them, and we find that she knew how fitly to appreciate his advice.

Since the plates adapted to the physiognomic part of the work would have been both numerous and expensive, those only are introduced that are of a general character, or, as the author has it, "which include the classification of universal pleasing and displeasing expression."

With regard to the voluminous notes, the most of them are as distant from the professed object of the inquiry as the author could remove them; and they are on every possible subject but that of the work: we have the eastern cordillera, catacombs, Waldenses, tyger hunts, sweating sicknesses, the goodwife Fisher, and a protracted history of the Khaliffe Haroun al Raschid and his minister Giafar. But the author has not neglected to make an apology, and it is of a curious kind. "Being doubtful," she says, "whether her theory might appear as conclusive to others as it does to herself, she wished to interweave into her work a considerable portion of miscellaneous information, which might prove agreeable to the reader, and not make him regret, in any event, the time bestowed upon her book."

We readily admit that there is a great deal that is amusing in this work, but notwithstanding the solemnity with which the propositions are stated, the reader must be careful not hastily to adopt them, lest, with the writer, he be perplexed in a maze, from which he cannot be easily extricated. The parts with which he will be least disposed to accord are the sentences extra-judicially past upon some of the most distinguished ornaments of science and literature. Thus with respect to Gray's Elegy the author says, "The reader would find it impossible to tell another what it was about; nor could he find any radical leading idea to fix it in

his recollection; and if he attempted to translate it to a person who did not understand English, he would find the beauties were wholly lost; because they consist not in any prominent radical points capable of being seized or copied."

What is the judgment of Johnson on the same production? "It abounds with images which find a mirror in *every mind* and with sentiments to which *every bosom* returns an echo."

We shall conclude with an extract from this calumniated writer, which with singular felicity comprehends sound, motion, attitude, shape, and colour, in the exhibition of perfect beauty; and we close with it because it irresistibly calls forth the corresponding emotions, and is in the shortest form a recapitulation of the whole subject.

"Slow melting strains, their Queen's approach declare;
Where'er she turns the Graces homage pay.
With arms sublime, that float upon the air,
In gliding state she wins her easy way:
O'er her warm cheek and rising bosom move
The bloom of young desire, and purple light of love."
(*Progress of Poesy.*)

ART. VIII.—*The Principles of Population and Production, as they are affected by the Progress of Society, with a View to Moral and Political Consequences.* By JOHN WEYLAND, *Jun. Esq., F. R. S.* London, Baldwin, 1816. 8vo. pp. 493.

THE author of this work is a very respectable magistrate of the counties of Oxford, Berks, and Surrey; and if we are rightly informed, had a principal concern in the establishment of one of our quarterly publications devoted to science and literature. Between the years 1807 and 1815 he committed to the press a variety of tracts on the poor laws, and the education of the lower classes, immediately intended for the improvement of an order in the community, which, as being the greatest in number and the least in personal ability, deserves the first consideration with every friend of humanity. The present work is intended for somewhat more than the occasional perusal of the advocates of public improvement: it is designed to constitute a part of the system of national education at our principal collegiate institution.

"Should the following work," says the author, addressing himself to the University of Oxford, "be calculated, in your opinion, to
CBIT. REV. VOL. IV. Oct. 1816. 3 F

improve and to extend that knowledge, I shall be more than repaid for the labour of the composition; and my utmost wishes will be surpassed, should you think it worthy of occupying an humble place in those studies by which the youth of Britain are trained to be the strength and ornament of their country, and to be the instruments of imparting a portion of their own blessings to the distant regions of the world." (p. vii.—viii.)

The volume comprises three grand divisions of the subject: the first book explains the admirable proportion between population and subsistence in every gradation of society, and the dependence which the maintenance of this proportion has upon the discharge of the moral and religious duties;—the second shews the means a moral and religious people will employ to produce that continual increase of subsistence from the soil of their country, which will enable them to meet the demands of an augmenting population; and both are intended to prove, that the fruits of the earth are only to be obtained by sobriety and industry, in sufficient quantities to supply the general want; and that with these, and the corresponding qualities, a competent portion of nourishment is provided under the beneficent appointments of Providence;—the third book presents the expedients by which the conservative principle, inherent in the progress of population, is kept alive and regulated by the influence of morals and religion on the customs, habits, and pursuits of the people. The three books collectively are intended to exhibit something approaching to a complete view of the elements of society, agreeing with itself in all its parts, and in its tendency consistent and uniform. This important purpose is attempted, not with the regularity and preciseness of a logical deduction, but in the method of a dissertation,—placing the subject in various lights,—that from whatever point the mind contemplates it, some useful truth may be afforded. By such a course of inquiry, it will be seen that, contrary to some doctrines heretofore maintained, population may continue increasing in numbers, wealth, and happiness, from the first step in the career of society up to the highest degree of civilization, under the operation of the laws of God; and that this progress is liable to be checked only by those impediments that arise out of a wilful deviation from such laws. The patriotic writer, in his concluding chapter, submits the following observations:—

“ If the contemplation of such a system be useful towards the production, and animating to the progress, of the nobler sentiments

among mankind in general, it should produce these effects in a peculiar manner among the ingenuous youth of the United Kingdom. They can scarcely take a step in their inquiries into the history and polity of their own country, without tracing the consequences of such a system. Howsoever its vigour may, by lapse of time and partial neglect, have been permitted to droop in some of its departments, they will find in the construction of the system itself, that its founders looked to pure morals and sound religion as the fundamental principles of public prosperity. Our youth will, therefore, discover in the constitution of their own country, in church and state, at once the true foundations of national strength, and examples for the regulation of their own conduct and character as active citizens of a free country. If, during their perusal of the preceding view of the progress of society, they will bring the History of England to bear upon any one of the stages which have passed under investigation, they will probably find that the state has been carried through it with success, and made the transition to that which next succeeds, principally because it has, in the main, been governed upon the system recommended in this treatise; that is, that its laws and institutions have been founded in moral and religious principles; and that its leading statesmen, at the critical periods of its history, have usually referred their political measures to that unerring test. It will scarcely be denied, for example, that during the last century we have been profiting, almost exclusively, by the religious and political institutions left behind them by the great and good men who flourished at the REFORMATION and the REVOLUTION; that sound religion was the cardinal point to which all those institutions were directed, and, together with morals, afforded the principles upon which they were constructed. As little can it be denied that, during the last century, if the institutions have not been permitted actually to decay, at least the spirit of some of them has declined, and sufficient care has not been taken to extend and apply them to the altered circumstances of the country. If it be asked, wherefore is this? I should be tempted to reply, because the cardinal principle was overlooked; because political sagacity was estranged from its legitimate companion, sound piety; and the effect of moral and political institutions upon the people was referred, not to the eternal principles asserted by God for the government of man, but to the degenerate passions of the parties concerned, and to the temporary and particular interests of the passing moment. (p. 487—489.)

We know no work more instructive than that before us, to expose the true cause of the mischiefs in a neighbouring country, which was the almost total demoralization of the people. The great secret of national happiness and prosperity, is a moral government over a moral people; a government respecting all the rights of such a people, and a people obeying all the enactments of such a government.

THE DRAMA.

ART. IX.—*Caractacus, a New Tragedy, &c.; with previous Remarks on English Dramatic Tragedy: including a Blank-Verse Gamut, and Strictures on Theatrical Committees, Managers, and Players.* By WILLIAM MONNEY, Gent. London, published for the Author, by Sherwood and Co. 1816. 8vo. pp. 117.

THIS tragedy is printed "to spite the managers," who rejected it; and the confidence of the introductory remarks would induce the reader to expect that the author was a "much-injured gentleman," did not the nature of those remarks prove, in the outset, that the writer scarcely possessed the most ordinary talents, much less any portion of the genius required for the production of a drama of the pretensions of *Caractacus*.

We confess, it is not without regret that we speak severely even of the wretched piece before us, because, independently of the justice of some of the complaints against theatrical regulations in the prefatory matter, it is our wish that every encouragement should be given to dramatic works which appeal to the public through the press, at a time when, from many concurring circumstances, the stage in a manner may be said to be closed against authors who have to offer any thing at all resembling the higher efforts of composition. We lament, however, much more that the cause has found such an incompetent advocate as Mr. Monney, since, in addition to the discouragement it gives to others, it affords an opportunity to the managers to appeal to his tragedy as a fair specimen of all those which have been unsuccessfully submitted to them. Fortunately—or rather, perhaps, unfortunately, Mr. Monney does not stand alone in this predicament, for he shares the pains of rejection in very good company, as we took occasion to shew in our last Number, when we felt called upon to speak in terms of high approbation of the tragedy of *Ivan*, by Mr. Sotheby, who has proved himself a poet of no vulgar qualifications. It is, perhaps, a little hard upon him, and may even be thought much to diminish the value of what we before said in his praise, that we now couple him with an author like Mr. Monney. Indeed, we should probably not have thought it necessary to have taken any notice of the work before us, had it not come forward with such high pretensions, and had we not usually devoted a separate

branch of our Review to such productions of the drama as have not been submitted to a public audience, from a deficiency of interest with the managers.

He that begins to write a tragedy, should recollect (not so much for the purpose of damping ardour as of checking presumptuousness) that he is about to attempt a species of composition which holds a rank next to an epic poem. On the requisites for success we need not dwell for the information of the generality of our readers; but it may be worth while just to tell Mr. Monney, for his guidance in any future ambitious project, that one of those requisites is, that the author should be able to write English: we could have passed by perhaps without remark the disregard of some of the niceties and delicacies of grammar, but who can forgive the writer of a tragedy, who pens such lines as the following, in which the most ordinary rules of concordance are set at defiance.

" You, brave Osinus, who *commands* the posts." (p. 48.)

" *Rose* from th' smiles of charming Cartismandua
I'll not sink by frowns from proud Venutius." (p. 48.)

" What *means* you? surely brave Velloctatus
You cannot mean *offencement* to my sex?" (p. 78.)

" His bold heart child'd and *freex'd* him into death." (p. 96.)

" But now the difference of our fates *stand* thus." (p. 110.)

" 'Twas *him*; yes, I certainly did see him." (p. 112.)

We might make the list three, or, for aught we know, thirty times as long, were we not tired of noting these blunders. We observed many errors of the same kind in the introductory forty or fifty pages; but we concluded at first that they were to be attributed to the carelessness of the compositor, and not, as it turned out, to the ignorance of the author. If we thought him capable of any improvement, we would take the liberty of recommending to him the perusal of Dr. Lowth's or Lindley Murray's English grammars; or if these works be too far advanced for his present state of knowledge, he may begin with a little book well known in nurseries, under the title of *Reading made Easy*.

Is it not more than ludicrous for such a man to attempt to produce a *tragedy*? Yet this is not all; for the author in the title-page, lets us know besides, that he has prefixed "*Remarks upon English Dramatic Tragedy*," "*a Blank-verse Gamut*," and "*Strictures on Theatrical Committees, Managers, and Players*." A word or two upon each of

these pre-eminent specimens of ignorance and incompetence. The first consists of some very *important discoveries* regarding the unities of time, place, and action, which, by some accident, he has heard were generally observed by the Greeks and Romans, and which, by some other accident, he has learnt were disregarded by Shakspeare: for several pages he flounders about among the unities, by turns confounding one with the other, (which, indeed, is the only real novelty he has succeeded in bringing forward,) and at last, for any thing we can perceive, arrives at no conclusion, excepting that there are such things as unities, which he does not understand: certainly his tragedy is a further illustration of this fact. The *Strictures on Theatrical Committees, &c.* as may be guessed, is only a little ebullition of bile against those persons who dared to think, as we do, that Mr. Monney's tragedy of *Caractacus* is the most errant stuff that ever insulted the public eye. He complains, that only a formal note was sent, stating, "that it probably would not succeed in representation," without any reasons assigned: a man who could exhibit such a performance, and possess the ignorant presumption to send it to men even of the most vulgar acquirements for acceptance, would be incapable of comprehending any reasons why it was unfit to be acted. Mr. Monney recommends, that in future these works should be judged by dramatic authors of approved ability, and not left to the decision of individuals unconnected with literature. This is another absurdity, for the admitted objection at present is, that productions for the stage are accepted or rejected upon the opinion of rival authors.

But we now come to the most splendid absurdity of all, on which the author plumes himself not a little: one of our celebrated moralists says, that "the presumptuousness of learning is humility itself to the presumptuousness of ignorance." Mr. Monney is wonderfully vain of his *blank-verse gamut*, as he calls it, and as this is a point on which he affects to be scientific, both in the name and the manner in which he applies it, he shall not complain that he is misrepresented: we cannot be more severe upon him than to quote his own words:

"The next principle to be considered will be, the English Dramatic *Blank Verse Gamut*, the knowledge and use of which are indispensibly necessary for the assistance of a young poet and orator, as is that of music to a beginner in the knowledge of that science.

“ The Iambic, or blank verse (the latter appellation should be preferred, at least in the English acceptation of it), that is, without rhyme, and which, if correctly written, should contain only ten syllables in each line, or be reduced to that number by contraction; and, in so contracting it, care should be taken that the vowel dropped from the word contracted be such as will least disturb the harmony of the line; however, blank verse resembles, in some degree, the Iambic; for, in the proper pronunciation of it, the first, third, fifth, seventh, and ninth syllables should be articulated in a lower and rather quicker tone of voice than the second, fourth, sixth, eighth, and tenth: again, a stronger articulation on the second and eighth syllables in each line will be required than on the fourth, sixth, and tenth; these rules, properly attended to by poet or player, will produce that bold, musical, and expressive effect which blank verse is generally used to convey; and in the absence of the observance of them, it will frequently be found that the harmony of the line will be injured, as well as the sense of it disordered.

“ It occasionally happens, that, in dramatic writings, the last line in a speech breaks off short of the proper number of syllables; and, in that case, the commencing line of the next should be composed of exactly such number of syllables as, together, would make up a whole line; and if written or spoken with care, and properly managed by poet or player, it will often be found susceptible of giving great effect and energy to the dialogue.

“ The foregoing gamut, however, must be regarded rather as of use to assist or correct the works of young poets, than to govern them in the freedom of conception or writing; and when poets may have written out of proper measure, or neglected to harmonize it, the reader and the player, must be allowed to exercise their own talents in the best way they may be able, to assist and convey the sense of such line, so written, in the most convenient manner to themselves, and so as to aid the harmony of the expression of it.

“ The adoption of the use of this gamut will, for a short time, be found by the pupil stiff and difficult, as indeed are the rudiments, in some degree, of all the sciences; but a short perseverance in its use will soon convince him of its utility.” (p. 17—19.)

The ridiculousness of this attempt at systematizing would be very amusing, if it were not mixed up with a feeling of compassion at the miserable state of delusion in which the author seems wrapped as to his own abilities; and we should think that we were performing a very uncharitable office in thus pointing out his incompetence, had we any notion that what we say could make the least impression upon him: our observations may be vinegar, but they are encountered by the oil of his self-complacency, which allows no admixture of diffidence; we only wonder that he admits, that his new invention is not “ to govern” young poets “ in freedom of con-

ception." The whole is so laughable, that we need waste no more time upon it: we shall see presently how Mr. Monney applies these admirable rules to produce "that bold, musical, and expressive effect which blank verse is generally used to convey;" and he has a right to expect, that, in order to establish the assertions we have made, we should give some extracts from this rare and unequalled effort of his muse.

The story of *Caractacus* is known to every body, as well from history, as from Mason's beautiful and regular tragedy upon the Greek model; but Mr. Monney, who starts as a rival, not only of Mason, but of Shakespeare, defies all rules, and, by his tragedy, gives a solution of the doubt we before expressed; for not only one, but all the unities of time, place, and action, are disregarded as the fetters of a soaring genius. Some of his *Dramatis Personæ* are, however, new and amusing; such as two Druids and a *Druidess*, called *Presageus*, *Mirabundus*, and *Presaguria*. It ought also to be mentioned, before we begin our specimens, that our readers must not expect any uniformity in the pronunciation or quantities of the names; thus, *Galgacus* is as often pronounced *Galgācus* as *Galgăcus*, &c.: *Cartismandua*, the Queen of the Brigantes, is a name in which Mr. Monney delights, because, like him, it seems to set at nought all rythmical proportion. Our readers will bear in mind, also, Mr. Monney's *blank-verse gamut*, and mark the great use he has made of it in communicating harmony and correctness to his lines—such harmony and correctness as never before were witnessed.

The tragedy opens with a druidical dialogue on the subject of a human sacrifice to be made for a victory gained by *Caractacus* over the Romans. *Presageus* and *Mirabundus* teem with omens and wonders as well as the lady Druid, *Presaguria*. This serves to introduce a love scene between *Galgacus*, a British warrior, and *Junia*; but first some fine lines pass between *Junia* and her confidante.

"Enter JUNIA and CORDICA.

"*Jun.* What said the queen, my mother? does she attend
To see the holy sacrifice perform'd?

"*Cor.* Her Majesty requir'd I'd tell you, yes;
And bid me learn of you, if you did know
The King, your father, does expect you there,
And if *Galgacus* had inform'd you so.

"*Jun.* I shall attend; say so to my mother;

But, by that prince, I no command receiv'd
Expressive of the King's desire I should.

[*Exit Cor.*]

That kind Galgacus, whose love should speed him,
Has not come, excites a fearful wonder:
He feels stern duty chides his gentle love,
And therefore shuns me: soft; for here he comes.

Enter GALGACUS.

"*Gal.* I bring, fair Princess, from your noble sire,
An errand of his kingly wishes t' you,
That you this morning meet him at th' temple,
And join the grand solemnities with him.

"*Jun.* Thanks for the trouble you have taken, Prince,
I have to beg you will accept from me;
But I have learn'd the royal will before
On that same subject, and shall obey it.

"*Gal.* I gladly shall convey your dut'ous answer.

"*Jun.* In doing so I shall be much oblig'd,
Which thanks, kind Prince, but poorly will repay.

"*Gal.* Oh, lovely Princess, one sweet look of love,
But one approving smile from those bright eyes
Will ev'ry obligation cancel,

Which my poor services can e'er incur.
Oh, dear Junia? permit a soldier plead
In his rude strains the humble cause of love;
'Gain beseech you to allow his passion,
To prompt his tongue with increasing ardour,
To tell how much he loves and doats on you!

"*Jun.* Oh, fie, Galgacus; th' soldier's better theme
Would be on battles nobly fought and won,
Of captives made, and enemies subdu'd.

"*Gal.* Alas! dear Princess, sweetest, lovely maid,
The soldier's fierceness loses all its fires,
And softens into gentleness and love,
When, gazing, I admir'd your wondrous charms.

"*Jun.* You know, Galgacus, 'tis my father's will
That I withhold from you my hand and heart,
Until ten battles, in succession won
By you, the leader of his valiant guards,
Nine out of which have only been achiev'd;
Therefore, brave Prince, pray speak no more of love
Until the tenth shall be accomplished.

"*Gal.* Can I behold you, and not speak of love?
No, lovely Junia, that's impossible!
Inclining softness tempers ev'ry sense,
Brings forth the heart, and makes me speak of love.
Oh, charming Princess, 'llow me touch this hand,
And crave a feeling in your tender heart.

"*Jun.* I fear, Galgacus, you have caus'd too much;
But it must be suppress'd, you know it should;
My father's vows must not be lightly held
By me or you.—Ten battles must be won,

"*Gal.* Yes, Princess, of that I am well aware,
And that 'tis which makes this day more awful:
The chance of battle causes chilling fear,
With which my heart, till now, was unacquainted;
For should the Roman arms victor'ous prove,
Junia and Galgacus may ever part.

"*Jun.* Heav'n forbid that such event should happen!
But leave me now, Galgacus, pray do leave me,
To vent my tears, for I am sorrowful:
My heart forebodes some sad disaster nigh,
Which causes me to wish t'indulge my grief,
In lonely solitude, with ardent prayer,
To supplicate the gods to 'vert all ill,
For your protection and your save return."

This does not even possess the merit of being prose run mad, and may be pronounced to be the most insipid palling trash that ever was mis-called versification. What sort of measure (and we should hardly know that it was so intended, if it were not cut out into shreds of words) according to Mr. Monney's admirable rules, are the following lines:—

"That kind Galgacus, whose love should speed him,
Has not come, excites a fearful wonder."—And

"'Gain beseech you to allow his passion
To prompt his tongue with increasing ardour."—And

"Oh, charming Princess, 'llow me touch this hand,
And crave a feeling in your tender heart," &c. &c.

In short, never before was such a miserable attempt made. What too, we should like to know, is the meaning of the elliptical commas that we find so often inserted, not merely before vowels to compress two syllables into one, but before consonants; thus, in the above extracts, we have "*th' queen*," "*t' you*," "*th' soldiers*," &c.; and sometimes we are indulged with a further novelty of cutting off the vowel in the more important word, as "*to 'vert all ill*," instead of "*t' avert all ill*." What also is intended by writing duteous *dut'ous*, and victorious *victor'ous*, unless, to employ the author's own words, it be to give "the musical and expressive effect which blank verse is generally used to convey." But lest it should be thought that we have selected an unfair specimen, or that our poet's *forte* is not the moving

pathos of love, we will subjoin an extract of a different kind, in which he deals in those great ingredients of tragedy, "treason, blood, and death." Vellocatus, like another *Ganelon*, has betrayed his king Caractacus, and on his way to the Roman camp meets Junia, to whom he offers violence; she resists in the admirable quotation already made.

"What *means* you? Surely brave Vellocatus
You cannot mean *offencement* to my sex?"

But he succeeds in carrying her off to the skirts of the entrenchments of the enemy.

"*Jun.* Oh, for good heaven's sake, spare, oh spare me!
I shall die with anguish as you force me!"

"*Vell.* Resist no longer, for it is in vain:
No power on earth, in heaven, or hell,
Shall tear you from my arms!"

"*Jun.* Oh, heav'nly powers!——

[*Near fainting.*

Enter GALGACUS.

"*Gal.* Methinks I hear that heav'nly voice again.

[*As he enters.*

Oh you vile monster in a human shape!

[*Seizing Vellocatus.*

Forego your sacrilegious grasp of this
Dear angel; or, by the heavenly gods,
I'll tear you all to pieces, and scatter
O'er these fields your filthy fragments!"

[*Galgacus forces her from him.*

Enter a Roman Escort.

"——Here, here!

A moment, Sirs, support this drooping lily,
Till this vile traitor feels my just revenge,
Made bite the land he basely has defil'd!
Now, base viper, infamous deserter,
And villain, traitor, coward in extreme!
Be quick in drawing your disgraced sword,
Or I shall be compell'd to turn assassin!

"*Vell.* Who are you? Oh, the haughty prince Galgacus!
Have at you, you impudent intruder,
And thus we'll try to whom the prize belongs.

"*Gal.* Words are but poor my proud contempt to speak;
My sword shall tell it to your coward heart!

[*Fight, Vellocatus falls.*

"*Jun. (reviving.)* Where am I? Galgacus, oh, Galgacus!

"*Gal.* Behold him here before you, heav'nly maid!
And view that hell-hound, weltring in his gore!"

"*Jen.* Oh, all you heav'nly gods!—Is it he?
It is, it is, and we shall still be blest!

[*She flies into Galgacus' arms.*

"*Gal.* Welcome, you greatest treasure of my soul!

[*Embrace.*

"*Vell.* Could I the wishes of my soul obtain,
I'd pluck perdition from the deepest hell,
And with destructive ruin hurl it on you!
May blackest curses hang o'er these damu'd realms,
Those cursed realms, where all my hopes are crush'd,
And all my high aspirings prostrate lie;
I, mark of scorn for this proud prince to frown on!
By all the furies, and all hell's grim gods,
I would not glut his sight another moment
With my expiring pangs, for years of life.—
My sword shall——— Oh!

[*As he lifts up his sword, he expires.*

"*Gal.* There fled the blackest soul hell e'er received."

Here we have our author in his true vein, "fierce as ten furies, terrible as hell!" Here, indeed, "his genius bubbles and boils o'er the brim." Imagine the self-satisfaction with which he read them over after pouring out those fine frothy lines put into the mouth of the dying Velloctatus: he had taken *Bayes's* recipe of stewed prunes to some purpose.

It would not be fair to close our review without noticing two lines which we were much surprised to find in the tragedy, because the sentiment, though common, is tolerable, however ill exprest:

"The soldier who wants oaths to bind his honour,
Is not so dear as he whom honour binds."

And we should have been inclined to think them a plagiarism, had we not been pretty certain that the author never heard of the name of Beaumont and Fletcher. He seems to have "stumbled on a virtue unawares," perhaps by using something like Swift's logographic machine.

It is now time, however, to dismiss Mr. Monney and his "*new tragedy*," as he aptly calls it; new it is in every way, for even absurdity and stupidity were never carried so far before. We defy any man to produce any thing in the whole range of the drama so pre-eminently bad:

"Here ignorance and dullness meet,
To make the specimen complete."

BIBLIOTHECA ANTIQUA.

For out of the olde feldes, as men saieth,
Cometh all this new corne, fro yere to yere ;
And out of old bookes, in good faieth,
Cometh all this newe science that men lere.

Chaucer's Assem. of Fowles, st. 4.

- ART. X.—1. *Stafford's Niobe: or his Age of Teares. The first part. A Treatise no less profitable and comfortable than the times damnable. Wherein Deaths visard is pulled off, and her face discovered not to be so fearefull as the Vulgar makes it: and withall it is shewed, that Death is onely bad to the bad, good to the good. The second edition; newlie corrected and amended. Printed at London, by Humphrey Lownes, 1611. 18mo. pp. 202.*
2. *Staffords Niobe, dissolv'd into a Nilus: or his Age drowned in her owne teares: serving as a Second Part to the former Treatise. Wherein the vanitie and villanie of the Age, and the miserie of Man are so painted to the life, as that it will make a man long to leave this painted life, to come to that true and eternall one. Seclusus a Se-culo. Printed at London by H: L: for Mathew Lownes, 1611. 18mo. pp. 263.*

WHEN we recollect how many critical works upon the productions of our ancestors have been published within the last ten years, under the direction of most learned and assiduous men, it seems sigular that this curious and valuable work should have hitherto escaped notice; even the name of its author is not mentioned in the biographical dictionaries of Dr. Aikin, or Mr. Chalmers, nor in the *Biographia Britannica*: this is the more singular because the industrious Lempriere has noticed *Anthony Stafford* and his works, and has supplied a few dates (from what source does not appear) some of which are probably incorrect. This silence of bibliographers and biographers is no doubt to be attributed to the extreme rarity of the book, which, we believe, has not been brought to the hammer for many years, and for which one of our most tasteful collectors has in vain offered a very high price. It will be our business to give such particulars of the author as we have been able to collect; and such extracts from his book as may serve to illustrate its character and curiosity.

It seems certain that *Staffords Niobe* was not only known to, but used by Milton: the eloquence and zeal of the

writer in the cause of morality and religion could not fail to excite the admiration of "that man of mighty mind." One passage of which he availed himself is to be found in the second part of this production, where Stafford supposes himself to be addressed by Satan; who gives a description of his infernal domain. "True it is, Sir, (says he) that I (storming at the name of supremacie) sought to depose my Creator: which the watchfull, all-seeing eye of Providence finding, degraded me of my Angelicall dignitie, disposessed me of all pleasures; and the *Seraphin*, and *Cherubin*, *Throni*, *Dominationes*, *Virtutes*, *Potestates*, *Principatus*, *Arch-angeli*, *Angeli* and all the celestial Hierarchieyes (with a shout of applause) sung my departure out of Heaven: my *Alleluia* was turned into an *Ehu*; and too soone I found that I was *corruptibilis ab alio*, though not *in alio*; and that he that gaue me my being, could againe take it from mee. Now, for as much as I was once an Angel of light, it was the will of Wisdome to confine me to Darkness, and to create mee Prince therof; that so I, who could not obey in Heauen, might commaund in Hell. And belieue mee, Sir, I had rather controule within my darke Diocese, then to re-inhabite *cœlum empyreum*, and there liue in subiection, under check."

The first passage in italics will immediately call to mind Milton's enumeration of

"Thrones, dominations, pryncedoms, virtues, powers!"

but this he might have obtained from learned writers of the time, who entered more into the subject than Stafford. In *Aditus ad Logicam, autore Samuele Smith*, 1684, the same enumeration is given as that of Stafford, though the order of rank is inverted. Smith is treating of the celestial intelligences, *Cujus ordo est* (he says) 1 *Seraphin*, 2 *Cherubin*, 3 *Thronus*, 4 *Potestas*, 5 *Dominatio*, 6 *Virtus*, 7 *Principatus*, 8 *Archangelus*, 9 *Angelus*. The last lines of the above quotation are more conclusive, and formed the basis of one of the finest characteristic passages in the *Paradise Lost*. Satan in triumphant despair exclaims

"In my choice
To reign is worth ambition, though in Hell;
Better to reign in Hell, than serve in Heaven."

Which is precisely the sentiment expressed by Stafford. A reader who is well acquainted with the *Paradise Lost* will probably observe other coincidences as we proceed.

Butler also, who had not a mind very congenial with that of Stafford, seems to have imitated two lines inserted in the *Niobe*; the author is speaking of the debauchery and foolhardiness of young men of his day:

“These are they who, being drunk,
Will fight for a pinne, a pot, or a punk.”

It is said that the author was born in Northamptonshire of a noble family, most likely a branch of that of Lord Stafford, for he wrote a small book entitled, “Honour and Virtue triumphant over the Grave; exemplified in the Life and Death of Henry Lord Stafford;” and in the epistle to the reader of his *Niobe* he states, that “his birth styled him a gentleman;”^{*} in another place he says, that he was a younger brother, “or he should have thought himself a companion for a very proper man.” Whether he was a sufferer on account of his youth does not appear, but in one part of his work, he is very severe against older brothers. He was of Oriel College, and, as Lempriere asserts, was made Master of Arts in 1623; but there is reason to doubt the accuracy of this date, for though Stafford admits that, when he wrote his *Niobe*, “he was in his spring of youth,” and elsewhere adverts to his “unfortunate fortunes and unstaid youth,” he could scarcely be less than twenty years old at the time; and to suppose that he did not take his degree till 1623, would postpone it to rather too late a period; probably it ought to be 1613. It is to be recollected also, that the volume on our table is the *second edition*, and though a first has never we believe been heard of, it must have been of an earlier date than 1611. Lempriere, the only biographer who mentions Stafford, had never seen the first part of his *Niobe*, which is of extreme rarity. He fixes his death in 1641, and justly terms him a man of great learning. The following is the list of works ascribed to him by the same writer, exclusive of those we have already noticed:—

“Meditations and Resolutions,” 12mo.

“Life and Death of Diogenes.”

“Life of the Virgin Mary.”

“The Pride of Honour.”

To these we have to add a small 24mo. volume, which also had never fallen under the eye of the biographer, called

^{*} In his address “to the long-eared reader,” he observes “that his name admits of but few comparatives;” and in the second part of the *Niobe*, his spleen accuses him “for that he (not having an eye *ad genus, et praeconia, et quae nos fecimus ipsi*) lived at a rate far below the height of his blood.”

"The Day of Salvation," 1635: the dedication is, "To the most happy Mistresse of all imaginable Graces, which beautifie and enoble the *Body* and *Mind*, the Lady *Theophils Coke*;" in which Stafford states, that he should shortly place her name "before a farre greater worke, which (Heaven assisting) might eternize her and itselfe." He refers, probably, to "The Femall Glory, or the Life and Death of our Blessed Lady, the Holy Virgin Mary," which is inscribed to the same lady, and bears date in the same year, and most likely appeared very soon after "The Day of Salvation."* This work is written in a very mystical rhapsodical strain, and gave great offence to the puritans from some of the tenets promulgated in it: indeed the Niobe appears to have experienced much opposition. Stafford never was married, for he asserts that he had made a vow against it; and in page 117 of the first part, he observes, "I do not enuie, but emulate, the happinesse of the late *Josephus Scaliger*, who being descended from Princes, and hauing all his race in his reines, fledde the societie of wanton women; fearing least he should beget one, who might one day destroy his familie, and take lustre from it, and so he himselfe, like a semi-god, gaue a period to his parentage. O! if a man had all his linage in his loines, it were braue smothering it there rather then heereafter to let any crooked branch deforme the beautie of the whole stocke; or any disorderly person, either in life or death, to purchase infamy to his whole family."

After a dedication to the Earl of Salisbury, and an address "to the Reader in generall," follows a curious epistle "to the long-eared Reader," in which the author refers to the objections made to the first edition of the Niobe; one of which was that "he had thought himself worthy of Sir Philip Sidneys company;" to this he replies as follows:

"Truly sir, I will make no comparisons with that Superlatiue (although I knowe that my name admitteth few comparatiues): but this I will say, that had not elder nature made mee a younger brother, I should have thought my selfe a companion for a very proper man.

* The epistle to Lady T. Coke is sufficiently fulsome. "My motives for the dedication of this ensuing treatise to your Ladiship, are three—your knowledge, your vertue, and my own obligation, &c. Had I written to your Ladiship in the Roman language, the French, the Italian, or the Spanish, they had beene almost as familiar to you as this your native tongue, in which you are mistresse of so great an elegancy, that no words are so fit as your owne to eternize your own actions," &c.

~~But~~, I mean shortly to lead fortune to the Curer of sight in Holborne: and if he can recover her sight, I make no doubt but when she sees me, shee will doe something for me. Howsoever, Sir, for your better satisfaction, it shall suffice you to knowe, that Sir Philip Sydney hath appeared to me in a vision (when the eyes of my intellect were dazeled with the bright beames of his soules beautie) and called me his fauorite after death, the renewer of his renowne, & the glazer of his glorie. Geuerous Gentleman, said he, vvwhose neuer-glozing spirit this fawning age vvill neuer reward; my soule bowes herselfe to thee, & breathes her loue vpon thee, for making her immortall to all mortalitie: a beuefit, for the which Ingratitude herselfe would yeeld thanks. I heare saie, that some Pedanticall pate hath tearmed thee enuie, for daring to approach so neere my presence; not knowing that a title, is not worth a tittle: it being onelie an accident of gentilitie; and therefore, may be with, or from it, sine interitu subiecti. Manie haue beene degraded of their titles: but of gentilitie no man can be depriued. But list; Fate calls me back: no more then but this; that since thou neuer sawest my bodie, and yet thy soule maketh loue to mine: knowe, that mine returns loue; vvvhich shall proue perpetuall. Farewell: & belue this, that no man will scorne thy companie, except those, who esteeme a shoppe-puppie (that can onelie shewe himselfe) better then a Gentleman that truelie vnderstands himselfe.

"No sooner had this Miracle of Nature ended (to me) the Oracle of Wisdome, but that he vanisheth, & my soule flew after him, attending him till hee tooke sanctuarie in that sanctified place, where nothing that is profane can enter.

"Now Mr. Carper, if you belue that this vision vvvas onelie a strong imagination of mine, or rather a fable, you may so doe: but I vvill assure you, that in acknowledgement of the fauour, & grace hee did me, I cannot but adde that vvvhich Homer hath of Hector, and applie it to him:

Non hominis certè mortalis filius ille

Esse videbatur, sed diuo semine natus.

"Nay: I vvill yet goe further, and affirme, that if I should compare a Philip of England, with Philip of Macedon, my comparison would not bee so absurd, as Plutarchs comparing Agesilaus vvith Pompey. I speake not this to flatter euen the loftiest of his lineage: for, I hold it as base to flatter man, as it is vaine to flatter God."

The work itself opens with a dialogue between the author and his Soule: he eloquently asks, "Is not this rotten body, this all-corruption, this worst of earth, a sufficient prison vnto thee, but that thou thy selfe must become a prison to thy selfe?" In reply, his Soule launches out in invectives vpon the deluge of sin which covers the age: he declares, that "his pen following his hearts motion, trembleth, the paper waxeth wan and pale, and the inke

putteth on melancholies sad hew," when he writes of the corruptions of the times, in which were verified the words of Seneca—*Habebitur aliquando ebrietate honor, et plurimum meri cepisse virtus erit*: he inveighs against drunkenness, pride, and flattery, and then censures the quarrelsome disposition of that time, so celebrated for duelling, that some men made it their profession, and with the most unlicensed daring held out public challenges to all comers. The distinction between true valour and fool-hardy impetuosity is well drawn in a few words.

"The first of these (quarrelling) hath more by tongue, then sword, purchased to it selfe the name of valour: which indeed is no nearer to valour then phrensie to wisdom. True valour biddeth a man fight *pro patria, et patre patriæ*; this bastarde courage incites a man to fight *cum fratre, cum patre*: the former perswadeth a man to be carefull not onelie that hee take no iniurie, but (euen religious) that hee doe none; the later saith, that hee is worthy of iniury that offers none. The one saith, Fight being prouoked; the other sayes, Prouoke to fight. And therefore I thinke that Seneca spake rather out of the greatnesse of his mind, then the depth of his wisdom, when he defined fortitude to bee *Scientia periculorum repellendorum, exapiendorum, prouocandorum*: that is, *A Science of repelling, of receiving and prouoking dangers*. The later of which is false; seeing there is no man wisely valiant, who will not rather inuoke helpe against danger than prouoke it." (p. 30—32.)

This pugnacious disposition he names one of the daughters of drunkenness, and another is licentiousness, which he maintains was never before carried to such a fearful extreme. The following quotation exhibits very extraordinary powers of language, and some humour: he is answering those who hold it to be no offence.

"No, no: it is no offence at all to allow him so much for euerie course: so causing him to spend flesh for siluer, till he become so lank and leane, that his legs are scarce able to support their late portly young master; going still as if hee were sitting, (occasioned through the imbecillitie of his hamme-strings) and so drie, that a marrow-bone-man, if hee should boile his bones, could scarce get out two droppes of moisture: his eyes so hollow, that they runne back to salute his memory, least she should forget them; and his cheekes denting-in, as if he were still sucking at a bottle. And now my braue slaue, being a neighbour to death, beginneth to find that all this while he hath mistaken, and worshipped a false deity for a true; and that therefore (though ceasing, through weaknes, to burne here in lust) he shal euer burne in neuer-consuming fire. Where is his mistresse now? whose praises should bee written with pennes of Angels wings; whose drinke should bee Nectar and Ambrosia. Hee now must leaue her behinde him, common to men, that shall one day bee common to diuels. It breedeth astonishment

in me, to heare a man stile a woman, *Divine creature, of a heavenly feature, goddess of my thoughts, natures uttermost indeavour, &c.* whose bodie he knoweth to bee compos'd of putrefaction, and shall one daie come to that degree of rottenness, that (as she now, in the nostrils of God) it shall stink in the nostrils both of men and beastes. Reason and Religion teach a man (as her remembrancer) thus to court his Mistress: *Faire Queene of dust and durt, will it please your every-howcr-decaying maiestic, after some fewe yeares, or moneths, or daies, to haue those star-shining eyes of yours eaten-out with wormes, and the holes become cages for cankers? when your delicate, smooth body shall be enfolded in earths rugged armes; and your soft, swelling, moist, ruby lippes be kissed by her mouldy mouth; whē your pure red and white, shall be turned into poore browne and blacke; and that face, which hath driuen so many into consumptions, shall it selfe bee consumed to nothing.* Yet, for all this, our young gentlemen will not forbear their amorous, profane, loue-discourses; but yeelde as much honour to women, as to their Maker." (p. 39-43.)

There have been various opinions among writers whether poverty be, or be not, an evil: poets, who have generally severely suffered under it, have often taken an ineffectual revenge upon it in their writings: Chaucer in one piece terms it "a hateful good," but before he has proceeded far, he admits that "very povert is sinne properly;" and Stafford is of the same opinion, for he accuses it of being the "veile of wisdom, curbe to the minde, the common enemy to vertue:" indeed, none bestow upon it applause, unless it be accompanied by content, (certainly not its ordinary associate,) and then, as Bentley well says in his only English poem, the possessor is

"Great without patron, rich without South Sea."

Swearing is next censured; and of avarice our author observes, that "it first made theft so capitall a crime; it having in this our Land a greater punishment allotted to it then adulterie, and many more enormous, hainous crimes;" and then he sarcastically adds, "I know no reason why adulterie should not be rewarded with death, as well as theft, but onelie this, that whereas man accounts his wife but onely as flesh of his flesh and bone of his bone, he esteems of his coyne, as soule of his soule." In a free, and rather rambling style, he traces the progress of a child from infancy to manhood, shewing the various trials his virtue has to encounter, which brings the author to reflect upon the degraded state of nobility and gentry at the time he wrote. Here, as the reader will perceive by the ensuing quotation, he bursts out in a curious rhapsodical apostrophe to the soul of Sir Philip Sidney, of whom we have already seen that he was a most enthusiastic worshipper.

"The beasts themselves haue sense; nay, they haue appearing (though not apparent) vertues; but none of them euer yet mounted one degree of Contemplations rising scale: by which the wise man, with an aspiring zeale, ascends the throne of God; and seeing most things there inscrutable, in humilitie descends againe vpon his foote-stoole. O! but Gentry now degenerates: Nobilitie is now come to bee *nuda relatio*, a meere bare relation, and nothing else. How manie Players haue I seene vpon a stage, fit inderde to be Noblemen! how many that be Noblemen, fit onely to represent them! VVhy? this can Fortune do, who makes some companions of her Chariot, vvho for desert should be lackies to her Ladiship. Let me want pittie, if I dissolue not into pittie, when I see such poore stuffe under rich stuffe; that is, a body richlie clad, vvwhose mind is capable of nothing but a hunting match, a racket-court, or a cock-pit, or, at the most, the story of Susanna* in an aⁿ house. Rise, Sidney, rise! thou Englands eternall honour, reuiue! and lead the remouing spirits of thy countrey-men against the soules basest foe, Ignorance. But, what talke I of thee? heauen hath not left earth thy equal: neither do I think that *ab orbe condito*, since Nature first was, any man hath beene, in whom *Genus* and *Genius* met so right. Thou Atlas to all vertues, thou Hercules to the Muses, thou Patron to the poor, thou deseruest a Quire of ancient *Bardi* to sing thy praises; who, with their musickes melody, might expresse thy soules harmonie. Were the transmigration of soules certain (which opinion, as Caesar saith, the ancient Brittainish *Druidæ* imbraced) I would thy soule had flitted into my bodie; or wold thou wert aliue again, that we might lead an individuall life together. Thou wast not more admired at home, then famous abroad; thy penne and sword being the Heraldes of thy Heroicke deedes. A worthy witnesse of thy worth was Lipsius; vvhen in amazeement he cried out, *Nihil tibi deest, quod aut Naturæ, aut Fortunæ adest*: Nothing, saith he, to thee is absent, that either to Nature or Fortune is present. And in another place hee addeth, *O tu Britannia tuæ clarum sidus, cui certatim lucem effundunt Virtus, Musa, Oratio, Fortunæ!* O, saith he, thou bright star of thy Brittainy, whose light is fedde by Vertue, the Muse, Fortune, and all graces! The verses vvwhich are estant in S. Pauls Quire at London, made in a grateful memory of this King of Knights, sufficiently declare his deserts: vvwhich verses, valour and honour command me heer to insert.

*England, Netherland, the heaurns, and the Arts,
The souldiers, and the world, haue made one parts
Of the Noble Sydney: for who will suppose
That a small heape of stones can Sydney inclose!
England hath his bodie, for shee it fedde;
Netherlund his bloud, in her defence shed:*

* Perhaps Stafford alludes to the Story of Susanna and the Elders, told by Robert Greene, in a small pamphlet called *The Mirror of Modestie*, printed at the latter end of the reign of Elizabeth.

*The Heavens have his soul; the Arts have his fame;
All soldiers the griefe; the World his good name.*

"Lord, I have sinned against thee, and heaven; and I am not worthy to be called thy childe: yet, let thy mercie obtaine this Boone for me from thee, that when it shal please thee that my name be no more, it may end in such a man as was that *Sidus Sydneiorum*." (p. 111—117.)

Such a panegyric is not easily exceeded either in eloquence or in singularity. The epitaph is also preserved in *Camden's Remains*, as well as in *Churchyard's* "True Discourse historicall of the succeeding Governours in the Netherlands," 1602, a curious pamphlet, reviewed in our Number for June. Many were the effusions of a like kind poured out by his poetical admirers, some of great merit, and others of none: among the last we may place the following by Bancroft, inserted in his very scarce "two bookes of *Epigrammes*," as he misnames them: we believe that it has never been referred to by any writer of the life of Sidney, and as we understand that a new Memoir is in the press, we quote it merely that it may be useful.

"On Sir Philip Sidney.

"Idols I hate, yet would to *Sidneys* wit
Offer Castalian healths, and kneele to it."

We shall conclude our extracts from "Staffords Niobe, or his Age of Teares," by the following passionate address to Queen Elizabeth: in 1611 this high-flown applause had no unworthy motive to debase it to flattery, and the author probably had some solid ground for his admiration, as he calls her in another place "the great fauteur of his family."

"Elizabeth, thou glorie of thy sexe, thou mirror of Maiestie and modestie, thou resemblance of that sacred Elizabeth, looke down through those thy Crystal spectacles, vpon thy meanest of subiects, who, in defence of thine honor, would oppose himselfe against all mortalitie, and expose his life to death for thee. I loued thee more then I did all the world, or more then all the world could loue thee. Incomparable, immutable, inimitable Queen! I am not affraid to say, that generations shall call thee Blessed; although a generation of Vipers, not forewarned of the vengeance to come, stang thy reputation, and seeke to debase thy euer-exalted name. The Queene of the South cam to see Salomon: had Salomon liued in thy time, or thou in his, he wold himselfe haue come to visit the Queen of the North; & beeing the wisest of men, would haue wondered to find so much wisdom in Woman. Blessed Virgine, thou reatest from thy labours, & we labour for thy rest; and with ceaseless paine strue to attaine to that endlesse pleasure vvich novv thou enioyest. Thou abidest novv farre enough out of the reach of contumelious

tongues, & art secure from all that pale Envie, or meager malice can charge thee with. There is no greater signe that thou wast vertuous, then that thou art maligned of all vvho are vitious. For, as a great hodie is not without a like shadow; no more is any eminent vertue vvithout imminent detraction. Mee thinks, that Calumny should end with the carcasse of her subiect, and not haunt the Graue til the last bone be consumed. VVhich to effect, Solon made a law, *that no man should speake ill of the dead*; and his reason was, *for feare of immortall enemies*. But they will not sticke to write against the dead, vvho are not afraid to write against the living." (p. 135—138.)

From the "Niobe dissolv'd into a Nilus" we have already made one extract, in which we proved that Stafford was probably a favourite author with Milton. It opens with a pretatory epistle "to the younger gentry of England," in which he exhorts them to wean themselves from their degrading vices, telling them, "You are the Vainest of the Vulgar, in that you exceed the Vulgar in nothing but in vanitie." In this *second part* the author's Spleen is supposed to reply to his Soule, who had harangued at much length in the *first part*, and the Devil steps in as moderator between the disputants. He endeavours to seduce the author by the following novel and poetical description of his infernal dominion.

"Alas! Sir, we liue in no paine heere (That is a friuolous fable) nor haue wee anie punishment inflicted vpon vs, but onelie the deprivation of light; which is rather pleasing to mee, then anie waie offensiue. You your selfe, Sir, loue a dark chamber, better then a lightsome: why, and I doe the same. And had I foreseene that darkenes should haue been my portion, I had surelie hastened my fall, to obtaine my welcome and wished-for Inheritance. Within my duskie Vault, I haue pleasures that surmount sense, and strike vnbeliefe into reason; able indeede to enchant the most pseudiociall soules. I haue Nimphes, Sir, whose flesh is softer then the down of Swans: their lippes distill sweet balsames; the burning beams of their eyes are able to enflame Ice, and make Satietie turne into Appetite: &c. * * * * In a worde, Sir, the Turks Paradise is

* We may contrast this posthumous applause with the following disgusting specimen of living adulation, addressed to Queen Elibabeth, in "The Arrayngment of Paris," 1584, (a Pastoral which some have stupidly attributed to our Shakespeare): The Shepherd Paris has assigned to Venus the golden apple, and the *Fates* haue given to the Queen their various emblems. Diana then takes the apple "and deliuereth it into *the Queenes owne hands*," saying that it is

Prize of the *wisdom*, *beautie* and the *state*
That best becomes thy peercesse excellence.

Venus, Juno, and Pallas severally resign their title to the apple, and the piece closes with the Queen's acceptance of it as her right. What a rage would Ritson have been in at reading such fulsome flattery to the object of his hatred.

heere: and in it are variable delights, to entertaine each seuerall Sense. For your Hearing, Sir, wee haue voices that will make you scorne the songs of Syrens; of power indeede to make Orpheus stand stupid; to amaze Arion, and enforce the Orbes themselues to stand still, and listen. As for your Sight (for you must vnderstand that I haue an artificiall light; though my conscience constraines me to confesse, that it comes farre short of the naturall) whereas it is generally held that the eye giues a being to colours; you shall confesse that the colours which are here, giue a being to your eyes, and that they are preserued by the reception of these formes. Hundred-eyed Argus (were he heere) might finde all his eyes busied at once, and for euery eye haue a hundred objects. Your feeling is already fitted: and as for your Taste it will here want imploiment. Now for your Smelling, Sir, we haue sent here, cōpounded of all the Earths sweetest Simples. Those which you haue vpon earth are counterfeit, in respect of mine: for I robbe the treasurie of the earths Center." (p. 18—22.)

He answers the Devil (whom he at intervals calls by an almost endless variety of ludicrous names, such as *Don Deformity*, *Mons. Madcap*, *Elector of Erebus*, *Mr. Filthy-face*, *Mr. Fierie-facies*, *Mr. Mouldy-face*, &c.) with great fervour and indignation, and after an expression of his gratitude to the Saviour, he proceeds to notice some of the delusions practiced on the Jews regarding the Messiah: he takes occasion to tell the following strange story:

"One of these, in Germanie, had his daughter gotten with childe by a Germane Gentleman: which so madded him that he vowed her death, if shee did not speedily reueale the begetter of the bastard. The Wench, fleeing from his presence, betooke her to her Louer: who counselled her to swear to her father, that she knew not how shee should come to bee with childe; for-that no man euer yet touched her vnchastlie. Well: Night being come, her Father went to bedde, with a resolution that shee should neuer rise more from hers. Before the first watch of the night was past, the incensed Father riseth out of his bedde, with a keene knife in his hand, ready to butcher the mother, with her bastard: but he was preuented by a noise which he heard vnder his window. Whither going, and looking-out, hee might perceiue a man clad in white, with a laurel on his head, in al points resembling an Angell. The good olde man, being amazed, cried out, In the name of God, who art thou? The false Angell replied, I am an Angell sent from God, to tell thee thy daughter shal bring forth mā's Messias. With that, the louer of the Lass (who had al this while plaid the Angell) departed: and the ouer-ioied father ran to the bed of his daughter; and, in stead of killing her, kissed her, and tolde her that her wombe did inclose the worlds Redeemer. He would not go to bedde that night; but sate-vppe, writing Letters to his brethren (dis-

persed through all Quarters) to inuite and summon them to the desired sight of the worlds Saviour. To bee short: the daie of his daughters deliuerie being come, the Iewes flocked thither from all parts of the Earth, expecting the sight of him whome their fathers desired to see, yet could not. And loe, for a rich recompense of all their traouiles and pilgrimages, they sawe a Virgin brought a-bedde of a wench." (p. 41—45.)

He enforces the separation that ought to take place between Love and Lust, and in the following terms proves that Love and Reason ought to be reconciled, and that they always co-operated in happy marriages.

"What a poore pittifull prouerbe it is, that affirmes Loue to be blind! whereas, indeed, it is Lust that is blind, and makes no difference betwixt lone and my Lady. Loue and Reason haue but one paire of eyes betwixt them: they see through all things; and being, amongst all those all, espied one more eminent in excellencie then the rest, they there ioyne there powers to praise it: Reason telleth Loue, that there is nothing more louelie; and therefore it must be beloued: and Loue telleth Reason, that she speaks reason; and therefore is to be followed. Wherefore I wil make an Apology for belied Loue to Ladies and Gentlewomen, and tell them; that when their fauorites forsake them, Lust is to bee blamed, not Loue. For affection grounded vppon beautie onely, fades iust as fast as beauty it selfe: but those thoughts that are deuoted to Vertue, neuer violate their vowe till Vertue leaue to be her selfe." (p. 115, 116, 117.)

The Devil had declared that he had used all means in vain to seduce the great Sidney from the pursuit of glory and the love of honour: we give the indignant answer of the author in vindication of his beloved poet and soldier.

"But to you againe, great Potentate of profaneness: If my conceit deceiue me not, you made great moane for the absence of Sidney; and said withall, that you had beene a long time a plying petitioner to the Parliament of heauen to haue him surrendered into your hands. Why should you desire it, when you see a gulf betwixt him and you? and beside you knowe that God vseth to raise vp them that fall; that they maie beate downe you, M^r Satan, vnder their feet: much lesse then will he sling down them whom he hath raised, that so you may tread down them vnder your feet. But what (in your owne name) M^r Diuell, should drine you (who are your selfe the chief of vncleane spirits) to desire the companie of that cleane and glorified spirit? Since you first beganne to compass the earth, you neuer found a spirite which could compass more then that of Sidneyes. Had hee beene with you, hee would haue turned Hel into an Academy, and taught your fiends the Art-military. But hee is as farre from you, as the place from whence

you fell is from that to which you are fallen: and hee that beautified the earth doth now adorne the heauens. And I am verily persuaded that the *Nuntius Siderius* would, with his perspective glasse; sooner discover *Sidus Sydneyanum*, than any planet about the number of seauen. Braue gentleman, thou shouldst not luck all the poor Roman language I haue, to make thee as famous through Europe, as thou art through thy England, but that I want information of the circumstances of thy life: and besides my life would scarce suffice to recount the deedes of thine. But what needest thou the paines of my pen? It was thou that didst defend Poësie; and Poësie will defend thee. Sydney and Scaliger be the *Gemini*, which I would wish all young gentlemen to obserue, and haue an eye to, in this worlds tempestuous-Ocean; that so no gale of false glorie driue them against the rock of riot, and wherrie them into base attempts." (p. 156—160.)

Towards the conclusion of the second part the author draws the characters of a courtier, a schollar, a soldier, a merchant, and a shepherd: the second and third are his favourites; that of the soldier we subjoin, as affording a singular specimen of eloquent description, which in some places reminds us of the same subject touched off in a few lines by our admirable Shakespeare.

"The soule of the Souldier is not chained to his bodie; but holdes it a thing indifferent either to tarry or to goe: and whereas others giue vp the ghost heauily, the Souldier giues it vppe cheerefullie. If Death cunningly counterfeited the voice of Honour, and call him; he wil wade through bloud, and runne through fire to ouertake him, though he hee ouertaken himself. What is it can sooones driue a man into an extasie, than to see a fellow venture his life for 8. pence a daie; and seeke to maintaine life by the losse of bloud? Not one of Adams children gets his liuing with such paine as he. For, hee not onely liues by the sweat of his browes; but, by the lopping of limbes, the emptying of veines, and the maiming and dismembriug of himselfe. Those things, which seem hidious and fearefull to other mortalls, serue him for mirth and musicke. Hee is at no time so delighted, as when hee sees his foe marching towards him in a cloud of dust: the reflection of his armour is more welcome to him, than the warroth of the sunne: he longs to shake a bloudie fist with him. But (ô!) how he ioyes in the ioyning of the battels! He whips his sword out of the scabbarde; and sheaths it in his enemy: whersoener it flies, a soule flies with it. He runs raging here and there; and pusses, and blowes, to deprime others of breath. His bloud within, comes-out, to paint his face, made pale by reuenge: his lookes bode horreur. Hee fights, vpon his very stumps: and when his hands are hacked to nothing, he yet looks his insulting foe in the face, till his sword mangle his bodie into mammoakes, and heau his head into fitters. And when he fals, his

mouth (in despite) bites the mouth of the earth, which is ready to swallow him. And now, hee that would not take a blowe frō any visible hand, takes one at the hands of inuisible Death; who ever strikes, when a man hath no sense of disgrace left him. Historic will furnish vs with manie millions of examples of the valiant acts of souldiers: how some haue scaled skie-kissing walles; how others againe, to preuent a shamefull flight, haue killed their horses; least one beast should carry-away another: I meane, a Cowarde. This theame (should I follow it) would take-vp all my time: for, I can neuer write enough of that, which can neuer be prais'd enough. Yet, Soldierie wants not dispraises, and inconueniences; it being euident, that many Ages cannot furnish vs with many warrantable warres: I meane, such as the word of God doth allow. Now, when a man fights in a bad quarrell, and vpon wicked pretenses; his soule is in as great daunger of eternall death, as his bodie is of the momentarie. Besides; experience telleth vs, that men of that profession (for the most part) lead the loosest liues, of all others; and that, therefore, oftentimes God giues manie of them ouer to put their strength in chariots, and horses; though, to say the truth, it be more noble so to doe, than to place all humane happinesse in hawkes and hounds. To conclude in this ample subiect; the inconueniences of a Souldiers life are innumerable: as, chaunge of diet, famine, diuersitie of diseases, swarmes of vermine, and the like; all which destroy health: without which, life is a liuing death. Thus haue I endeauoured to commend the choisest couple of man-kinde; the Schollar and the Souldier: who contend, one with the other, for the Laurell. Insomuch that it is to be doubted whether or no Iulius Cæsar did glorie more in his Commentaries, or in his fifty set battles, from which he returned victour. Yet, for my heart, can I finde out no one delight in both these beautifull pairs; that hath not a crosse to crush and nippe it. To what end then should I treate of lower callings, when I discouer no content in the higher, and happier?" (p. 205—212.)

From the extracts above made, our readers will be able to form a tolerable estimate of the character of this production, which always furiously zealous in the cause of virtue, is now and then strangely ridiculous in its attacks upon vice. The book, from one end to the other seems struck off at a heat; as if the writer had been led from one subject to another without removing his pen from the paper: in the outset he declares, "I must and will write for my spleen is swollen;" and he is ever on the full gallop in chase of enemies whom he lashes *sublimi flagello*. In the introductory matter he states, that in his book he has "laid himself open to the world," but he discloses less of himself than we should have expected. The following excellent sentence we submit to such gentlemanly authors as in the

Excess of their politeness endeavour to curry favour with all parties, by soothing up the follies, and flattering the vices of each. Stafford proclaims that he has written his *Niobe* "to the intent that I may attract the loue of the vertuous, and the hate of all those who continue vitious: for I hold him to be no honest man that is beloved of all men. For in that, he sheweth that he can applie himselfe to the time, be it never so vitious; to the place, be it neuer so infamous; to the person, be it neuer so odious." J. P. C.

MONTHLY CATALOGUE.

GNOMOLOGY.

ART. 11.—*Gnomologia; Adages and Proverbs, Wise Sentences, and Witty Sayings. Ancient and Modern, Foreign and British. Compiled by THOMAS FULLER, M. D.* London, for Thomas and Joseph Allman, and John Fairbairn, Edinburgh. 1816. pp. 204.

IN this small reprint, no less than 6,497 proverbs, sayings, &c. are collected by the industry of the author, who, by those who only judged from names, has been confounded with Thomas Fuller, best known by his "Worthies." In the introduction, some of these adages are apologized for on the ground of indecorum and indelicacy, but without much reason, while it might not have been amiss if those inserted in previous and well-known collections had been omitted; a few also are puerile and insignificant. The industrious accumulator states, that extreme old age and defective sight, prevented him from finishing the undertaking in the manner he wished; but notwithstanding, it will be useful, to such as have sufficient patience to wade through such a vast variety of unconnected sentences. Other useful new editions of little works by Dr. Fuller have lately made their appearance.

PHARMACY.

ART. 12.—*Oracular Communications, addressed to Students of the Medical Profession. By ÆSCULAPIUS.* London, Cox and Son, 1816, 12mo. pp. 132.

THE work under this singular title, from the Temple at Sicyon, contains much plain and salutary advice to the young students in the art of healing. The writer first ad-

verts to their moral qualifications, and recommends to them rectitude of principle, benevolence of disposition, and unwearied assiduity; and having disposed of matters essential to the moral character, he proceeds to the plan of study. It is presupposed that the individuals to whom this little volume is addressed, have previously passed through a regular apprenticeship with a practitioner, and that their time has been employed, not only in pounding and compounding ingredients, but in obtaining a knowledge of pharmacy, and likewise of some general principles of anatomy, together with the theory and practice of medicine. Assuming, that all this has been accomplished, the author considers that two years at least should be devoted at one of the principal seats of professional learning; and he is of opinion, that a third year, for the preliminary duties, would be spent with great advantage at Edinburgh.

Anatomy is properly recommended as the first branch of study, it being the basis of every other; and a good foundation in this department, with a proper regard to the theory and practice of surgery, will leave little comparatively to acquire. But surgery itself, as dependent on medicine, implies the indispensable necessity of the knowledge of physic, which is too much neglected during the residence of the pupil in the metropolis; yet, the wider field of inquiry it demands, shews the absurdity of inattention when such a favourable opportunity of extensive examination is afforded.

The importance of chemistry is explained on the principle of affinities; medical botany is mentioned as useful, but subordinate; and lastly, general directions are given with respect to the obstetric art, and the diseases peculiar to infancy.

In each range of study, the most popular and excellent books are pointed out; and on the whole, a body of information is supplied in a concise form, which we earnestly recommend to every juvenile practitioner. Such is our feeling towards this oracular teacher, that in humble imitation of the wisest of the ancient philosophers, we readily offer a cock to our modern *Æsculapius*.

POETRY.

ART. 13.—*Clara; or, Fancy's Tale. A Poem, in three Cantos.* By JOHN OWENS HOWARD. Dublin, for C. La Grange. pp. 211.

IT is always our wish to speak favourably of the efforts of the muse, more especially on her first blushing appearance before the public; but we regret that we must give the author of this poem an opportunity of saying that we under-rate his talents of composition, and over-rate our own capacity of judging. Mr. Howard is obviously an Irishman, with a little too much of that redundancy of warmth for which his countrymen are remarkable, to be able coolly to weigh the value of his own compositions. If the story of this volume had been told in about one-fourth of the space it occupies, it would have much better deserved our praise. The following *quintuplication* of images, all diminishing the force and effect of the first, will illustrate our meaning, if it want any illustration.

“ Quick as the arrow from the bow,
Quick as the foot of hunted doe,
Quick as the driven Boreal wind,
Quick as the glance that strikes the mind,
Quick as the flash of tempest's light,
Stands by her side the stranger Knight.”

ART. 14.—*Amyntor and Adelaide; or, a Tale of Life: a Romance of Poetry, in Three Cantos.* By CHARLES MASTERTON. London, Chapple, 66, Pall Mall, 1816. 12mo. pp. 119.

THIS story, and the manner in which it is told, are alike pretty; but neither the one nor the other deserve a higher epithet. The hero, in his birth and character, is made to resemble an unfortunate poet, the events of whose life have been detailed in one of the most admirable pieces of biography that ever was penned. The author is a little too didactic in the manner in which he gives his relation, and he is full of reflections that have no higher claim to novelty than the themes that call for them. The two following stanzas are a favourable and characteristic specimen.

“ Yet such there be—I would that there were none—
Who make no friendships but to fill their maw;
Loving no mortal, when the feast is done
Which did their cormorant-assembly draw—

And though, in sooth, most men betray this flaw,
 Yet haply have we all met one, or two,
 Who would not care an ill-flesh'd bone to gnaw,
 Could they for neighbour deed of service do—
 Nor worse nor better were the friends Amynter knew!

“ Friendship's a name—the world is false and cold—
 All live for self! for other people none!
 'Tis not more chilling to my touch, to hold
 Dull lead, or ice ne'er shone on by the sun,
 Than shake man's hand—whose heart can ne'er be won!—
 Smooth are the words ‘well met! how are you?—speak!’
 And smoother still, ‘my friend! my love! my son!’—
 'Tis cant—'tis nonsense—to deceive the weak!
 For human friendship's bought—for hour, day, month, or week.”

This extract will shew, that the author is a young, and not a very skilful poet, who has injudiciously chosen perhaps the most difficult measure in the language. In reading the piece, we found several affectations of familiarity, which now and then degenerated into vulgarisms: thus *mayhap* is used for perhaps, &c. Of all stanzas, the one here chosen will least admit of such attempts.

ART. 15.—*Melancholy Hours; a Collection of Miscellaneous Poems.* London, John Richardson, 1816. 12mo. pp. 186.

In this collection there are many neat, well-turned poems, and they are submitted to the public in a very unpretending manner. Whoever be the author or authors, (for we apprehend they are not all written by one individual,) it may be fairly said, that a very pretty taste runs through the greater part of the volume. The pieces are very varied in their subjects and in their forms; and among the best, we may notice the lines upon observing a marriage in the newspapers, and to a person who disliked poetry. We could have forgiven the author if he had not been so warm an admirer of the publications of Lord Byron.

POLITE ARTS.

ART. 16.—*Companion to the Ball-Room; containing a Choice Collection of the most original and admired Country Dance, Reel, Hornpipe, and Waltz Tunes: with a variety of appropriate Figures, the Etiquette, and a Dissertation on the State of the Bull-Room.* By THOMAS WILSON. London, Button, 1816. 8vo. pp. 232.

IT seems that the author of this work had been applied to, to prepare a pocket collection of correct and favourite country dances, with appropriate figures, and which might include equally instruction to the dancer and the musician; and the present publication shews the success with which the purpose has been fulfilled. It is so long since we have been visited by the Danso-mania, and with the certainty of its having taken a final leave of us, that we shall not presume to judge of the merits of Mr. Wilson in his own profession; but we may be allowed to say, that from the dissertation at the conclusion we have received no small degree of amusement. He there tells us of the universality of his art; that it has been practised by every person on the “terraquéous globe,” rude or civilized; and he regrets that the teachers employed in it (which are equal, if not superior in number, to those engaged in any other) should not, like him, have become instructive authors on the subject. He assigns as the cause of this neglect, not any deficiency of literary talent in his brethren, but their wish to conceal the mysteries of their lucrative employment, and (mercy on him!) the ignorance of publishers and booksellers, who cannot appreciate the value of the disclosure. Under such views, the ingenious writer, who is actuated by higher motives, laments that the inquiry had not been taken up sooner, so that the evils complained of might have been of less magnitude. This is a new feature in the distresses of the country, of which we, as critics, were not until this moment apprised; and we refer it to others to consider the remedy Mr. Wilson recommends: for, although acquainted with some few of the figures in our own art, we see no analogy in these by which we can explain the figures in the art with which this expert gentleman is conversant. He has, however, filched one from the profession to which we belong—the hyperbole.

POLITICAL ECONOMY.

ART. 17.—*Means of improving the Condition of the Poor in Morals and Happiness ; considered in a Lecture delivered in the Minor Institute, August 22, 1816 : to which is prefixed a short Account of that Institution.* By THOMAS WILLIAMS. London, Hatchard, 1816. 8vo. pp. 64.

THIS lecture consists principally of calculations in political arithmetic, drawn from the tables of Mr. Colquhoun, with observations upon them. It was read at Highbury Place, Islington, where we presume this society is established. The lecturer very fitly attributes the depravity that prevails to vice and idleness ; and, as one of the cures of profligacy, he recommends early marriages. God, he says, enjoined this rite “ to a naked world, and every man who turns the age of twenty-five unmarried, is to be blamed or pitied.” In noticing the classes of the unfortunate, he observes, “ Here are two hundred and eighty thousand persons, besides paupers, without any lawful occupation, living by their wits.” We at first thought that the worthy gentleman was designating our laborious brethren of the quill, and that he rather over-reckoned the numerical state of the fraternity ; but we find in this estimate he comprehends beggars, prostitutes, gamblers, criminals, and show-men.

In the first part, having examined into the scenes of national corruption and distress, he inquires, in the second, as to the means of preventing vice and its attendant calamities. Among these he recommends the suppression of Sunday newspapers, which he calls the engines of profaneness, infidelity, and sedition. He treats them as inventions, “ the whole praise of which is due to the age of innovation,” and he considers that they “ will produce, if not effectually checked, effects more mischievous to the great cause of godliness than many of those changes” (the subversion and revolution of empires) “ which we have already beheld with much astonishment and regret.” It is curious to observe, with what avidity and virulence mistaken zeal will select some innocent and harmless instrument on which to indulge its rage. This insensate declamation reminds us of a missionary, of the peaceful and virtuous society of Friends, who took a voyage of three thousand miles, across the Atlantic, to proclaim the three crying sins of the British nation which were to expose it to the destruction of Sodom and Nineveh :

“ capes to the coat, slashed pockets, and powder in the hair.” We are sure the writer has the best intentions, and we only wish him equal discretion to carry them into effect.

ART. 18.—*West-Indian Sketches, drawn from authentic Sources.*—No. 3. *Legal Condition of the Slave-Trade.*—No. 4. *The Nature of West-Indian Slavery further illustrated by certain Occurrences in the Island of Tortola.* London, Ellerton. pp. 23—40. 8vo. 1816.

THESE are a continuation of a series of pamphlets, intended in the shortest form to expose the mischievous consequences of the Slave Trade; and a letter is introduced into the first of those now before us, from Dr. Pinckard, dated 25th May, 1796, reciting many acts of cruelty. In this communication he particularly adverts, and with just severity, to the doctrine of one of the criminal judges, who published it as his opinion, in a Colonial Gazette, and with the sanction of his name, “ that the authority of the master over his negroes is not to be encumbered with official formalities,”—and “ that his power cannot, without danger, be brought into doubt or discussion, and should never be opposed or thwarted by any intermediate authority.”

The second sketch is chiefly taken from papers which were laid on the table of the House of Commons in 1812. Some reference is also made to the Report of the Trial of Mr. Hodge, at Tortola, who had been one of the members of his Majesty’s council for the Virgin Islands.

We are ourselves warm and zealous advocates of the abolition of the slave-trade, and sincere and ardent friends to all those who co-operate for its final termination. To their attention we recommend with concern the success with which it has been lately conducted from the Havannah, and other western dependencies of the Spanish crown. Sir Thomas Yeo seems not to have been provided with the necessary instructions to intercept the traders.

THEOLOGY.

ART. 19 — *Sermons, translated from the French of DANIEL DE SUPERVILLE, formerly Pastor to the French Protestant Church at Rotterdam; with Memoirs of his Life.* By JOHN ALLEN. London, Burton and Briggs, 1816. 8vo. pp. 401.

THE translator was induced to give an English dress to this work from the acknowledged merit of the discourses, and we are glad to observe his intention of following them with others in the same attire. Among these, we shall be glad to find included the sermon preached on the 30th Sept. 1691, when the author was appointed regular pastor at Rotterdam, and which was published by himself, under the title of the "Triumph of the Gospel."

Daniel de Superville was a native of France, and studied at the College of Saumur: he subsequently continued his literary and theological pursuits at Geneva. He was a Protestant minister in his native country, when the edict of Nantz was revoked, and the public exercise of the reformed religion was forbidden. Under these circumstances, he had offers from Berlin, London, Hamburg, and Rotterdam; but he preferred fulfilling his sacred functions at the last, when he was nominated pastor with the learned James Basnage. In this town he died, on the 9th June, 1728, at the age of nearly 71 years.

TOPOGRAPHY.

ART. 20. — *The Terra Incognita of Lincolnshire, with Observations, moral, descriptive, and historical, in original Letters, written purposely for the improvement of Youth, during the months of May and October, 1815.* By MISS HATFIELD. London, Robinson, 12mo. pp. 144. 1816.

It seems that this lady has before written some works on Theology and Mythology, which received a favourable notice in a paragraph of this and another contemporary Review. We wish that the present had been entitled to the same respect. The author, pining for "rural quiet, the contemplation of nature, the study of books, and the converse of friendship," sets off in a barouche and four, with Lady W. and Lady N., to the mansion of the latter; and, a steward

having served as an escort, the double iron gates are thrown open, the avenue is penetrated, and these august visitors are admitted with due magnificence. But where resides this ceremonious family? The title page tells us that these splendid cognitæ inhabit the Terra Incognita of Lincolnshire. On looking to the narrative, we observe that the last set of horses was taken at Brigg, or Briggs, a name which we suppose was not sufficiently refined and delicate for the modest ears of the fair authoress, and therefore it being out of her power to designate the situation by its proximity to one of the most respectable provincial towns, she christens the retreat with a new name, and leaves her readers to discover their old acquaintance as they can. The whole of this production is, from the beginning to the end, an affectation of meanings never meant, and feelings never felt; and although the letters are professedly written for the improvement of youth, they can neither impart instruction nor entertainment to those of any period of life. We ought not to omit to observe that this work is embellished with a plate, which the lady calls a representation of "Julian Bower, Alkborough Hill, Lincolnshire." From what romantic fancy she or any other person may have denominated it a bower we cannot devise, but the simple account we have of it in Russell is this: "At Alkborough there is still a small square intrenchment or camp, now called Countess Close, from a Countess of Warwick who it is said lived there, or owned the estate." This lady should know that there are two requisites in an author above all other things important—to be correct, and to be intelligible.

WORKS IN THE PRESS, &c.

Literary Intelligence, &c.

<p>A third edition of a Practical Abridgement of the Custom and Excise Laws relative to the Import, Export, and Coasting Trade of Great Britain and her Dependencies, including Tables of Duties, Drawbacks, Bounties, and Premiums: and an Index. By Charles Pope, Controlling Surveyor of the Warehouses in Bris-</p>	<p>tol; and late of the Custom-house, London.—The additions to this third edition will comprise between 80 and 90 new Acts of Parliament; all the treatises in anywise affecting British commerce, recently concluded with foreign powers; many of the adjudged cases; opinions of Law Officers, and various other matters.</p>
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Miss Holcroft has in the press, *Fortitude and Frailty*, a Novel, in 4 vols.

Purity of Heart, or the Ancient Costume, a Tale, in 1 vol. is about to appear, addressed to the author of *Glenarvon*, by an old Wife of Twenty Years.

The Rev. C. Simeon, M. A. Fellow of King's College, Cambridge, will soon publish *An Appeal to Men of Wisdom and Candour*, in four discourses preached before the University of Cambridge, in November, 1815.

It is proposed to publish early in November, a second edition of Mr. Hume's *Treatise of Human Nature*; being an attempt to apply experimental reasoning to moral subjects.

A new edition of the *Student's Journal* (for literary purposes) and the *Private Diary* (for general use), formed on the plan recommended by Mr. Gibbon, and arranged for containing an account of every day's employment for the space of one year, with Indexes, &c. are about to be published by Messrs. Taylor and Hessey. Both works will be ready for delivery with the pocket-books and almanacks for the new year.

Mrs. Anne Plumtree is preparing for publication, a *Narrative of her late Residence in Ireland*. It will be embellished with a portrait of the author, and numerous plates of remarkable scenery from original drawings taken on the spot.

The *Continuation of Miss Burney's Tales of Fancy* may be expected in the course of a few weeks.

The *Memoirs of the Life and Writings of Dr. Benjamin Franklin*, comprising his private and fa-

miliar Correspondence, now first printed from the original Manuscripts, bequeathed to his Grandson, William Temple Franklin, Esq. are in a forward state for publication.

We understand that a Series of Letters are preparing for publication, written by the celebrated Earl of Chesterfield to Mr. Arthur Stanhope, relative to the education of his son Philip, the late Earl.

It is expected that the *Historical Account of the Battle of Waterloo*, drawn up under the best authority by Mr. Mudford, and embellished with numerous coloured plates, plans, &c. will be completed in the month of December.

Mr. John Mason Good has in the press a work to be intitled, a *Physiological System of Nology*, with a simplified and corrected Nomenclature, &c.; the whole will form an 8vo volume.

A *Treatise on Spherics*, comprising the Elements of Spherical Geometry, and of Plane and Spherical Trigonometry; together with a Series of Trigonometrical Tables, will be published early in November. By D. Cresswell, M.A. Fellow of Trinity College, Cambridge.

To be published by subscription, *Sermons on the Parables*. By the Rev. W. M. Trinder.

Speedily will appear, in a neat portable volume, *A New Grammar of the French Language*, on a Plan perfectly original, intended for the use of those who wish to acquire a speedy and grammatical Knowledge of Modern French; interspersed with ingenious Exercises and Examples, illustrative of the peculiar

Construction and Idiom of the Language: the whole calculated to facilitate the Acquirement of Grammatical Knowledge, without the unnecessary Fatigue and Perplexity of the old System. By Charles Peter Whitaker, formerly of the University of Göttingen, Professor of Languages.

W. H. Yate, Esq. has in the press, *Free Suggestions and Reflections* submitted to the Legislature of the United Kingdom.

The Rev. R. Warner, of Bath, will soon publish, *Sermons for every Sunday in the Year, including Christmas Day and Good Friday.*

Dr. Badham is preparing for the press, an *Itinerary from Rome to Athens*, by the route of Brundisium, the Ionian Islands, and Albania, with classical Recollections of the various Sites that occur in the Journey.

The Hon. and Rev. E. Turnour has in the press, *Sermons on the Union of Truth, Reason, and Revelation in the Doctrine of the Established Church.*

The Rev. Samuel Bardy, author of the *Life of Shelton*, is preparing a *Compendium of the History of Ireland.*

S. T. Coleridge, Esq. has in

the press, the *Statesman's Manual*, or the Bible the best Guide to Political Skill and Foresight.

Mr. D'Israeli is printing a third volume of the *Curiosities of Literature*. He has also nearly ready for the press, a *History of Men of Genius*, being his *Essay on the Literary Character* considerably enlarged.

Mr. Ryan has in the press, a *Treatise on Mining and Ventilation*, embracing the subject of the Coal Stratification of Great Britain and Ireland.

Poems by the late Edward Rushton, of Liverpool, are preparing.

The Rev. W. Ettrick has in the press, in an 8vo. volume, the *Season and Time*, or an Explanation of the Prophecies that relate to the two periods of Daniel, subsequent to the 1260 years now recently expired.

Lord Byron has completed a second part of *Childe Harold*, which will appear with all convenient speed.

Miss D. P. Campbell, a resident in one of the northernmost isles of Scotland, will speedily publish (by subscription) an 8vo. volume of *Poems*, toward the support of a distressed mother, and a younger brother and sister.

LIST OF NEW PUBLICATIONS.

Nautic Hours: being Poems by a Naval Officer.

A Garland for the Grave of Richard Brinsley Sheridan, Esq. By Charles Phillips, Esq. Barrister at Law.

A Defence of the Divinity of our Blessed Saviour (in answer to some Letters by Mr. T. C. Holland, in

which that doctrine was attacked); with remarks on the personality of the Holy Ghost. By Edward Law, A. M. Minister of the Church of the Holy Trinity at Preston, and Chaplain to the Lord Bishop of Chester.

Medical, Geographical, and Agricultural Report of a Committee appointed by the Madras Government

to inquire into the Causes of the Epidemic Fever, which prevailed in the Provinces of Coimbatore, Madras, Dindigul, and Tinnivelly, during the years 1809, 1810, and 1811, of which Dr W. Ainslie was President, Mr. A. Smith, Second Member, and Dr. M. Christy, Third Member. Illustrated with a map where the Fever prevailed.

Joannis Scapulæ Lexicon Græco-Latinum; ex Probatis Auctoribus Locupletatum, cum Indicibus, et Græco et Latino, auctis et correctis. Additum auctarium Dialectorum, in Tabulas compendiose redactarum. Accedunt Lexicon Etymologicum, cum Thematibus Investigatu Difficilioribus et Anomalis. Et Joannis Meursii Glossarium contractum, hactenus desideratum. Editio nova, in qua, nunc primum, Vocabula ex Appendice Askeviana secundum litterarum seriem inseruntur.

Christianity Liberal, according to the genuine and full import of the term; a Sermon preached at the Visitation of the Rev. the Archdeacon of Wilts, holden at Marlborough, July 23, 1816. By Walter Birch, B. D. Vicar of Stanton St. Bernard's, and Fellow of Magdalen College, Oxford. Published at the request of the Clergy present.

Villasantelle; or, the Curious Impertinent, a Romance. By Catharine Selden.

The Lives of Dr. Edward Pocock, the celebrated Orientalist, by Dr. Twells;—of Dr. Zachary Pearce, Bishop of Rochester, and of Dr. Newton, Bishop of Bristol, by themselves;—and of the Rev. Philip Skelton, by Mr. Burdy.

The Biblical Cyclopædia; or, Dictionary of the Holy Scriptures: intended to facilitate an acquaintance with the Inspired Writings. By William Jones, author of the History of the Waldenses.

Sermons on Various Subjects. By the late Richard Price, D. D. F. R. S.

The Dyer's Guide; being an Introduction to the Art of Dying Linen, Cotton, Silk, Wool, Silk and Muslin Dresses, Furniture, &c. &c. With Directions for Calendaring, Glazing, and Framing the various Species; with an Appendix of Ob-

servations, Chemical and Exploratory, essential to the proper and scientific Knowledge of the Art, according to the modern practice. By Thomas Packer, Dyer.

Numbers 1 and 2, each containing 10 engravings, to be continued Monthly, of Walks through London, including Westminster and the Borough of Southwark, with the surrounding Suburbs, describing every thing worthy of observation in the Public Buildings, Places of Entertainment, Exhibitions, Commercial and Literary Institutions, &c. down to the present period, and forming a complete Guide to the British Metropolis. By David Hugheson, LL. D.

A System of Geography, for the Use of Schools, on a new and perfectly easy plan; in which the European Boundaries are stated, as settled by the Peace of Paris, Nov. 1815. By John Bigland, author of Letters on Ancient and Modern History, History of England, Geographical and Historical View of the World, &c. &c.

With a Map of Scotland, the Third Edition, corrected and much improved, of Duncan's Itinerary of Scotland. Containing the Roads through Scotland, and the principal Roads to London; with the Gentlemen's Seats and other remarkable Objects on each Road. With an Appendix, containing some Account of the Canals, Lakes, Mountains, Harbours, and Romantic Scenery, deserving the Traveller's Notice.

The Third Edition, with considerable additions and improvements, of Rules for English Composition, and particularly for Themes: designed for the Use of Schools, and in Aid of Self-Instruction. By John Rippingham.

The Second Edition, corrected and enlarged, of a French Delectus; or, Sentences and Passages collected from the most esteemed French Authors; designed to facilitate a Knowledge of the French Tongue. Arranged under the several Heads of the Parts of Speech, together with promiscuous Passages and Idioms. By the Rev. Israel Worsley.

The Practice of the Exchequer of Pleas ; with an Appendix of Forms in General Use. By James Manning, Esq. of Lincoln's Inn.

An Introduction to the Knowledge of the Christian Religion, in Two Parts.

1. An explanation of the most material words and things in the Church Catechism.

2. An explanation of the two Covenants ; the great Feasts and Fasts of the Church, and some religious terms designed to prepare people for understanding Sermons, the Holy Scriptures, and other good Books ; to which are added forms of Prayer for several occasions. By H. Crossman, M. A. Rector of Little Bromley, Essex.

The History of Lincoln, containing an account of the Antiquities, Edifices, Trade, and Customs of that ancient City, an introductory sketch of the County, &c. &c. with plates

Souter's Complete Set of Arithmetical Tables ; containing, besides those usually given, three New Tables, viz. one of Addition, one of Subtraction, and one of Division.

Further Observations on the State of the Nation.

1. The means of employing labour.
2. The Sinking Fund, and its application. 3. Pauperism. 4. Protection requisite to the Landed and Agricultural Interests. By Richard Preston, Esq. M. P.

An Inquiry into the Present State of the British Navy, its Rise and Progress ; together with Reflections on the late War with America, its probable consequences, &c. &c. &c. By a Post Captain.

Remarks occasioned by the " Notes and Observations of a Magistrate of the County of Middlesex, upon the Minutes of Evidence taken before a Select Committee, appointed by the House of Commons, to Inquire into the State of the Police of the Metropolis." By a Real Lover of Justice.

A Sermon, preached at the Parish Church of St. Mary, East-Bourne, on Sunday, the 15th of September, 1816. By the Rev. Peter Fraser, A. M. Fellow of Christ's College, Cambridge, and Chaplain to H. R. H.

the Duke of Cambridge ; in Support of the Subscription Schools of that Parish on the Madras System.

Strathallan ; a Novel, in 3 vols. By Alicia Lefann, Grand-daughter of the late Thomas Sheridan, Esq.

Claudine, or Pertinacity ; a Novel. By Mrs. Bridget Bluemantle.

Practical Hints to Young Females on the Duties of a Wife, a Mother, and a Mistress of a Family. By Mrs. Taylor. 6th edit.

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. By the Rev. Edward Cooper, Rector of Hamstall-Ridware, and of Yoxall, in the County of Stafford ; and late Fellow of All Souls College, Oxford.

A Chemical Chart or Table ; exhibiting an Elementary View of Chemistry, intended for the Use of Students and Young Practitioners in Physic ; also to revive the memory of more experienced Persons, adapted for hanging up in Public or Private Libraries. Dedicated, by permission, to George Pearson, Esq. M. D. F. R. S. Senior Physician to St. George's Hospital, of the College of Physicians, London, &c. By Robert Crowe, M. D. Surgeon in the Royal Navy.

The Remedy ; or Thoughts on the Present Distresses : in a Letter to a Public Editor, July 3, 1816. 9d edit. with additions.

Defence of the Colonies ; with Remarks on the French District of St. Domingo, and other Political References. By Amicus Mundi.

French and English Dialogues, written for the Use of the Countess of Sefton's Children. By Miss Dickinson, of Twickenham.

Practical Instructions for Suing-out and Prosecuting a Commission of Bankrupt, with the best Modern Precedents, and a Digest of Supplemental Cases. By Edward Christian, Esq. Barrister, Professor of Law, and Chief Justice of the Isle of Ely.

Second edition of Conformity to the World inconsistent with the Profession of Christianity, illustrated in Three Dialogues between Mrs. Dormer and Miss Newman. By Thomas T. Biddulph, A. M. Minister of St. James's, Bristol ; and of Durston

Somersetshire; and Chaplain to the Right Hon. the Dowager Lady, Bagot.

Brief Memoirs of Four Christian Hindoos, lately deceased. Published by the Serampore Missionaries.

A Sketch of the British Fur-Trade of North America; with Observations relative to the North West Company of Montreal. By the Earl of Selkirk.

The Annals of Medicine and Surgery; or, Records of the occurring Improvements in Medicine and Surgery, and the immediately connected Arts and Sciences.

Sketches of India; or, Observations descriptive of the Scenery, &c. in Bengal. Written in India in the Years 1811-12-13 and 1814. Together with Notes on the Cape of Good Hope, and St. Helena. Written at those places in February, March, and April, 1818.

Travels in Brazil, from Pernambuco to Seara; beside occasional Excursions. Also a Voyage to Maracum. The whole exhibiting a Picture of the State of Society, during a Residence of Six Years in that Country. Illustrated by plates of costumes. By Henry Koster.

Vol. I. of Experimental Outlines for a New Theory of Colours, Light, and Vision; with critical Remarks on Sir Isaac Newton's Opinions, and some new Experiments on Radiant Caloric. By Joseph Reade, M. D. Annual President of the Royal Physi-

cal, and Member of the Royal Medical Society of Edinburgh, &c.

Part VII. of Picturesque Descriptions of the Southern Coast of England. Engraved by W. B. Cooke and G. Cooke. Contents: Netley Abbey, drawn by W. Westall, A. R. A.—Plymouth Dock, by J. M. W. Turner, R. A.—Boschurch, by Joshua Christall—Shakspeare Cliff, by S. Owen—Beach of Ventnor, by P. Dewint.

Faith and Works contrasted and reconciled, in Six Letters to a Christian Friend. Containing Remarks on a late Address by Dr. Chalmers (of Glasgow) and other Sentiments as to the Doctrine of Grace. Shewing also, that the Influence of the Gospel extends to all the common Transactions of Life.

Nautical Astronomy by Night; comprehending Practical Directions for knowing and observing the principal Fixed Stars visible in the Northern Hemisphere. To which is prefixed, a short Account of the most interesting Phenomena in the Science of Astronomy. The whole illustrated by several Engravings. Intended chiefly for the Use of the Royal Navy, and calculated to render more familiar the Knowledge of the Stars, and the Practice of observing by them. By Wm. Edward Parry, Lieutenant in the Royal Navy.

Practical Illustrations of Typhus, and other Febrile Diseases. By John Armstrong, M.D.

TO CORRESPONDENTS.

An authenticated report from Tralee Assizes is not in a form to receive notice in this Review.

The note respecting a work on Economical Subjects, dated the 7th of October, from a mistake with regard to the delivery at the late Printers, did not reach the Editors' hands until the 22d. The pamphlet referred to will be noticed in our next publication.

The proposal of C. E. D. is under consideration.

A short pamphlet, on an interesting subject connected with Rustic Morals, was not submitted to the Editors in time for notice this month.

A short and interesting Tale would have been noticed, had it not been before the public last year, and reviewed elsewhere.

THE
CRITICAL REVIEW:
Series the Fifth.

VOL. IV.]

NOVEMBER, 1816.

[No. V.]

ART. I.—*Further Observations on the State of the Nation. The Means of Employment of Labour—The Sinking Fund, and its Application—Pauperism—Protection requisite to the Landed and Agricultural Interests.* By RICHARD PRESTON, Esq. M. P. London, Longman and Co. 1816. 8vo. pp. 44.

IT is the endeavour of almost every writer, whether his subject be a fan or a feather, to inflate or tickle his readers into a notion, that the matter of which he treats is of the deepest interest to his country and to mankind. The title of the present work is an exordium sufficiently impressive, without any weight of introductory argument, to make the nation feel sensibly its importance, and we will not devote an unnecessary line to what may be extraneous to it.

The former publication of Mr. Preston, entitled “The Present Ruined Condition of the Landed and Agricultural Interest,” was reviewed in our preceding volume, p. 404—413; and the object of it was to recommend, that an equitable reduction be made in rents; that a commutation in money be conceded for tithes; that a more equal division of the poor-rates be established; and that the home market be properly secured to the interest of the farmer. With the exception of the first, all the same subjects are again discussed in the present pamphlet, but, in some respects, under new circumstances; and superadded to them, is a long and valuable examination of the best expedients for giving employment to the active population of the country. The work also treats of the funds that may be conveniently assigned to procure that employment, and of the parliamentary interposition that should set the whole in movement.

“ Now then is the time for a wise government, a prudent legislature, and a patriotic press, to inform the public mind; to bring conviction even on those who are still in error; and to lead them to

CRIT. REV. VOL. IV. Nov. 1816.

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form such just and equitable arrangements, as shall give employment to British industry; shall protect British agriculture; shall diminish Pauperism; shall support the finances, by enabling those who are taxed to bear the burthen; and shall give ability to each half of the population, to find employment for the other half, by a mutual exchange of the labours and the fruits of their industry!!

"It is not sufficient that Great Britain has the same physical resources as formerly, or even greater. You must give action, energy, and power to these resources. The misfortune which is experienced is, that you have changed the sources, and diverted the tide of wealth. You are requiring the industrious to labour, not only for the capitalist, but for those who are deprived of employment, and, to a great extent, for discharged and maimed soldiers and sailors, most meritorious objects of relief!! The poor, on the one hand,—and the fundholder, the placeman, and the pensioner, and your large military establishment, on the other hand,—are drawing to themselves the fruits of the labour of the active industrious part of the community: moreover, they are consuming the capital of the Bee-Hive. This diminution of capital will, at no distant period, be severely felt; not merely by a change of the stock of cattle and of corn from one hand to another, (a result of no great importance with a view to the future welfare of the country;) but by an actual and alarming diminution in the number of cattle, and of the quantity of corn, and of physical power, from the absence of ~~manure~~ and expenditure in labour, and from the pauperism and idleness of a large portion of the industry of the country, and the consequent inability to reproduce an equal quantity of human sustenance." (p. 16.)

On the necessity of public economy the honourable member is perfectly explicit, and we wish that all his colleagues were equally so. "Retrenchment," he says, "must take place; the people will demand and enforce it; self-preservation requires it." (p. 41.) Some facts connected with this branch of inquiry are illustrated by political arithmetic. He computes the expenditure at 70,000,000*l.*, and the income of landed property, including canals and buildings, at 90,000,000*l.*—assuming wheat to be at 80*s.* per quarter. Thus the taxation to the rental would be in the proportion of 7 to 9. In such circumstances, he conceives it to be absolutely required to reduce an expenditure, which occasions the whole circulating medium to pass through the hands of the government three, or perhaps four times, in the short revolution of a year; and which, on the scheme of a capitation tax, would contribute 4*l.* from each individual to the state, reckoning the population of the United

Kingdom at about 18,000,000. The author fitly objects to the extravagant salaries of public officers.

“ A determined system of retrenchment may be calculated to produce a saving of five millions a-year; for example—no governor of an island or colony should be allowed more than 5,000*l.* a-year, while some have 20,000*l.* a-year. No one person, in any department, or holding several offices under government, should receive more than 10,000*l.* a-year from the government; and of these officers there should be very few; only the cabinet ministers, who have official duties requiring eminent talents, and their whole attention. To those who may urge that 5,000,000*l.* a-year cannot by any possibility be saved by retrenchment, the short answer is, produce a list of salaries and duties, and let an investigation of the catalogue take place, and a correct opinion on this point may be formed. And it should always be remembered, that every 18*l.* a-year paid to any placeman or pensioner, beyond a fair remuneration for his time, &c. withdraws from the public the means of giving active employment to one individual, as the head of a family; thus depriving five persons of the means of sustenance from the fruits of honest industry and active labour, and rendering them paupers.

“ Pursuing this, or some such system, and reducing the military establishment, without abridging the pay of the private soldiers in the army, or the sailors in the navy, 5,000,000*l.* might be saved, being one-fifth of the present expenditure. The difficulty, if any, of saving more than this sum, proves the enormity of taxation and our distressed situation. After this reduction, the expenditure would be 20,000,000*l.* a-year, and the amount of taxation would be 65,000,000*l.* a-year. A property-tax, taking from every payment under government, including the funds, and with the exception of the soldier and sailor, 10 per cent, would reduce the burden of taxation to a sum not far exceeding 57,500,000*l.*, being the balance of 70,000,000*l.*, after deducting 5,000,000*l.* of retrenchment and 5,500,000*l.* of per centage. In consideration of this reduction, &c. the property of the country, as estimated at about 90,000,000*l.* a-year, should bear a tax of 10 per cent., computed at 9,000,000*l.* a-year; thus adding a sum of about 9,000,000*l.* a-year to the amount of the present taxes, in the place of those taxes which press most severely on the industry of the country.” (p. 3—4.)

The reduction proposed of the expenditure, it will be observed, revives a property tax as to every payment under government, with the exception of the lowest ranks in the navy and army; and if a general impost of this nature be unjust, impolitic, and oppressive, *a fortiori*, a partial one must be of the like character. But we do not object to the effect as here recommended; we would in another form have the same object accomplished.

" However (Mr. Preston continues) to enable the landed interest to bear this taxation, and, in short, to preserve any rental; the burthen of the *poor-rate* should be so regulated, that it may be borne by the community at large in just proportions. For the purpose of the *poor-rate*, the rental should be computed at 90,000,000*l.*; *placemen*, &c. at 20,000,000*l.*; and the funded property at 45,000,000*l.*; making an aggregate amount of 155,000,000*l.* a-year; and houses, docks, &c. should be computed, for the purpose of this tax, at double their annual rental value, as the means of taxing personal property; and thus there would be an addition of at least 20,000,000*l.*, making together 175,000,000*l.*

" These sources must contribute at least 10,000,000*l.* to the *poor-rates*; thus making 1*s.* 9*d.* in the pound for the poor. Beyond all doubt, the present expense of the poor exceeds the 10,000,000*l.* By a system of good management, this expenditure may be reduced to 5,000,000*l.* It is essential that every parish should maintain its own poor under the present system. Parishioners are the best guardians of the conduct, and the most competent judges of the necessities, of the poor. The country should add to the contribution of each parish from *poor-rates* a just proportion of the tax imposed on pensions, places, and funded property; thus each parish would receive about one-fourth part of its expenditure. An expenditure in any parish below a certain rate, say 1*s.* in the pound, should subject that parish to a contribution in aid of the general fund, so as to enable the general fund to provide for the relief of parishes heavily burthened. The plan would require that farms only, and not houses for occupation unconnected with farms, should be assessed to the present *poor-rate*; and the new assessment should be on houses, canals, &c. corporation dividends, and funded property, and on persons receiving any annual payments from government. By this arrangement, parishes would have an interest as at present against encouraging an increase on the *poor-rate*, since that increase must add to the burthen of the parish.—This scheme would provide for the present race of paupers." (p. 4—5.)

A very material relief is here proposed to the land from the extension of the *poor-rates* to every description of property; and it is most important that some change should be adopted, if it be the fact, as Mr. Brougham asserted, that the manufacturer makes the poor, and the farmer maintains them. If the latter be rated according to his occupancy, the former should be burthened according to his profits, or by some equivalent rendering personal property liable; and the general result, as here proposed, augments the sum from which the *poor-rate* is to be discharged to 175,000,000*l.* The mode of relief now proposed, in a relative view, will be greatly preferred to the legislative intricacy of protecting duties on flax, clover, and other seeds,

with fine wool affecting our staple manufacture, and which Mr. Preston ventured to recommend in his previous work.*

But the author properly looks beyond the present time, and insists that the increase of pauperism must be prevented; "since, unless the present alarming condition of the labourers shall be improved, their morals will be corrupted, their industry will cease, or their activity will be directed from useful labour to riot, and still more serious consequences will ensue." (p. 41.)

We admit the accuracy of this afflicting view; but Mr. Preston here, as elsewhere, seems to consider the landed as the only existing interest; and consistently with this notion, he says:

"Agriculture is the main and principal source of employment. It is certain, continual, and may, without any great exaggeration, be said to be inexhaustible: in no other mode can a large population be so useful to themselves, or to the community, or equally useful or safe to the state. Without the assistance of agricultural labourers, scarcity, perhaps famine, is to be expected. They provide food for themselves, and for an equal number, at least, of persons not contributing in labour to the increase or production of food. The present want of employment of this useful part of the community will, on the one hand, render them the victims of indolence, and ultimately of famine, unless the evil be speedily averted. The state will have a disturbed population, and the industry of the country a burthensome and mischievous poor." (p. 21.)

These economists do not admit the proper relative importance of arts and manufactures to agriculture. They will not pretend that the republic of Holland, contracted as its territory was to the extent of an English county, derived its high rank amongst the nations of Europe from its agriculture; nor will they assume that the Hanse towns, Venice, and, generally, the Italian maritime states, (situated in bogs and morasses, from which no produce could be drawn,) acquired that power from agriculture, which enabled them to rival extensive kingdoms. By way of avoiding misapprehension, and of disposing of all lofty pretensions not founded on just principles, it may be convenient here to shew how far these advocates for the plough admit the claims of the loom, and they allow all we require.

They agree, that if agriculture produces wealth by creation, manufacture preserves it by accumulation; or, that a nation which accumulates the manufactures into which it

* Vide Critical Review, of April last, Series the Fifth, Vol: III. p. 420.

has transmuted its food, will be richer than one which consumes its food without such transmutation; just as a man who applies his income in constructing buildings, and purchasing articles of permanent utility, will be richer than another who devotes it wholly to the indulgence of gluttony. The nation, then, employing agricultural produce in feeding manufacturers, will be more wealthy than if the food subsisted only idlers; since the latter contribute nothing, but the former make a return for the produce they annihilate. Although the economists (among whom we must rank Mr. Preston,) insist that agriculture is the only source of wealth, yet they concede, that a piece of cloth, which now costs ten quarters of grain, would, without the assistance of art, have cost twenty quarters; and that the augmentation of capital, and the improvement of manufacture, do indirectly conduce to the opulence of a country.

Those who plead the cause of this description of ingenuity and industry, want nothing more: they do not pretend, that in manufacture the like creative miracle is performed, by which the seed thrown into the ground breaks its enclosure, forces its passage to the light, expands into stem, leaf, and fruit, and ultimately produces fifty or a hundred fold; but they contend for the vast utility and importance of their art, since no country can accumulate wealth without it, and, deprived of this stimulus, agriculture itself would languish, and yield only the bare subsistence uncivilized man requires.

On the principles we have now explained, we entirely differ with Mr. Preston, that a distressed tenantry and proprietorship cause necessarily a stagnation in trade and in commerce, or that it is easy to demonstrate that agriculture may thrive without commerce. (p. 21.) Many of the powerful states to which we have alluded had neither tenants nor proprietors in agriculture; and we may, perhaps, correctly say, that there is no example of national wealth and prosperity produced solely by the labours of the field, unassisted by the impulse of commercial interchange. Sicily was the exuberant granary of ancient Rome, while that intercourse subsisted; but at this time, deprived of that stimulating principle, she is scarcely productive enough for the maintenance of her own impoverished and wretched natives.

"Britons," says our author, "venerate the plough: this is the sound and useful policy to be inculcated: it was the policy of our ancestors." This appeal to our patriotism

is the substitution of passion of reason, to which Mr. Preston, on such a grave subject, should always address himself. Our ancestors, rude and inaccessible, knew nothing of the confidence and harmony subsisting between merchant and merchant, and nothing of the benefits there were likely to obtain in the interchange of the necessities, conveniences, and luxuries of life. As late as the time of James I., the whole customs of England amounted only to 127,000*l.*, and so small was the trade of the counties, that no more than of the sum 17,000*l.* was collected by the provincial officers, the capital engrossing nearly six-sevenths of the little commerce the land possessed.* What would have become of Great Britain, with the expensive wars she has had to conduct, if such only were the resources of her revenue for the customs? and how would she have been preserved from the perdition that awaited her, without the enterprise of the merchant, regardless of this "policy of our ancestors," which is the theme of applause with the author? On the official computation for the quarter ending the 10th October last, the annual revenue from the customs would be 6,000,000*l.*, and the exports in 1814 (the last we have on sufficient authority) amounted to upwards of 56,000,000*l.* sterling. To send us back to "the policy of our ancestors" on such subjects, is to revert to bankruptcy, nakedness, and barbarism.

Another position our author assumes is, that "manufacturing labour must diminish in the same proportion as agricultural labour shall cease to be in demand." (p. 21.) The proposition would not be more incorrect, if the terms "manufacturing" and "agricultural" were interchanged, and it should be said, "agricultural labour must diminish in the same proportion as manufacturing labour shall cease to be in demand." The fact is, that both the descriptions of employment are auxiliary to each other; but the infirmity of the human mind ever attaching superior importance to the immediate object of its own pursuit, the proper gradation is often not ascertained, excepting by those who have no conflicting interests to deceive them as to the true situation.

Mr. Preston having to his own satisfaction disposed of these subjects, introduces a great many ingenious and extensive expedients for the employment of the indigent and industrious; and this is certainly a most valuable part of this publication, shewing also an intimate acquaintance

* Collier's Essay on the Law of Patents, p. 20.

with the state of the country; and we should be extremely sorry that our limits did not allow us to follow him in this walk, if it were not more immediately our business to point out where we differ, than where we concur, with the writer under our review; and that, not to avoid the dulness and insipidity of courtly assent, but to render our observations (dull as they may be, even assisted by the spirit of controversy) of some general and public advantage. We cannot, however, wholly quit the subject of pauperism without congratulating the country on the parliamentary inquiries in progress, which do so much honour to the legislature, nor without observing on the magnitude of the concern from a comparative view of the rates. The average charge in the reign of Charles II. was something above 700,000*l.* annually; under Anne it increased to 1,000,000*l.*; and in 1789, 1784, and 1785, to nearly 2,200,000*l.*; but in 1809 it approached 5,250,000*l.*; and it is in the present year computed as high as 10,000,000*l.*—an amount more considerable than the entire revenue of government a short time before the accession of the present King.

It may also deserve the particular attention of Mr. Preston, as a member of Parliament, that the act of the 17th Geo. II. c. 2, although it removed much that was objectionable in former statutes, yet has left the system, clogged as it is with the old materials and machinery, extremely imperfect; and his rational object will be, to reduce by every prudent expedient the number of paupers, and augment the resources of the country by a great increase of productive labour. Some notion may be formed of the importance of regulation, since it is computed that the deficient exertions of 400,000 adults, receiving parochial assistance, is computed at the loss of 4,000,000*l.* annually. On the whole view of the case, we are inclined to believe, that discreet arrangement only, would relieve the public of half the poor-rate.

The author is in great alarm about the importation of corn, and he is most anxious that the Parliament should be assembled without delay, in order to enact a protecting duty to obstruct the intercourse with the Continent.*

"The land-owner feels that he must, in some stage, bear his proportion of every taxation. A direct tax best suits his interest and his situation. It is absurd, however, and impracticable, to impose

* We assume that he would have no measure retro-active, and therefore he is somewhat too late in his solicitude, wheat, barley, and oats, being now admissible.

any new tax on him without reviving the confidence of the tenantry, and their security against unreasonable and ruinous depreciation, or giving them the ability to pay rents founded on a calculation that wheat is worth 10s. per bushel as an average price. The farmers are aware that large quantities of corn are warehoused on the Continent, and ready for the British market, as soon as such corn shall be saleable in that market, consistently with the regulation of the warehousing act. Should such corn come into the market, then another race of depreciation will take place: the certain consequence will be general despondency among agriculturists; positive ruin, to those who are now preserved from the wreck, by the kindness and forbearance of their landlords, or the extent of their capital. National bankruptcy, from the inability to pay taxes,—and, within two years, positive starvation and famine, from the inability to obtain food for sustenance,—will be the unavoidable consequences.

“ This is advanced with the fullest conviction of the probability and moral certainty of the result of such a state of things; and with that integrity of heart which dares to state the truth as it occurs to the mind. In many districts cultivation would entirely cease. In the counties of Devon and Cornwall it is already so diminished, that wheat was lately selling at from 14s. to 16s. per bushel! The accounts from different parts of the country agree that every farmer in these districts, who can convert his land into grass, is already pursuing that course.” (p. 30—31.)

Such apprehension, excited by such a cause as the reduction of the price of the first necessary of life, expressed in a work professedly on pauperism, would lead us to assume that the whole system was wrong; that we were placing the pyramid on the little end, and stuffing all the rubbish we could find in the form of rolls of parliament to prop it up. It was judged by the legislature, that the importation regulated by the home price of 80s., was an adequate protection to the farmer; but no sooner is the rate advanced to this limit, than the author demands further prohibitions, and Mr. Preston has the modesty to propose that, in addition to the restraint on import under the late act, there should be a duty on foreign corn of 20s. per quarter. He says:

“ After a duty of 20s. a quarter shall be imposed on wheat of foreign growth, the foreigner or the British merchant could afford to sell foreign wheat in the British market at or under 80s. a quarter, and (for this is a most important consideration) derive a *greater* profit from his capital so employed, than the average of British farmers derive from their capital at like prices.” (p. 18.)

Let us attend for a moment to what all this complication of statutes would lead us, and what is the sacrifice at which we are to purchase this monopoly of the domestic market

for our cultivators? According to Oddy's "European Commerce," the Poles could afford to bring their corn to Dantzick; for the four years ending with 1813, at 32s. per quarter; and this statement is so far confirmed, that it appears by the testimony on the tables of parliament that the bullion price of corn at that port nearly corresponded for the same four years. To the first cost must be added freight, insurance, and commission, 10s. The difference between 42s. and the limit of importation 80s. is 38s., and assuming the population with Mr. Preston to be 18,000,000, the annual saving to the community may be readily computed. We have already admitted, in the review of Mr. Preston's former publication, that it is desirable agriculture should keep pace with trade; "but it is another question if it be fit either in agriculture or commerce, by intrusive regulation to abandon a general principle of the highest character, and thus interrupt the natural course, in order that they may proceed *pari passu* in every part of their career." Yet these economists require much more: they would have a parliamentary patent of monopoly for the home market, and lay the foundation of perpetual pauperism by the extravagant price of the article of the first necessity, unavoidably contingent on such a monopoly.

Mr. Malthus appears, in his pamphlets on the Corn Laws, to be extremely doubtful of the propriety of legislative interference; and he asserts, that if the growers of produce in the neighbourhood of the Baltic could look to a permanently open market in the British ports, they would raise corn for our supply. The same, he adds, would be the case with America; and (as Dr. Franklin said, *mutatis mutandis*, with regard to our manufactures) it would answer to both countries, for many years to come, that America should afford to us supplies of corn, and in much larger quantities than they have been hitherto received. The same luminous, yet profound writer, proceeds to shew, that a country which possesses any peculiar facilities in trade, can never make the full use of them unless the price of its labour be reduced to a level with that of other countries, and which can alone result from the most perfect freedom of the corn trade. It is absurd to say, that we lose by the money we pay for the importation of corn; we might as correctly affirm that the 50,000,000l. we export are injurious, in opposition to this obvious principle of human action, that no purchase is made either at home or abroad, unless the buyer be of opinion that what is received is of more value than what is exchanged for it.

We beg to be understood in hazarding these remarks, that we do not assume that no legislative restrictions in regard to the importation of corn are necessary; we do not even affirm that the present law, under our territorial embarrassments, is not expedient as a temporary provision; but we would, on every maxim of public policy and natural justice, oppose any additional fetters that would facilitate the agricultural monopoly, by contracting foreign competition.

On the inequality of property in the country, the author makes the following important observations.

“Three hundred thousand persons, (the computed number of fundholders) with their families, making a total of 1,500,000 persons, or one-twelfth part of the population; and the establishment of the army and navy, with the host of placemen, pensioners, and persons connected with government for the collection of taxes, &c. (constituting another twelfth part of the population, and making together one-sixth part of the whole population,) enjoy extraordinary advantages, by dividing among them 70,000,000*l.* a-year, (being more than the actual rental of the kingdom,) while a large part of the remaining five-sixth parts of the community are involved in distress, and more than one-sixth part of the whole are in actual pauperism, requiring sustenance at the hands of the cultivators, and eventually at the sacrifice of the proprietors of the soil; and deriving none, or very little contribution, from those who receive in clear, undiminished, and in a great degree untaxed incomes, an amount equal to the rental of the kingdom. Thus 6,000,000 of persons, or one-third of the population, are directly and immediately a burthen on the other two-third parts of the population.” (p. 32.)

Mr. Preston then closes with the consideration of the Sinking Fund. He calculates, that for this fund one-sixth of the taxes are paid, or 3*s.* 4*d.* in the pound sterling; and he proposes to apply, not the whole 12,000,000*l.*, but 3,000,000*l.*, or one-fourth part, in order to set the industrious and needy population in movement on a great national road, and other works of general utility. From our experience of these magnificent undertakings with public money, they are ninety-nine times out of a hundred converted into magnificent jobs, in which the rich only are rewarded, and the poor disregarded. Presidents, boards of inspection and controul, commissioners, secretaries, clerks, with surveyors and dependents, in all the ramifications of official ingenuity, would fill the red book, while those who are numbered, and not named, would perform the whole labour and drudgery; yet with the reluctance,

heartlessness, and procrastination, that awaits all business when individual character and interest afford no stimulus for the completion of the work. Mr. Preston has, however, a right to tell his own story.

"The road itself should originate with Parliament, and a part of the sinking fund may with propriety, justice, and advantage, be appropriated to this purpose. Let one-fourth part of it, or 3,000,000*l.* a-year, be abstracted for this great work. With this sum you may accomplish every object which has been recommended. You may put the whole country into a state of activity, and with the peculiar advantage of employing men in different parts of the country. The money thus expended will be restored to the individuals through whose hands it ought to pass. It will create a demand for consumption in those parts of the country which are in most need of a market and of a circulation of money. The disproportion between the circulation is one of the evils of the moment. It will give activity to the plough, to the mines, to rural employments, and to the mechanics who are connected with rural labour. You will hear no more of starvation at Bilston, nor of furnaces out of blast, nor of colliers out of employ, nor of men assembled in the highways to the number of thirty in a gang, soliciting either charity or employment, or uttering their execrations against those who have diverted the channels of industry, or dried up the sources of charity. Does not the subscription towards the fund to meet the distresses of the manufacturing poor prove that nothing short of parliamentary aid can accomplish the object of providing employment for industry?" (p. 37.)

It is observable that the author, on this occasion, deviates from the course he so anxiously recommended in his work on the "Ruined Condition of the Landed and Agricultural Interests." He there insists on the necessity of "adhering strictly to give effect to the Sinking Fund, and in future confining our expenditure within the bounds of the supplies for the year." What does he now say of this same fund?

"To support the credit of the nation, and to counteract the immense debt contracted in redeemable annuities, (a debt which, without an artificial supply of money to the market, would depreciate the value of the annuities for want of buyers,) a taxation of 12,000,000*l.* a-year is imposed on the people under the name of a Sinking Fund; a fund which, instead of sinking the debt, has sunk the people." (p. 32.)

"The South Sea scheme was another such a bubble as the Sinking Fund. The avowed object was to make men rich. The more the people paid for stock, the richer they were to have been. This was one of the specious and fallacious arguments advanced by those

who were duping the country, and 'committing fornication with the Whore of Babylon.' " (p. 34.)

We have reason to expect a little more consistency from Mr. Preston in pamphlets published within six or seven months of each other; neither is the South Sea scheme, nor the Whore of Babylon, (to which the honourable gentleman has so lately detected the analogy,) a fit comparison for the Sinking Fund. What he, under his new views, stigmatizes as fornication, is nothing more than the lawful union, with every parliamentary solemnity, under the sanction of lords spiritual as well as temporal, of the interests of the state with the rights of the individual. Many plans have been formed for paying off the National Debt, (and in its present augmented state, they are of the deepest concern both to the honour and well-being of the kingdom,) but no scheme has been contrived to accomplish this great work so expeditiously and effectually as an inalienable Sinking Fund, which may be defined to be, an annual saving, applied invariably, together with the interest of all the sums redeemed by it, to the acquittance of the public obligations. The mischief of the diversion of such a fund to other purposes, was seriously felt at a very early period of its adoption; and had the principle of its exclusive appropriation been strictly regarded, the immense weight by which we are now borne down, and the multitudinous incumbrances by which we are now impeded, would have been removed; so that neither the landed interest, nor any other, would have had to deplore the oppressions from which they now suffer; and under a moderate taxation, a competition with foreign industry and ingenuity in arts and manufactures would have been successfully conducted.

The plan which was adopted by Mr. Pitt, was proposed as early as the year 1771, by that profound mathematician Dr. Price; but no acknowledgement was made even by attributing the suggestion to the ingenious author. "Let us (says he) suppose a million borrowed at six per cent.; and let the fund be charged with it producing a surplus of 12s. per cent. per ann.: such a fund, besides paying the interest, will discharge the principal in forty-one years; and the disbursements on account of the loan will be 66,000*l.* multiplied by 41; that is, 2,706,000*l.*, or very nearly the same with the disbursements on account of an equal loan at three per cent. It appears, therefore, agreeably to the observation to which I have referred, that were the public, in raising money, to adopt the plan I have proposed, it

would be of little consequence what interest was given for money. The practicability of such a plan is self-evident; for it cannot be less easy to apply the interest of a sum to the payment of a debt, than the sum itself; and this plan requires no more. One particular advantage attending it, already hinted, I will beg leave here to repeat. By keeping the stocks steadily at or near par, that fluctuation in them would be in a great measure prevented, which now produces so many evils; and which, with the aid of annual lotteries, will, I fear, in time ruin all honest industry, and turn us into a nation of sharpers and gamblers."—(Price on Reversionary Payments, &c.)

It was in consequence, we believe, of these useful and (we may almost say) prophetic remarks, that the plan was subsequently adopted by Mr. Pitt. At the close of the year 1785, the National Debt had augmented to a sum then considered so enormous as to endanger both the credit and tranquillity of the state, although the income was equal to the expenditure. The amount was 238,231,248*l*. In such circumstances, a Sinking Fund, on the exact scheme recommended, was commenced; and it was determined not to misapply it to immediate exigencies,—the accumulated claims which now rendered the measure necessary being wholly to be attributed to the fatal blow given in 1733 to a project somewhat similar, by withdrawing from it 500,000*l*., an accommodation afforded by Sir Robert Walpole to the Preston interest of that day, in order to secure the support of the great territorial proprietors, by keeping the land-tax at one shilling in the pound. The Sinking Fund, under its new patron, Mr. Pitt, was augmented by annual grants; the various expedients of finance were adapted to it; and it was exclusively reserved for its proper object. What was the consequence of this precaution? The whole of the debt we have stated was discharged, and even under the subsequent modifications of Mr. Vansittart, there remained at the commencement of the last year to be devoted to the purposes of the fund 11,324,760*l*. The sum now applied to it is much above the computation of Mr. Preston, it being 14,131,548*l*.; to which adding the interest on the National Debt, the annual charge upon the state exceeds forty-four millions sterling, assigned either to the public creditor, or as the means of extinguishing his demand. While we are now writing, the weekly purchases by the commissioners for the reduction of the debt amount to half a million of money.

We appreciate as highly as we ought the landed interest of this country, although we would not have every channel of public emolument turned into that capacious vortex. The success of this great country depends upon a variety of means, which must, in a great degree, be left to their own unrestricted operation to accomplish the purpose of the national welfare, and the danger generally is not of parliamentary neglect, but of an outrageous legislative interference, that, by compulsory expedients frustrating private enterprise and exertion, disappoints the public good, which is but the aggregate of individual prosperity. We have just mentioned an occasion when 500,000*l.* was withdrawn most impolitically from the Sinking Fund of the day to gratify the agricultural class of society: Mr. Preston now proposes that three millions should from a like fund, and for the same purpose, be subtracted; and he further, if we rightly comprehend him, advises progressively the entire exhaustion of the Sinking Fund, although he admits, that if it were immediately attempted, the only effect would be "increasing the difficulties of the times, by depreciating the 3*l.* per cent. annuities to 30*l.* per cent. and increasing the real value of money to 10*l.* per cent. per annum." (p. 3.) Such measures of permanent mischief are, he thinks, to be justified by the temporary pressure; yet, in accommodation to the land-owners, the Property Tax, by which they were principally affected, was withdrawn; a corn bill, agreeable to their own wishes, was passed in opposition to the remonstrances of a whole people; and further, during the present reign, rents have augmented so as to quadruple the income of these proprietors; 3,500,000 acres have been added to the vast extent of cultivation, and 1591 acts of parliament have secured to them the benefit resulting from this conversion of sterility to exuberance. Finally, the improvements in the management of the soil and its produce, founded on the important discoveries in natural history and philosophy, chemistry, mechanics, and general science, have rendered even space and time subservient to the art in which they are conversant; so that while to the field is given the fertility of the garden, the operations of the former are conducted with the precision and rapidity of the latter.

To conclude, we would persuade Mr. Preston, in the language of the "Inquiry into the Nature and Causes of the Wealth of Nations," that "every system which endeavours either by extraordinary encouragements to draw towards a particular species of industry, a greater share of

the capital of the society than what would naturally belong to it, or by extraordinary restraints to force from a particular species of industry some share of the capital which would otherwise be employed in it, is in reality subversive of the great purpose which it is meant to promote. It retards instead of accelerating the progress of society towards real wealth and greatness; and diminishes instead of increasing the real value of its annual produce of land and labour. To these more enlarged and philosophical views of political economy, exhibited by the learned professor, we cannot avoid adding the home prospect afforded by Mr. Ross in his late publication, the merits of which no doubt Mr. Preston will at the proper opportunity discuss: "My own view of the subject," says that experienced statesman, "is, that the grower of corn should be very effectually protected to the extent of the price being high enough to ensure his being able to pay a fair rent: but when that object shall be secured, the consumer should then have every possible facility of supply at a price not exceeding the protecting one."

ART. II.—*The Poetic Mirror; or the Living Bards of Britain*. London, Longman and Co.; Edinburgh, John Ballantyne, 1816. 12mo. pp. 275.

ONE night (according to roguish Rabelais) Garagantua found great difficulty in composing himself to sleep, reflecting upon some mighty engagement to take place the next day: on this occasion, his friend and companion Friar John resorted to a somniferous expedient he had often before successfully tried,—he sang psalms to him, *et commençans le premier pseume sur le poinet de Beati quorum s'endorment et l'un et l'autre.*" The greater part of the work before us will effectually answer the same purpose on any future occasion.

Those who have not, and perhaps some few of those who have, read *The Poetic Mirror*, are yet to be informed, that the author intends it as a joke at the expense of "the living bards of Britain:" certainly almost as dull a one as ever forced a smile from a good-natured public. The advertisements in the newspapers would have led us to imagine (from the *imposing* form in which they are drawn up,) that the editor of this collection had, in fact, "procured from the authors the various poems of which the volume is com-

posed; but the perusal of a single stanza from any one of them is sufficient to remove the deception, and shew, that in so stating, the author means to be ironical; and that it is merely a re-repetition of a stale trick to please the great vulgar and the small, by the ridicule of peculiarities or excellencies beyond the comprehension of this *soi-disant* imitator and his puny admirers. *Sunt qui nihil suadent quàm quod se imitari possunt*; to satisfy them, every body must write down to the level of their understandings. We say that Mr. — (for he has had the wisdom not to disclose his own, though he has made very free with the names of others) is a *soi-disant* imitator, because we believe that, with regard to the majority of the fourteen pieces, which occupy 275 pages, they are no more like the originals they would persuade us they follow, than St. Margaret's Church is like Westminster Abbey, near to which it seems placed in contrast, that its poverty and insignificance may be sure not to escape notice.

If it be no proof of his wit, it is a proof of the author's wisdom, to have inserted in the beginning of his volume a table of contents, or key, by which he points out what particular poet he intended to imitate in each of his compositions: syllable-marking asterisks, ambiguous initials, or dubious dashes, would not, he thought, have been sufficient; and he therefore plainly asserts, in words at length, that Lord Byron, Mr. W. Scott, Mr. Southey, &c. favoured him with such and such contributions: here, however, the author was an imitator, if no where else; for he copied this piece of prudence from the wretched portrait-painter mentioned in the Tatler, who inscribed under each head the individual it was intended to represent. The writer of *The Poetic Mirror* has so far accommodated himself to readers who, without such a statement, might never have discovered that an imitation was intended: with regard, however, to many of the pieces, he ought, we think, to have gone yet a step further, in order to explain in what the imitation consists: a running commentary, with a quotation of such passages as the author fancied were parallel, would have been of great assistance.

This remark does not, indeed, apply equally to all the different specimens: some are mere burlesque parodies, which, though very deficient both in humour and correctness, still possess sufficient resemblance to their archetypes not to be always mistaken; while as to others, we must

do the author the justice to say, that he has caught something of the style of the original.—This is one of the truest tests of good poetry; and we may venture to say, that poetry that will not bear it, will not bear the still more certain test of time. Homer and Virgil have both been successfully travestied; but who, in ancient or in modern times, has been able to imitate the vigorous descriptions of the one, or the dignity and harmony of the other: Shakspeare has found burlesquers of his Richard, his Hamlet, and his Lear; but his imitators have been laughed to scorn, as presumptuous and incapable pretenders. The same result, in a less degree, will be found in the volume on our table, which comprises supposed productions by Lord Byron, Walter Scott, William Wordsworth, James Hogg, S. T. Coleridge, Robert Southey, and John Wilson; and with our opinions regarding the merits of most of these writers the readers of the *Critical Review* are by this time pretty well acquainted: we may, therefore, with the less scruple say, that the author of *The Poetic Mirror* has best succeeded in copying the manner of Walter Scott and the Ettricke Shepherd, because their excellencies or peculiarities were more attainable and imitable by a man of mediocre talent, than those of the other poets we have enumerated: the pieces in this volume intended to be like their productions, may tolerably fairly be termed imitations, while those in which Mr. Wordsworth and Mr. Coleridge are meant to be ridiculed are mere low burlesques, and the latter especially a vulgar and abusive parody. And why is this the case?—not because the author of *The Poetic Mirror* meant to be more uncivil to the latter than to the former, but because he found (as others would find, even were they possessed of higher abilities) that the beauties of the latter were in truth not to be imitated, and he has, therefore, been under the necessity of confining himself to the ridiculous copying of certain singularities of style, which it is acknowledged on all hands they possess: the singularities of thought, and most of the beauties of expression, were unattainable. This, as we said before, is one of the best tests of what is really admirable in poetry.—Before we proceed further, we will insert a specimen or two from the pieces which we allow bear a distant resemblance to the works of Mr. W. Scott and Mr. Hogg; but only, we should premise, to the worst parts of their works, more especially of the former gentleman. The first is from an Epistle to R. S****; we conjecture, meant to be written upon the

plan of the Epistles at the beginning of each canto of Marmion.

" Say, shall we wander where the swain,
Bent o'er his staff, surveys the plain,
With lyart cheeks and locks of grey,
Like patriarch of the olden day?—
Around him ply the reaper band,
With lightsome heart and eager hand,
And mirth and music cheer the toil,—
While sheaves that stud the russet soil,
And sickles gleaming in the sun,
Tell jocund AUTUMN is begun.

" How gay the scenes of harvest morn,
Where Ceres pours her plenteous horn!—
The hinds hoarse cry from loading car,
The voice of laughter from afar,
The placid master's sober joy,
The frolic of the thoughtless boy—
Cold is the heart when charms like these
Have lost their genial power to please!
But yet, my friend, there is an hour
(Oft has thy bosom own'd its power)
When the full heart, in pensive tone,
Sighs for a scene more wild and lone.
Oh then, more sweet on Scotland's shore
The beetling cliff, the breaker's roar,
Or moorland waste, where all is still,
Save wheeling plover's whistle shrill,—
More sweet the seat by ancient stone,
Or tree with lichens overgrown,
Than richest bower that autumn yields,
'Midst merry England's cultured fields.—
Then, let our pilgrim footsteps seek
Old Cheviot's pathless mossy peak;
For there the mountain Spirit still
Lingers around the lonely hill,
To guard his wizard grotto's hoar,
Where Cimbrian sages dwelt of yore;
Or, shrouded in his robes of mist,
Ascends the mountain's shaggy breast,
To seize his fearful seat, upon
The elf-enchanted Hanging Stone;—
And count the kindred streams that stray
Through the broad regions of his sway!—
Fair sister streams that wend afar
By bloomy bank or barren seaur;

Now hidden by the clustering brake, -
 Now lost amid the mountain lake,
 Now clasping, with protective sweep,
 Some mouldering castle's moated steep;
 Till, issuing from the uplands brown,
 Fair rolls each flood by tower and town;
 The hills recede, and on the sight
 Swell the bold rivers broad and bright.
 The eye—the fancy almost fails
 To trace them through their thousand vales,
 Winding these Border hills among,
 (The boast of chivalry and song)
 From B*****'s banks of softest green
 To the rude verge of dark Lochskene.—
 'Tis a heart-stirring sight to view,
 Far to the westward stretching blue,
 That frontier ridge, which erst defied
 Th' invader's march, th' oppressor's pride;—
 The bloody field, for many an age,
 Of rival nations' wasteful rage;
 In later times a refuge given
 To exiles in the cause of Heaven."

We do not deny that this is somewhat pretty, but it is very common; the view is not ill painted, but it is the same as has been described a thousand times before, and quite as well. The author seems to think, that if he makes his verse of eight syllables, and introduces a sufficient number of names of Scottish places, with here and there a historical recollection, (no matter whether or not it be worth reviving,) he has given a true representation of the distinctive marks of the style of Walter Scott. We are any thing but fervent admirers of that gentleman's productions, but had the above quotation been in ten-syllable lines, with the names also changed, it would have been almost as much like Goldsmith's *Traveller*; and of that opinion the author himself appears to have been, for towards the end he falls as naturally as possible into a direct citation from it. In point of thought, it is doing, however, manifest injustice to the delightful author of the *Traveller*, whose great excellence, notwithstanding, was not originality of sentiment. But, besides this Epistle, we have a long piece called *Wat o' the Cleugh*, which it is obvious the author considered a very happy attempt, and which indeed has some merit—not, however, because it much resembles any production by Mr. Scott. The hero *Wat* is a military plunderer upon the mo-

Bel of Deloraine, who, with a party, wishing to take Roxburgh Castle by stratagem, compels an abbot and monks of a convent to lend them their cowls and other apparel in order to surprise it. This piece is in three cantos, but about as many stanzas will give a sufficient notice of it, for it is very little varied.

“ ‘ Father, thou know’st our mortal foe
Of late has wrought us mickle woe,
Hath over-run the Border land,
With fire, with foray, and with brand;
That still their bands are facing north,
And wasting even the shores of Forth;
While their huge stores the castle fill
Of Roxburgh, deem’d impregnable:
Could that by force or fraud be won,
Quick from our country they must run.
Though all unequal be the strife,
To win that place, for death or life,
Here am I come, right joyfully;
But much—nay all, depends on thee.
Either with warriors thou must wend,
Their motions guide, their strife attend,—
Or teach to these, my friends, and me,
The whole cant of hypocrisy:
To con o’er chaplet, prayers to read,
To hand the chalice, book; and bead,—
Else as our leader thou art pledged,
For thou and thine art privileged.’ ”

“ ‘ In either case,’ the abbot said,
And as he spoke he shook his head,—
‘ In either case, Sir Knight, for me,
Full hard, I ween, the task will be.
Put off these weeds of warrior trim,
And don the cowl and sackcloth grim;
Try panoply of steel resign,
That stark unyielding brigandine;
And when thou’rt clothed in weeds of woe,
Soon will I tell thee aye or no,
Whether, with scrap of creed and mass,
As genuine beadsman thou may’st pass.’ ”

“ Off went the cuishes and the greaves,
Jangled aloud the chained sleeves,
Down went the helm and plumage tall,
The corslet rattles on the wall,
And Wat, whose very weed was scathe,
He felt so light and free to breathe,

That swift as fire he flew upon
 A friar of stupendous bone,
 To reave his robes in grappling strife,—
 Without a stir Wat hated life:
 He caught the friar by the nape,
 Who stared at first with ghastly gape;
 But, prick'd by pain, enroused by spleen,
 Or memory what he once had been,
 He struck the chief a blow so rude,
 It made him stagger where he stood,
 While mouth and nose gush'd red with blood.

“ The mountain warriors laugh'd outright,
 The monks stood trembling with affright,
 They knew not Wat's supreme delight:
 Up to the sullen friar he came,
 And ask'd his lineage and his name.
 ‘ What boots it you ? ’ he stern replied,
 And flung his cumbersome frock aside;
 ‘ Think'st thou I blench at mortal frown ?
 I'm neither come of thief nor loun;
 And that is more, 'twixt you and I,
 Than *some* can say without a lie. ”

In this piece, frequent mention is made of various parts of ancient armour, which are common not only to Mr. — and Mr. Scott, but to all the minstrels and balladers, of whom Mr. Scott is himself an imitator, with improvements. Names of places and persons are also sufficiently numerous; and we have, besides, a whole stanza, of fifteen lines, of the appellations of water-fowl; but we look in vain for the vigorous and animated descriptions with which the Lay of the Last Minstrel, Marmion, and even Rokeby, abound, and we grow tired of the heavy brutality of Wat before the end of the first canto.

The imitation of Mr. Hogg is called “ The Gude Greye Katt,” in the broad Scottish dialect, which will be unintelligible to most of our southern readers; it is, however, one of the most characteristic pieces in the volume: we have not room for more than half a dozen stanzas from the beginning.

“ There wase ane katt, and ane gude greye katt,
 That duallit in the touir of Blain,
 And mony haif hearit of that gude katt,
 That neuir shall heare agayn.

- “ Scho had ane brynd upon ber backe,
And ane brent abone hir bree;
Hir culoris war the merilit heuis
That dappil the krene-herrye.
- “ But scho had that within her ee
That man may neur declaire,
For scho had that within hir ee
Quibich mortyl dochtna beare.
- “ Sumtymis ane ladye sochte the touir,
Of rych and fayre beautye;
Sumtymis ane maukyn cam therin,
Hytchyng rycht wistfullye.
- “ But quhan they serchit the touir of Blain,
And socht it sayre and lang,
They fande nocht but the gude greye katt
Sittyng thrummyng at hir sang;
- “ And up scho raise, and pacit her wayis
Full stetye oure the stene,
And streikit out hir braw hint-leg,
As nocht at all had bene.”

In the foregoing extracts, we admit that a resemblance to the originals may be traced, and perhaps some will be of opinion that as much may be said of *The Guerilla*, which Mr. — pretends to have received from Lord Byron: this is full of deep and bloody revenge by a Spaniard, for the violation of his mistress. Now, there is nothing unnatural in this story, and so far, we apprehend, unlike its original: the *Guerilla* is a man operated upon by human passions, for “revenge is wild justice;” but the heroes of the noble lord are neither men, nor beasts, nor demigods, but a sort of incongruous mixture of qualities belonging to all—the mere chimæra of his lordship’s brain—having no existence but in its birth-place: at the same time, the power of his language, and the alternations of turbulence and tenderness, keep up the interest even for this nonentity, and almost reconcile us to his vices for the sake of his redeeming virtues. We can find nothing of this vigour, richness, or pathos, in the poem before us, which is laboured and lifeless—highly polished in many places, but it is the result of patient industry, not of delicacy in its original formation. The following stanzas are from the best part, where Alayni stabs his polluted mistress.

- “ ‘Well may’st thou wail!’ he said, in deepest tone;
‘That face I loved above all earthly thing!’

But never more shall smile beam thereupon,
 For thou art lost beyond recovering!
 To life of scorn can thy young spirit cling,
 To kindred and to friends a lothful stain,
 A beacon set each lover's heart to wring?
 It may not be—a momentary pain—
 One penance undergone, and thou art pure again!"

" She look'd into his face, and there beheld
 The still, unmoving darkness of his eye;
 She thought of that could never be cancell'd,
 And lay in calm and sweet benignity;
 Down by her side her arms outstretched lie,
 Her beauteous breast was fairer than the snow,—
 And then, with stifled sob and broken sigh,
 Its fascinating mould was heaving so,—
 Never was movement seen so sweetly come and go!

" He drew his bloody poniard from his waist,
 And press'd against her breast its point of steel;
 No single boom she to his ear address'd;
 Calm did she lie as one who did not feel!
 No shiver once did agony reveal;
 Scarce did she move a finger by her side,
 Though her heart's blood around her did congeal:
 With mild, but steady look, his face she eyed,
 And once upon her tongue his name in whisper died.

" With gloomy mien, and unrelenting heart,
 O'er her he hung, and watch'd her life's decay!
 He mark'd the pulse's last convulsive start,
 And the sweet breath in fetches waste away.
 Just ere the last, these words she did assay:
 ' Now all is past—unblameable I die.'
 Then her pale lips did close no more for aye,
 A dim blue haze set slowly o'er her eye,
 And low on purpled couch that mountain flower did lie."

We have already observed, that *The Poetic Mirror* is divided into two portions,—not indeed by any mechanical arrangement of the articles, nor probably with any design on the part of the author: we have so far spoken of those productions which have at least some likeness in point of style to the writers proposed to be imitated: we now arrive at those which we consider only burlesques, amounting even to the vulgarity of mere parody, for no nearer could Mr. — approach his original: his system is now changed; for finding how unequal he was to the task he had undertaken, if he followed up the plan on which he

had commenced with Mr. Scott and Mr. Hogg, he disregards all the passages in the nobler poets of our day which evidence their superiority to those he has already attempted, and instead of copying or imitating what is beautiful, he selects only what is peculiar, and most open to ridicule. Our readers, we are sure, will not have forgotten the exquisite romantic poem of *Christabel*, an account of which we inserted in No. V. Vol. III., which, as we then observed, contains more delightful passages than have ever before been included in so small a compass: in what light the writer of *The Poetic Mirror* views it, may be gathered from the extracts we shall give from his *imitation*: it is entitled *Isabelle*, a name nearly *idem sonans* with *Christabel*; thus indicating in the outset the true nature of this poetaster's essay. It has not the glimpse of a fable, and consists merely of the stringing together of a few stanzas of incoherent nonsense.

" Can there be a moon in heaven to-night;
That the hill and the grey cloud seem so light?
The air is whiten'd by some spell,
For there is no moon, I know it well:
On this third day, the sages say,
(Tis wonderful how well they know,)
The moon is journeying far away,
Bright somewhere in a heaven below.

" It is a strange and lovely night,
A greyish pale, but not white!
Is it rain, or is it dew,
That falls so thick I see its hue?
In rays it follows, one, two, three,
Down the air so merrily,
Said Isabelle, so let it be!

" Why does the Lady Isabelle
Sit in the damp and dewy dell
Counting the racks of drizzly rain,
And how often the Rail cries over again?
For she's harping, harping in the brake,
Craik, craik—Craik, craik.
Ten times nine, and thrice eleven;—
That last call was an hundred and seven.
Craik, craik—the hour is near—
Let it come, I have no fear!
Yet it is a dreadful work, I wis,
Such doings in a night like this!

" Sounds the river harsh and loud ?
 The stream sounds harsh, but not loud.
 There is a cloud that seems to hover,
 By western hill, the church-yard over,—
 What is it like ?—'Tis like a whale ;
 'Tis like a shark with half the tail,
 Not half, but third and more ;
 Now 'tis a wolf, and now a boar ;
 It's face is raised—it cometh here ;
 Let it come—there is no fear.
 There's two for heaven, and ten for hell,
 Let it come—'tis well—'tis well !
 Said the Lady Isabelle."

Really there is no criticizing such stuff as this : it is about the most miserable attempt of the kind we ever recollect to have read. When applied to individuals, ridicule creates a fictitious personage for a laughing-stock, with such a distant likeness to the original as will just serve for recognition ; and when applied to literature, it raises an imaginary work, with all the faults and singularities grossly exaggerated : if it is handled with seasoned wit and satire, the weapon is irresistible ; but without them, it is a two-edged sword in the hands of a clown—he only cuts his own fingers. Even a few years ago, when the public would not have been extremely fastidious as to the mode in which a certain class of poets were brought into disrepute, this effort by our nameless detractor would not have been endured ; but, thanks to the good sense of the reading class of society, and to the recently-created taste for the productions of our elder and better poets, that favourable opportunity for a satirist is gone by ; and though it is still very easy to render good poetry ludicrous, yet it is very difficult, in the present day, to make even the uneducated receive ridicule without distrust : whenever ridicule is resorted to, we may be tolerably sure that it is the *dernier resort* ; and that the employer of it feels that other modes of attack would be unavailing.

In this volume, besides those we have referred to, there are three fragments charged upon Mr. Wordsworth, two upon Mr. Southey, and three or four upon Mr. Wilson, the author of the *Isle of Palms*, the *City of the Plague*, &c.—There is nothing in the history of literature that gives us greater pleasure than the growing estimation in which the productions of the first named of these gentlemen are

held. The principles upon which he started as an author were so repugnant to what had until then almost appropriated to itself the name of poetry, that he had many difficulties and repugnances to overcome:—those who had habitually considered poetry to depend more upon the language, than upon the thought that language conveyed—who had been accustomed to admire full-sounding bombastic lines as the very quintessence of excellence—could not at first relish productions composed of *the real language of men in a state of vivid sensation*, which is the very foundation of the system of Mr. Wordsworth: they who had been used to hear the most familiar expressions tricked in the ponderous trappings of phraseology, for a time could endure nothing else; but within the last few years a rapid improvement in this respect has taken place, and the public begin to perceive that they had been misled by those who had little else but words to give them: a vocabulary would supply all the materials for their effusions; and if a thought now and then did creep in almost without the knowledge of the author, “he thank’d his stars, for he was in good luck.” Were we disposed, we have not room here to discuss this subject further without excluding too much of the *very valuable* performance on our table, the author of which professes to supply two new portions of Mr. Wordsworth’s “Recluse,” one part of which, it will be recollected, was formed by “The Excursion.” One of these new portions is called “The Stranger,” and the other “The Flying Tailor:” they are both either dull exaggerations of peculiarities, or unhappy endeavours to be humorous, without the slightest understanding or relish of the admirable qualities of the author he tries to follow. Mr. — seems to have a most acute sense for discovering singularities, which others would pass by without observation; *pour les ordures il a des lumieres que les autres n’ont pas*. Our readers may form a judgment of the whole by the following extract, which we assure them is the most favourable we could select.

“ Here then we pause—and need no farther go;
We have reach’d the sea-mark of our utmost sail.
Now let me trace the effect upon his mind
Of this despised profession. Deem not thou,—
O rashly deem not, that his boyish days
Past at the shop-board, when the stripling bore
With bashful feeling of apprenticeship
The name of Tailor,—deem not that his soul

Derived no genial influence from a life,
 Which, although haply adverse in the main
 To the growth of intellect, and the excursive power,
 Yet in its ordinary forms possess'd
 A constant influence o'er his passing thoughts,
 Moulded his appetences and his will,
 And wrought out, by the work of sympathy,
 Between his bodily and mental form,
 Rare correspondence, wond'rous unity!
 Perfect—complete—and fading not away.
 While on his board cross-legg'd he used to sit,
 Shaping of various garments, to his mind
 An image rose of every character
 For whom each special article was framed,—
 Coat, waistcoat, breeches. So, at last, his soul
 Was like a storehouse, fill'd with images,
 By musing hours of solitude supplied.
 Nor did his ready fingers shape the cut
 Of villager's uncouth habiliments
 With greater readiness, than did his mind
 Frame corresponding images of those
 Whose corporal measurement the neat-mark'd paper
 In many a mystic notch for aye retained.
 Hence, more than any man I ever knew,
 Did he possess the power intuitive
 Of diving into character. A pair
 Of breeches to his philosophic eye
 Were not what unto other folks they seem,
 Mere simple breeches, but in them he saw
 The symbol of the soul—mysterious, high
 Hieroglyphics! such as Egypt's Priest
 Adored upon the holy Pyramid,
 Vainly imagined tomb of monarchs old,
 But raised by wise philosophy, that sought
 By darkness to illumine, and to spread
 Knowledge by dim concealment—process high
 Of man's imaginative, deathless soul."

The performances in which Mr. Southey is ridiculed, are
 entitled "Peter of Barnet," and "The Curse of the Lau-
 reate, *Carmen Judiciale*." We should like to hear our
 intelligent author explain the distinction he professes to
 have made between the productions of Mr. Wordsworth
 and Mr. Southey: that their styles are essentially different
 no man can doubt, but he has not found it; and "Peter of
 Barnet" is just like "The Stranger," and "The Stranger"
 just like "Peter of Barnet." It seems quite enough for
 him to tell his readers, in the table of contents, that the

compositions are meant to resemble the different authors; and they are to take the matter for granted. Were we to offer a piece of advice, we would recommend Mr. —, if ever his work should come to a second edition, (not a very probable supposition to be sure,) that he should transpose some of the pieces, and christen them anew. In the *Carapen Judiciale*, the author of "The Poetic Mirror" has with some fairness attacked the Laureate for the many boasts inserted in his Nuptial Lay, and the repeated assertions of the indestructibility of the solid fabric of his fame: all the rest of this imitation is mere trash, and consists of a dull and unintelligible personification of the various publications of Mr. Southey. He is first represented pronouncing terrible execrations against critics, and storming Heaven with prayers for their confusion.

" A laugh of scorn the welkin seem'd to rend,
And by my side I saw a form serene;
'Thou bard of honour, virtue's firmest friend,'
He said, 'canst thou thus fret? or dost thou ween
That such a thing can work thy fame's decay?
Thou art no fading bloom—no flow'ret of a day!

" 'When his o'erflowings of envenom'd spleen
An undistinguish'd dunghill mass shall lie,
The name of SOUTHEY, like an evergreen,
Shall spread, shall blow, and flourish to the sky;
To Milton and to Spencer next in fame,
O'er all the world shall spread thy laurel'd name.'

One of his critical opponents is delivered over by the celestial powers to the vengeance of the infuriated bard, who ascends the throne of judgment.

" Gladly I mounted, for before that time
Merit had crown'd me with unfading bays.
Before me was brought in that man of crime,
Who with unblushing front his face did raise;
But when my royal laurel met his sight,
He pointed with his thumb, and laugh'd with all his might.

" Maddening at impudence so thoroughbred,
I rose from off my seat with frown severe,
I shook my regal sceptre o'er his head—
'Hear, culprit, of thy crimes, and sentence hear!
Thou void of principle! of rule! of ruth!
Thou renegade from nature and from truth!

"Thou babe of genius!—party's sordid slave!
 Mistaken, perverse, crooked is thy mind!
 No humble son of merit thou wilt save;
 Truth, virtue, ne'er from thee did friendship find;
 And while of freedom thou canst fume and rave,
 Of titles, party, wealth, thou art the cringing slave."

We are tired of this book, and so very likely are our readers; but as we have noticed the imitations (we know not what else to call them, without a periphrase) of all the poets mentioned but Mr. Wilson, we will just give one specimen,—certainly no happier than those that have preceded. The piece is named "The Morning Star, or the Steam-Boat of Ulloa."

"O beauteous thing! thou seem'st to me
 So full of love and harmony,
 That thou bestow'st a loveliness,
 A deeper, holier quietness,
 On the moonlight heaven, and ocean boar,
 Than eye of Faith e'er viewed before.
 Through the still fount of tears and sighs,
 And human sensibilities,
 Well may the moon delight to shed
 Her softest radiance round that head,
 And mellow the cool and the ocean air,
 That lifts by fits her sable hair.
 These mild and melancholy eyes
 Are dear unto the starry skies,
 As the dim effusion of their rays
 Blends with the glimmering light that plays
 O'er the blue heavens, and snowy clouds,
 The cloud-like sails, and radiant shrouds."

"Fair creature! thou dost seem to be
 Some wandering spirit of the sea,
 That hither com'st, for one wild hour,
 With him thy sinless paramour,
 To watch while wearied sailors sleep,
 This beautiful phantom of the deep,
 That seem'd to rise with the rising Moon,—
 But the Queen of Night will be sinking soon!
 Then will you, like two breaking waves,
 Sink softly to your coral caves!
 Or, noiseless as the falling dew,
 Melt into Heaven's delicious blue."

Excepting that this is a performance much inferior both in design and execution, we should have had little hesita-

ion in attributing it to the author of "The Bridal of Triennaine," in the preface to which are acknowledged various imitations of living poets, inserted in the Edinburgh Annual Register for 1809, but in which the writer deprecates such burlesque productions as most of those before us.—Whoever be the writer, he is to be compassionated, not merely because he possesses very little originality himself, nor because he seems to dislike what is original in others, (though that certainly is a lamentable state of mind,) but because he has laid the foundation of destroying more than half his pleasure in literary pursuits, whether as an author or a reader. It is obvious, that when a new poem is published, whether by Scott, Wordsworth, or by any other person, he sits down to the perusal of it, not with the ordinary desire of generous youth, to discover and applaud its beauties—those passages which form, as it were, the connecting links of mind between the earthly and the heavenly—but to point out its faults and peculiarities; inverting the maxim, *non equidem invideo, miror magis*, and, like the bold personification of our early poet, turning all wholesome food into bitter poison by the mastication of the cankered viper, envy. It is not our wish to deny that the author of "The Poetic Mirror" has talent; but he has yet to learn, that talent is never worse employed than in shewing that others have none.

ART. III.—1. *An Inquiry into the Laws of different Epidemic Diseases, with the view to determine the means of preserving Individuals and Communities from each.* By JOSEPH ADAMS, M. D. author of *Observations on Morbid Poisons*, &c. 8vo. pp. 99.

2. *A Philosophical Treatise on the Hereditary Peculiarities of the Human Race, with Notes illustrative of the subject, particularly in Gout, Madness, and Scrofula. The second edition, with an Appendix on the Goutre and Cretins of the Alps and Pyrenees.* By the same. 8vo. pp. 125.

THESE two tracts, particularly the former, having been longer before the public than the time we generally consider sufficient to retain the interest of our readers, would have been unnoticed, but for the frequent inquiries we, in common with our brethren of the faculty, are perpetually encountering concerning the interesting questions alluded to in each. Scarcely do we enter the chamber of a patient in

fever without being asked whether "it is catching." To this question the first of these books affords a most ample reply in all its varieties and temptations.

For the reasons before mentioned we shall do little more than enumerate the contents of each, adding a short extract to show the style in which it is executed.

After an introduction, the principal merit of which is a learned and perspicuous explanation of the terms *endemic* and *epidemic*, with the proper distinction between them, the author commences with those Epidemics the contagious nature of which is not yet ascertained, producing all the arguments on each side, and concluding with a general summary and his own opinion deduced from them, and from facts under his own observation.

The next chapter is on the manner in which different Epidemics supersede each other. The third comprehends the contagious strictly so called.

The succeeding chapters are directed to the means by which Epidemics may be exterminated, or their effect mitigated. Under these heads a view is taken of all the quarantine laws and their probable effects. It is shown that those Epidemics which, like typhus fever, depend on an atmosphere deteriorated by disease and poverty, can only be lessened or exterminated by an improvement in the manners and condition of the labouring class, and a consideration of this subject seems to have suggested to the author the first proposal we have met with of those *Saving Banks*, which are becoming so popular, and which, we trust, will ultimately prove so beneficial.

In order to preserve the chain of reasoning more entire, a considerable number of facts and arguments are reserved for the notes at the end. These make a set of essays of themselves. This arrangement very much lessens the labour of the reader, by rendering the reasoning less complicated, and producing a new interest in the Notes from a previous general knowledge of the subject.

The following are the contents of the notes.

" On the various kinds of Leprosy.

On the Sweating Sickness.

On the terms *Endemic* and *Epidemic*.

On the supposed Contagion of Jail Fever.

On the Danger and Uncertainty of receiving it from various Sources.

The Mahomedans do not trust to Predestination for their Security from the Plague.

Plague of Marseilles.

Plague of Marseilles begins and declined at the usual Seasons.

Progress of Scarlet Fever at Ashworth School.

Authorities to show that the Physicians sanctioned the Opinion of the necessary Universality of Small-Pox.

On Dr. Haygarth's Correspondence."

An appendix follows, containing the author's correspondence with the College of Physicians, and also his proposed benefit club for the metropolis. This we shall transcribe; for, though not without some exceptions, we conceive it may serve as a model for any part of the United Kingdom.

"After the frequent notice how much the extermination of infectious atmosphere depends on the meliorated condition of the labouring class, I cannot conclude without offering the following hints to the better judgment of others.

"The present benefit clubs among the labouring class, seem to have arisen from a conscious incapacity in the character of our countrymen to take the charge of their own money. Hence the necessity of forming a fund which they can only touch under sickness. The same feeling cannot but extend to the period of old age, or even to the uncertainty of employment. This spirit, which ought most of all to be fostered, has been the most abused. Flattering schemes of improving their little capitals beyond what can be fairly accomplished, are perpetually held out to them, and sometimes end in the loss of the whole. The only plan that can be permanently useful must be completely within their comprehension, liable to no uncertainties, and by always keeping within their view the true value of money, induce economy in the management and diligence in the acquisition of it.

"May not a Bank be established, ready to receive the smallest weekly contributions of such individuals, recommended by others, who shall be presently described. Every half year the balance should be struck, and interest for six months added to the creditor's side for the lowest balance which has ever appeared in the account during that period. That is, if a person has paid at first five pounds, and afterwards various sums, but has never drawn out more than those last sums, his lowest balance will be five pounds, and for that he shall have an interest of two shillings and sixpence added at the end of the six months, and a fair balance shall be struck, to show the full sum remaining in his name. If this sum is not diminished in the course of the succeeding six months, an interest of 2½ per cent. per six months, shall be added to the balance, whatever it may have been at the beginning of that half year. The same to be continued every succeeding six months.

"Each individual must have a banker's book, to which must be attached some check or indenture, understood by the clerk and

Vol. Dr. Adam on Epilepsies and Hereditary Disease.

himself, and another understood by the clerk only. He should see the balance struck every six months, and sign it if he is capable.

"In order to secure this compound interest, the balance in the office (reserving only a certain sum for contingencies) should be paid every morning into the Bank of England, who should appropriate an office for that purpose. As they would always have a balance, they should allow every week an interest on the lowest balance from the beginning of that week, which should be added to the balance of the current week, and thus the compound interest be calculated from week to week. As a further means of supporting such an establishment, 100 gentlemen of property, principally proprietors of large manufactories, should be invited to deposit one thousand pounds each; half of which they shall be at liberty to draw in any sums they may think proper, but never to leave a smaller balance than five hundred pounds. If they wish to withdraw the whole, they will be expected, but not required, to furnish the Bank with another customer on the same terms.

"That the *smaller customers* may be sensible of the advantage they derive from the establishment, without at the same time seeming to forfeit their independence, they shall be required to produce an introduction from one of the *larger customers*, before they are permitted to lodge their smaller sums weekly.

"It is presumed that the weekly compound interest paid on these joint sums by the Bank of England, will be sufficient to defray the expences of this new Bank, as well as the half yearly compound interest to the smaller customers.

"The Bank of England it is true, will derive little or no profit, and a certain expense. But besides the gratification the governors and proprietors will derive from the services they are rendering the labouring class of society, in my opinion, that grand establishment will derive ample advantage from the general interest all the Londoners will feel in supporting, or at least in submitting to their charter. It is not probable the Bank should ever feel any other danger than this jealousy; but should such a moment occur, no better security can be desired than the interest which would be felt by so numerous a body as the class of citizens, which compose their new customers. The loss, however, cannot be considerable to a company who are making *hourly* a compound interest.

"The bankers books kept by the *smaller customers*, should have prefixed to them a few aphorisms like the following; 'The benefit arising from compound interest, on sums however small, is greater than can be calculated beyond a certain number of years. The late learned Dr. Price discovered that a penny put out to compound interest at the birth of our Saviour, would at this time produce a sum equal to the worth of several globes of gold of the dimensions of the world we inhabit.'

"The calculation of money at simple interest is, that it doubles itself in 20 years; at compound interest, in 14 years and a half,

that is, when the interest is only added to the capital once a year. If added every half year, the period of doubling must be still earlier.

“ ‘When money doubles itself, the interest must equal the principal: therefore five pounds paid regularly every year, and receiving compound interest, will at the end of fourteen years and a half, produce one hundred pounds. If the compound interest is added every half year, it will produce that sum earlier. Now five pounds a year is only two shillings a week, allowing two weeks deduction for Christmas.’

“ ‘Three-pence a week from the birth of a child to its years of apprenticeship, will produce more than thirteen pounds; which if it is not an apprentice fee, may at least serve to clothe a son; so as to make him appear respectable among his fellow apprentices or workmen; a shilling a week will in fourteen years and a half produce fifty-two pounds, which if not employed in the mean while in the purchase of good tools or materials, may be reserved for a proper opportunity, and in a few years more assist a prudent son-in-law in beginning life.’

“ ‘Many work people are employed only one half of the year; whatever they save during that period, may be *working for them* by producing interest. Whatever they are able to leave at the end of the dull half year, will be a certain productive stock gaining interest, whilst more is added during the busy season.’

“ ‘These are only the outlines of a plan, which is not to be considered as entirely crude in the author’s mind; but the subject cannot be matured without the assistance of others, accustomed to calculations and commercial transactions.’ (p. 159.)

The subject of Hereditary Diseases, though of so important a nature, is one that we do not know has been systematically treated before. We know not how to offer an abstract, every part depending so much on each other. There is moreover so much pains evidently taken to divest the text of all superfluous matter, that it would be impossible to give it in fewer words, the whole being contained in about thirty pages, by no means closely printed. The notes, as in the former work, occupy much the largest part of the book, and like them must be considered as distinct essays. We shall therefore transcribe the preface and a few notes. By these our readers will see the object of the whole, and judge of the manner in which it is executed.

“ Two great sources of distress, much aggravated by the uncertainty in which they are involved, are the danger of contagion and the apprehension of hereditary diseases. The former has often embittered the enjoyment of all that Providence has bestowed upon us, and even stifled the feelings of consanguinity, friendship; and love; the ill effects of the latter have been in proportion to the strength of

the moral feelings. The dread of being the cause of misery to posterity, has prevailed over the most laudable attachment to a beloved object; and a sense of duty has imposed celibacy on those who seemed by nature the best constituted for the duties of a parent!

In these, as in many other highly important questions, men seem afraid of inquiring after the truth; cautious on cautious are multiplied, to conceal the skeleton in the closet, or to prevent its escape, till our very fears bring the object constantly before us, not in its real form, but multiplied into every possible shape, and magnified in all.

“ Mr. Hunter, by instructing us in the means of ascertaining the laws of contagion, and the characters of morbid poisons, has relieved us from much of this uncertainty. I have endeavoured to continue his mode of research, and to elucidate his doctrines, not by a greater accuracy of expression, but by adopting, where it could be done, a more popular language. The opinion of the medical world has been so much in my favour, that I have only to regret the limited field in which I have been enabled to act as an interpreter to such an oracle. There are, however, sufficient documents to prove, that neither time, industry, danger, expense, nor (what with most of us is greater than all) obloquy, ever arrested me in these professional inquiries.

“ Connected with these was one, the value of which I accidentally learned. Whilst Sir Joseph Banks did me the honour of perusing one of my papers, I waited with some impatience to hear his objection to my remarks on the hereditary propensity of disease. As soon as I learned that the pause did not arise from any difference of opinion, I had no difficulty in determining to make a distinct Essay on what had hitherto been only incidentally noticed.

“ On a discussion so new, some indulgence may be expected in the use of new terms, or rather in assigning to old terms, meanings more strictly appropriate. The work being intended for the general reader, every technical expression is carefully avoided; and in order that the attention may not be distracted from the chain of reasoning, every thing not necessary to illustrate the doctrine is added, in the form of Notes, at the end. The Reader will readily account for, and it is hoped, pardon the unexpected length of one of them.” (p. v.—vii.)

“ NOTE 13, page 26.—‘ *Madness, as well as gout, is never hereditary but in susceptibility; and those who have paid the greatest attention to the subject, must admit the two degrees of susceptibility.*’

“ Cases of very early insanity are recorded, but they appear to me rather to come under the description of mental imbecility. This leads to one of the most difficult questions in physics; and the more so, as it is scarcely possible to divest it of metaphysics; I mean a definition of madness. The great difficulty, however, in this, as in every other pathological inquiry, seems to arise from our attempting

too much. The shades of madness are so various, that few of us can be said to be at all times free from it; and of this we are so sensible, that we perpetually accuse others, and even ourselves, of acting under the impression of madness. We must also admit, that there are few madmen who do not show a soundness of intellect on some occasions. That madness consists in reasoning well on false premises, is a definition sanctioned by high authority; but it seems to me, that in order to apply this doctrine, we must be previously acquainted with the character and external circumstances of the man. Fox and Pitt both reasoned well, and on the same premises; yet we accuse neither of madness, though each drew a different inference. If interest should be suspected to have warped either, the same cannot be thought of Clarke and Leibnitz.

"If I were to venture a definition of Madness, I should call it a reverie from which a person cannot be recovered. It will then be asked, What is a reverie? To this the general answer is, A waking dream! What then is a dream? If I must give an answer, I should say, That state of the body and mind, in which imagination passes for reality, the senses being at that time so torpid, as to require an unusually strong stimulus to produce any impression. The mind, during sleep, seems to have no power of arrangement or combination; but from its activity, recalls certain impressions, in proportion as the torpid state of the animal is less complete. In a reverie, the mind is so entirely engaged in a single subject, that external objects exposed to the organs of the senses, produce no impression whatever; or if any, those impressions are immediately associated with the subject in which the mind is engaged. In either of these conditions, a strong stimulus applied to the senses, brings the person to the clear perception of all the objects around him; the dream is found to have been a fallacy, and the train of thoughts during the reverie being now disturbed, external objects produce their full impression.

"In madness, the organs of the senses still retain their capacity for impression, but no stimulus, however powerful, is sufficient to lessen the illusion under which the mind labours.

"After all, it may be difficult to distinguish such a state of mind from misguided enthusiasm; if then, we require a definition which will include every shade, there seems no objection to the proposition offered above, That madness is a reverie from which a person cannot be recovered.

"NOTE 14, Page 27.—*For this purpose, the hereditary peculiarity should always be kept in view, in the direction of the early studies, in the subsequent employment, &c.*

* This attention should not be confined to those in whom an hereditary susceptibility is suspected. For, as it has been, frequently hinted, wherever disease exists, there must have been susceptibility to that disease, whether it existed in the parents or not: the same regard therefore is necessary in the management of all

young subjects, in whom we see strong marks of character at an early period of life. The dangerous age with such is somewhat beyond that of puberty, when they first find themselves exposed to the busy world; and from the attention they receive, at that interesting age, feel as if the eyes of all their acquaintance were directed towards them. In proportion to the delicacy of their feelings, and often to the strictness of their education, they become more sensibly alive to every impression. Perhaps this may be entering on the subject of education, which I shall leave to others. Those, however, who have paid the best attention to it, must have remarked, that though one general system may be sufficient, as there is a general similarity in the human character; yet the plan should be varied, wherever we see any striking peculiarities in the progress of intellect, or the impulse of passion. The variety of character is so great, that it would be impossible to prescribe rules for all; but in our endeavours to repress forwardness, or give courage to timidity, we shall gain no permanent advantage, without a strict adherence to truth.

"It will be a vain attempt to undervalue the attainments of the early genius, or to over-rate the proficiency of the dull: each will be sensible to his own standard; and the only mode of checking the one, or encouraging the other, must be to remind each, that there is the same variety in the period at which the mind expands, as in that in which the growth of the body increases. Emulation, so much talked of, excepting where we can measure the capacities of the individuals, or have reason to suspect indolence in either, should rather be repressed than encouraged, as it is more frequently the parent of bad passions than of amiable affections.

"But it is the nearer approaches to perfect manhood that we have most to apprehend. The character, as well as the constitution, is then assuming a more permanent form, and must be watched, in both sexes, with a degree of delicacy which cannot be defined, as it depends so much on the variety of character and the influence of early impression.

"NOTE 15, Page 28.—*The more advanced climacterics in both sexes.*

"Diseases excited during the changes about the age of puberty are, for the most part, temporary. I have known even hereditary madness arise from this cause, and cease as the change was completed, without returning for a long series of years; probably, the whole of life. But in the succeeding climacteric, the completion of manhood, the access of disease is usually attended with more permanent consequences. Madness, the most incurable, and with the fewest lucid intervals, sometimes originates at that age. Mr. Haslam has some very ingenious remarks on this subject.*

"I have not sufficient experience, to say whether madness occur-

* Treatise on Madness, page 64 and 208.

ling at this age, if attended to as soon as suspected, could be cured. But, by the success I have met with in the early stages of epilepsy, under similar circumstances, I cannot help again urging the importance of watching the slightest alteration of character at that critical age."

It was our good fortune many years since to be in the classes of the learned author of these works, when during two series of lectures he explained at length the theories he has thus presented in a convenient form to the profession and to the public; but we little expected that we should be called upon to recur to our own notes taken at that period, in order to hazard an opinion on subjects which we then listened to with a degree of pleasure, considerably heightened by our strong persuasion of their importance. We now observe with satisfaction that in these productions, to the scientific inquiries more peculiarly adapted to a circle of medical students, are added illustrations of a popular description. With this assistance the statesman and the philanthropist, who destitute of professional knowledge, from the duties of his situation, or the benignity of his heart may be so disposed, will be enabled to correct the abuses and improve the advantages of the public institutions that are established for the relief of afflicted humanity.

The subjects of these works are both indirectly and directly connected with the early pursuits of the author. Before he was so generally known in the practice of his profession, he published "*Observations on Morbid Poisons, Chronic and Acute;*" and in 1807, delayed only by his absence from England, appeared a second edition, on a larger scale, including Diseases which, although not strictly originating in Morbid Poisons, are generally deemed to be contagious, but which the Doctor was satisfied were not of that character. The latter inquiry is resumed in the first of the publications, which gives the title to this article, and in the second Hereditary Diseases are considered, that (if not in the judicious treatise of Mercatus, which appeared in the 17th century,) have never been systematically examined.

We cannot take our leave without mentioning that report has alleged it to be the intention of the author to publish an improved edition of the whole, or a part, of the late John Hunter's works; in which a refutation is to be given of some calumnious mistatements, and the ambiguous removed as to some opinions insufficiently. We hope that such a design is seriously entered as Pelton

Doctor, because we are acquainted with no professional man who enjoyed so many personal opportunities of acquiring an accurate knowledge of the sentiments of Mr. Hunter, and because the luminous exposition of his own ideas in writing, was not among the attainments of that indefatigable and ingenious physiologist. Profundity is sometimes obscure if "Shallows are always clear."

ANV. IV.—*A Garland for the Grave of Richard Brinsley Sheridan.* By CHARLES PHILLIPS, Esq. Barrister at Law. "Sepulchrum floribus ornare."—Cac. London, Mr. N. Hailes, 1816. 8vo. pp. 15.

THIS little pamphlet is by Mr. Phillips, the *Irish Orator*, as he is termed in this country, and whose claim to the title is derived from a speech or two, delivered at the Dublin bar, and printed in London. It is not necessary here to dwell much on the distinction between an orator and an *Irish orator*, more especially as the regretted subject of the poem before us, and his panegyrist, will aptly illustrate the difference. Mr. Sheridan was an Orator and an Irishman, and Mr. Phillips is an *Irish Orator*. When, therefore, the latter gentleman receives the appellation of an *Irish Orator*, it must not be understood that those who do him the favour (if indeed it be any) to apply it, are raising him to a level with the numerous eloquent men the sister island has produced; on the contrary, it is obvious that they are rather paying him a bad compliment, and implying that his qualifications (or, more properly, his disqualifications) are such as to preclude the possibility of his ever making even a distant approach to their acknowledged excellence.

Certain it is, that Mr. Phillips is not looked upon as a prophet in his own country, half so much as he is considered an oracle in this; for his sixpenny speeches, distributed so freely in England, have attracted but little attention in Ireland. The truth is, that there, not only all the advocates are speech-makers, but they are so because all have the opportunity of making speeches; for by the practice in Ireland, even at *Nisi prius*, more than one counsel is heard upon each side of a cause, and they have besides the privilege of practising in all the courts, both of law and equity. That comparatively few of these addresses are at all, and still fewer exported to England; but has found that speeches are a very merchant-

able commodity, and he has speculated as extensively on his capital as would allow: the value of the article is of little consequence to him, as long as it pleases his buyers, and, like those who trade to the Guinea coast, he barter his beads, looking-glasses, and gewgaws, for ingots and gold-dust. We would not be understood as denying that he has some talent, but it is of the commonest school-boy sort, and, like most men of his stamp, he takes all imaginable pains to convince people that he has a great deal more than he really possesses. We do not blame him for so doing, but we say, that that circumstance alone is demonstrative of the true estimation in which he ought to be held: *conscientia crasi dicim* has been, and always will be, the motto of true genius.

Mr. Phillips seems to set his opinion in opposition to the often-quoted authority of the ancient orator, who said, that action was to his art what life is to the body, for Mr. Phillips places his great reliance upon words; they are the first, second, third, fourth, and fifth requisites of his speeches; ideas are quite of secondary importance. *Irish oratory* (or we should rather say, the oratory of Irishmen) has generally been distinguished for a gaudy superabundance of flowers, an oppressive load of metaphors, and a cataract of language, as endless as it was violent: its strength and weight often defeat themselves, as Arthur overcame his huge antagonist, because the giant struck his massive club so deep into the ground that he could not again lift it. But Mr. Phillips is not in reality an orator even of this class, forming our opinion from what he has published: it is true that he affects all the freedom and all the faults of the eloquence usually attributed to his countrymen, but we are much mistaken if he possess any one of them as spontaneous ebullitions. Those who examine even superficially the figures he introduces with so much preparation, cannot fail to remark, that they are laborious and highly-wrought productions; like polished steel, fabricated from the rude and shapeless masses of ore, not like native gold, dug from a rich mine in all its brightness and beauty, to which the operations of low mechanics can only add impurity and alloy. Mr. Phillips is most frequently verbose without energy, and ponderous without force—*vis, nec verbis nec rebus inest*, and he possesses no discretion lest

"Impediat verbis lassas onerantibus aures,"

but he goes on, sentence after sentence, heaping Pelion
CRIT. REV. VOL. IV. Nov. 1816. 3 Q

upon Ossa,—not thereby ascending one step nearer heaven, but by the weight of his masses sinking deeper towards the bathos of its antipode. Such a style must be always acquired and artificial, at least in the first instance; and Mr. Phillips has yet to learn, that simplicity forms a most important part of eloquence, and that its place cannot be supplied *bullatis nugis*.

We have made these remarks, partly because what we have said of his speeches applies in a degree to Mr. Phillips's poetry, and partly because we have heard from good authority that he intends to try his talents at the English bar; for, as we said before, his countrymen do not hold him in the same estimation as some of that class in England who are in the habit of reading the sixpenny pamphlets of trials at the Old Bailey, and productions of a similar price and quality. We cannot flatter him with much hope of success in this experiment: he can only practise in the King's Bench; and we think we see Lord Ellenborough, while Mr. Phillips is delivering one of his unmeaning got-by-heart flourishes, (that insult a jury by an avowed attempt to mislead them, without power on the part of the orator to move any thing but his own arms,) fidgetting from side to side—first half-smiling in derision, then rising from his seat, and looking down in mingled compassion and anger; and at length, the latter prevailing, bursting out upon the self-deluded advocate, (to employ an expression of his Lordship's own,) "Really such people should not venture to be metaphorical."

This "Garland for the Grave of Sheridan," is introduced by an address to the reader, in which the author says, that "the attempt, in his own eyes exceedingly impotent, has been obtruded on the public by the importunate partiality of friends;" an ordinary expedient, and as ordinary an affectation of diffidence.—Some ingenious authors have employed themselves in pointing out under what circumstances a certain modification of falsehood, vulgarly called a *white lie*, may be pardoned; and one situation they have fixed upon is that of an author, and especially a young one, who is allowed to assign a false reason that his work is "obtruded upon the public." If in truth "the attempt be in his own eyes exceedingly impotent," his obligations for importunate and unfortunate partiality are not very heavy; and without the illiberal construction of the French satirist, that

On ne trouve toujours en plus sot qu'il s'admire,

It generally happens that a writer thinks so well of his own labours, that he mistakes the kind forbearance for the "imfortunate partiality of friends." Mr. Phillips had, however, another, and we apprehend, a more powerful and prudent inducement, for an explanation of which we refer to his publisher. Before we proceed to enable our readers to judge of what flowers this garland is composed, we will quote a passage from the prose introduction, the band by which they are united.

"The death of Mr. Sheridan has naturally enough excited an ordinary interest in the country which he had selected as the sphere of his action. Few men, perhaps, can ever excite so much, and the reason is obvious: there are very few gifted with such a variety of powers, and of course capable of creating such varied and universal enjoyment. In some individual talent he might have been excelled by many, but whoever possessed so transcendent a combination? What scene did not his life illumine! What circle has not his loss eclipsed! Another Burke may chain the senate—another Shakspeare crowd the theatre—another Curran fascinate the board—another Moore enchant the fancy, or another Hampden vindicate the land—but where shall we behold their bright varieties again, combined, concentrating, as it were, their several lights in one resplendent orb, that left no cloud untinged—no charm uncreated? Forgive me I from the vanity of conveying that the simple wreath which I have woven to his memory can do any justice either to his merits, or even to my own feelings: it is the offering rather of affection than of justice; culled from the wild mountains of the unhappy island which seemed to give him at once both his birth and his character. Who is there that has studied Sheridan without recognizing the *Irishman* epitome of Ireland? Who is there that has not traced the same strange and peculiar characteristics?—the careless magnificence—the burning passion—the enchanting eloquence—the ready wit—the generous devotion—the prompt and thoughtless prodigality of self, that fling their alternate shade and sunshine over the uncultured loveliness of her landscape. Alas! too strikingly has the resemblance closed; and to the indelible disgrace of those who have deserted both, the noble heart that offered all its treasures at the shrine of friendship, has been suffered to perish in unpitied penury. But this is a subject from which I must pass away: I cannot write on it without danger, for, thank God, I cannot think on it without indignation.

This is the merest rant that ever was penned, though intended by the author as a specimen of that "enchanting eloquence, burning passion, generous devotion," &c. &c. which he would attribute to his own country, to the exclusion of all the rest of the world. Such is the mode adopted

by Irish orators, like Mr. Phillips, to "ring out a panegyric on themselves;" for all the time they are exclaiming, "Oh, Ireland! my green isle! land of my fathers! land of generosity, benignity, eloquence!" &c. they are in truth silently imputing to themselves individually all these fine qualities. Then, as to the author's indignation that Sheridan had been "suffered to perish in unpitied poverty," is it not stuff and affectation, unless indeed he be indignant that a man who might have lived and died in affluence, squandered away his substance in riot and luxury. We do not wish to detract an iota from all the great merits of Sheridan: we allow him wit, eloquence, poetry, and almost every delightful accomplishment; but we do not allow that he was the best man that ever lived; on the contrary, his life and its termination will again exemplify the old saw on which Dr. Johnson has so much enlarged, that without moral virtue, mental power is more than a vain, it is a dangerous gift; and the more so, when by indiscriminating eulogists it is held up to unbounded admiration. If Sheridan died poor, he has only himself to blame; and if he died friendless, it was not because his friends neglected him, but because he forsook his friends: Mr. Phillips's indignation, therefore, (if indeed he feel it) may be somewhat cooled by an attention to facts, which will instruct him, in this case at least, not to libel the living for the sake of excusing the dead.

The first flower of this Garland is common enough, and may be found in every field of poetry, the more plentifully sprinkled in proportion to the poverty of the soil; and as no names are given to these flowers, we shall entitle some of them as we proceed: the first we call the *king's cup*.

"No—shed not a tear upon Sheridan's tomb;
The moment for sorrow is o'er;
Pale Poverty's cloud, or Ingratitude's gloom,
Can darken that Spirit no more!
He is gone to the Angels that lent him their lyre;
He is gone to the world whence he borrow'd his fire;
And the brightest and best of the heavenly choir
The welcome of Paradise pour."

This is very complimentary, but quite as contradictory; the more cause we have for sorrow, the less we are to grieve—"the moment for sorrow is o'er." To talk of "ingratitude's gloom," is absolute cant, unless it mean Sheridan's ingratitude to Heaven in "laying waste his powers." Next we have the *passion flower* in full bloom.

But over that tomb let proud triumph arise,
 And peal the high anthem of joy to the skies;
 For he lived 'mid corruption, yet cloudless his name;
 For he died without wealth—save the wealth of his fame;
 With the gem of his genius he brightened the throne,
 But held the rich brilliant of Honour his own.
 The tongue of the Senate—the life of the Board—
 Now Revelry lauded—now Wisdom adored—
 Till Sense bowed abashed to the bondage of Soul,
 And Reason drank pearls dissolved in the bowl!
 Oh! who shall describe him?—the Wit and the Sage—
 The heart of the People—the glass of the Stage—
 The Dramatist—Orator—Bard of the Age!
 Oh! who can depict the diversified ray
 That illumines the diamond, and heralds the day;
 That flags its bright veil o'er the blushes of Even,
 And blends in the rainbow the riches of Heaven?
 Such alone may describe all his beauties combined,
 That fire of his fancy—that blossom of mind,
 That union of talents, so rare, so refined,
 That Echo grew mute at the spell of his tongue;
 That Envy, enchanted, applauded his song;
 That Ignorance worshipp'd the path which he trod;
 And Heraldry owned the high patent of God!

What does the author mean by such lines as

“Till Sense bowed abashed to the bondage of soul,
 And Reason drank pearls dissolved in the bowl;”

unless that after dinner, as usual, the whole party lost their sense and reason. “That echo grew mute at the spell of his tongue” was happy in the poet who first used it, but Mr. Phillips is only about the tenth transmitter of it. To this succeeds the *sun-flower*, where Sheridan is compared to “the glorious god of parting day.” A little farther on we have the very novel question from Hamlet “where shall we look on his likeness again?” The “take him for all in all,” was explained in the introduction, where we were told that all in all he was very like Ireland; that Ireland was very like her sons—wild, eloquent, generous, and so forth; and that the author was one of those sons. We pass over what is said of the dramatic talents of Sheridan,

“Whose streams of liquid diamond rolled
 Their orient rill o'er sands of gold, &c.”

as well as some more praise of “Ocean's pure imperial

gem," meaning Ireland, and proceed to the seventh flower of the garland, which may be likened to one of the roses mentioned by Ariosto, which planted at the side of a still lake, surveyed with delight its beauties reflected on the water; or it may be more aptly called the *Narcissus*, for the author seems here not a little in love with himself. He has previously asked some imaginary being if it recollects what Sheridan accomplished for India, and what for Ireland, when it was threatened with invasion, which brings the author, very naturally in his own mind, to speak of himself, whom he thus, as we imagine, addresses:

" But chiefly *thou*—did'st *thou* forget
The great, incalculable debt
Incurred by thee,

When for thy sake, almost alone,
He made thy doubtful cause his own;
Till robed in light thy errors shone—

The light of his idolatry!

Didst thou forget the fairy hours
When, low in pleasure's wanton bowers,

Devote to Sense you lay;

How, 'neath his mind's creative ray,
O'er every fault there sprung such flowers,

All wrath was charmed away!

Did'st thou forget the hallowed tone

That lent thee wisdom—not thine own—

The counsel sage—the soul of fire,

That beamed away each dim desire,

And gave thy darkness, day!

And could'st thou—at his awful end

Forget thine own—thine "early friend?" (p. 13—14)

What were the obligations of Mr. Phillips's to Mr. Sheridan of course we do not precisely know, nor what was "the doubtful cause he made his own;" the two succeeding lines would lead us to fancy that he had formerly converted our author from the Catholic to the Protestant faith; but we were not aware that he was in the habit of making religions, however successful his eloquence might be in making political proselytes. We did not think also that he had been exactly the person to lead a young man from "pleasure's wanton bower," an uncommon favour it seems he did Mr. Phillips, as well indeed as in "leading him wisdom," "a soul of fire," and "beaming away his darkness." Having derived so much benefit from him, it would have been indeed ungrateful if Mr. Phillips had forgotten, when

was dead, to make the return contained in this Garland; or all, Mr. Phillips *may not* allude to *himself*; but if he not, the passage is not very easily explained. The piece concluded by a joint compliment to Mrs. Sheridan and Mr. Samuel Rogers, the banker and bard, (to whom the poem is inscribed) and a parting farewell to the spirit of Sheridan.

" Yet, wounded spirit—not unwept, on thee
Shower'd the sharp arrows of adversity.
E'en in its darkest hour, 'twas thine to prove
The rare consistency of woman's love.
Oh love, how rare! that shunning fortune's day,
Reserves for sorrow's night its *lunar* ray!
Nor did the kindred Bard, to 'memory' dear,
Refuse the precious balm of friendship's tear:
Celestial tear! to angel guardians given,
Gem'd in its fall, and carried back to heaven.

Farewell—farewell, bright spirit of the sky!
Star of green Erin's glorious galaxy!
Others may boast the treasures of an age,
When want of crime is want of patronage:
In happier times, if e'er a better fate
Should raise thy country to her ancient state;
When with a throbbing heart she shall survey
The friends and glories of her wintry day;
Genius shall proudly point her patriot's tomb,
And in their blended tears thy laurels bloom." (p. 15.)

The first of these concluding flowers may be termed a *paper*, and the last very appropriately a *pensy* or *pansy*, in which it was the custom formerly to finish a garland;

" And the last of the wreath shall a *pansy* be call'd."

We are not unwilling to acknowledge that in the passages here quoted may be found some harmonious and well-ordered lines, but they are generally inflated and sparsely fluted—all is effort—a struggle on the part of the writer to say something fine, not something natural: the grief is not genuine, but appears as artificial as the flowers that compose the Garland, which have none of the morning odours, and fragrance that ought to belong to them; nor any tears upon their leaves, but such as the fictitious author has taken great pains to sprinkle.

ART. V.—Sur l'Origine de la Langue Grecque vulgaire, et sur les avantages que l'on peut retirer de son Etude; Discours prononcé à l'ouverture d'un Cours de Grec moderne, à l'Ecole Royale et Spéciale des Langues Orientales vivantes près la Bibliothèque du Roi. Par M. HASE, 1816.

THREE ages are usually distinguished of the Greek tongue: the first terminates with the removal of the seat of the Roman Empire to Constantinople, the second with the capture of the same city by the Turks, and the third is now in progress, if we may not be allowed to close it with the improvements that occurred in the middle of the last century, and which have never since been abandoned. It was surely enough that for three hundred years this powerful and harmonious language should by savage conquerors have been exposed to distortion and abasement, and every friend to literature will hail the time when any attempt was made to rescue it from this vassalage and degradation. At the period we have just named a variety of circumstances concurred to induce the modern Greeks to attend diligently to their native tongue. A part of their territory had been enriched by commerce, elsewhere ease and comparative liberty were enjoyed under the governments of Moldavia and Walachia (the Dacia of the ancients), and these countries soon partook of the general impulse given to science and literature in the more western regions of Europe. Before the amelioration we are referring to commenced, the mass of the people was satisfied with exercising the faculty of speech unassisted by the written characters, and patiently submitted to the mandates of the Turkish policy which did not allow any of the dependents of the empire to apply themselves to the arts and sciences. Thus situated, very few books had been written in the language, some catechisms and other formulæ excepted, which had been translated into modern Greek by the Latin missionaries; and such had been the condition of things, with a few honourable exceptions, from the final subversion of the Roman government, by the Ottoman power, to the year 1750, when the favourable alteration, to which we have alluded, arose from an endeavour on the part of the learned of the country to restore the resemblance of their native tongue as nearly as possible to the original Greek, and this object was pursued with judgment and assiduity; but in course the success must have been regulated by the degree

acquaintance, the several writers possessed with the force, and precision of their model.

Before we enter on the work itself it may be proper to serve, that the author, although sub-librarian to the royal Library, under the government of the Bourbons, passes unnoticed a circumstance which we should have thought he would have assiduously drawn forth for public observation. A school was a few years since established at Locatonesi for the education of the Greek youth, which the Turks, either guided by more humane principles, or too indolent to interpose, left undisturbed. General Scutari, in the course of his military engagements, heard of this establishment, and in the name of his imperial master, ordered that it should be suppressed! Thus were Christians found to be more hostile to the arts than Mahometans; and those who recollect the audacious pretensions of Napoleon to the patronage of the liberal sciences in the capital of his dominions, will, by this interference for their discouragement on the native soil of genius, know how to appreciate his sincerity. To render the illusion more complete in Paris, in 1815, a year after the introduction of the French at Corfu, an institution was formed called the Ionian Academy, respecting which a prospectus was published, dated in the manner of the time—Corcyra, the first year of the 647th Olympiad. Here a Dr. Mavromati was employed to deliver lectures, and prizes in the iron coin of Lacædæmon were to be conferred for the best originals, or translations, in the Romæic language.

M. Hase, in his exordium, adverts to the perfection of the original of the modern Greek, and the mortification every scholar must feel at the ruin in which it must now be contemplated. "He seems to wander," says the author, "among the shattered remains of a splendid edifice, the destruction of which once excited the admiration of the world; and he is sensible to all the vexation that results from the view of its present abasement by the operation of time, accelerated by the licentiousness of barbarism." We must all lament the corruption of the most perfect idiom by which human thought was ever exhibited; abounding with that richness of expression, melody of cadence, felicity of arrangement, and facility of inversion, which yield an infinite variety, and a ready adaptation to all the sentiments of the mind; and all the impulses of the passions. The author explains his plan in these terms:

"Si l'on pouvoit suivre pas à pas la dégradation du Grec ancien,
CRIT. REV. VOL. IV. Nov. 1816. 3 R

faire voir à quelle époque précise, à la suite de quelles événements telle locution, telle tournure nouvelle s'y est introduite; si l'on pouvoit montrer par quelles marches les expressions modernes ont peu-à-peu remplacé celles de l'antiquité; ces considérations offriroient peut-être la méthode la plus sûre de connoître en détail la grande révolution, qui s'est opérée dans les esprits pendant le moyen âge, et a changé moins encore la face de la Grèce, que celle du monde entier. Les bornes qui me sont prescrites ne me permettent pas de présenter à vos yeux un tableau si vaste. J'essayerai seulement d'indiquer ici, ce que j'aurai occasion de développer dans la suite; et je me bornerai à vous soumettre quelques réflexions sur la naissance, les révolutions et le caractère du Grec moderne, ainsi que sur les avantages que l'on peut retirer de son étude."

"If," he continues, "it were in the nature of things that any language should be preserved from change during a succession of ages, by excluding all admixture with the exotic materials by which it is surrounded, the Greek would deserve a preference for such an exemption: it would be entitled to the privilege assigned to certain streams, by the fancy of the poets, which pass through the ocean without being impregnated with its bitter ingredients and impurities."

"Au sein furieux d'Amphitrite étonnée,
Un chrystal toujours pur et des flots toujours clairs,
Que ne corrompt jamais l'amertume des mers."

There were circumstances that led to the hope of the long duration of this language in its pristine purity. At the time of the irruption of the barbarians, when the Latin was combined with the Celtic, the Greek was still preserved, and after Constantine had removed the seat of empire to Thrace, it was spoken at the Byzantine Court, throughout the capital, and by the more polished among the people of the provinces; and if it were not employed in its original simplicity, it had at that period undergone no remarkable variation either in the syntax or general construction. It must be admitted, however, even in those early days, that such was not its comparative purity among the inferior classes of society; and perhaps the more a nation is civilized, the more conspicuous is the difference between the language of the upper and lower orders of the same community. The dialect employed by the latter was what the Greek writers, subsequent to the sixth century, have denominated "*κοινή, δημώδης, ἀπὸ ἰδιωτικῆς διαλέκτου*."

* The expression in the work is *βαλκτικός* instead of *διαλεκτικός*, and we have ventured to make the alteration, because, after consulting Diacriase and

During the crusades, foreign and barbarous nations, breaking down the barriers of the empire, penetrated even to the capital, and so far corrupted the language that voluminous glossaries have become necessary to interpret a great number of words, Arabic, Turkish, Slavonic, Latin, Italian, &c. which have been blended with the Greek. Notwithstanding these occurrences, the original purity was in some degree for a long period preserved at the court, and was taught in the collegiate institutions; so that the last spark was not finally extinguished until the Ottomans descending on Asia and Europe like an impetuous torrent, the blaze of genius finally expired.

The author in the sequel examines into the present state of the modern Greek.

“L'altération que le Grec vulgaire a subie, porte principalement sur la terminaison de quelques noms, et de quelques verbes, qu'il ne sera pas très-aisé de ramener si tôt à leur état primitif. On aura moins de difficulté à remettre en usage les expressions qui se trouvoient dans le Grec ancien, et qui ont été abandonnées depuis; il sera également facile de bannir de la langue beaucoup de mots étrangers que le contact avec les Musulmans, et les Francs y a introduits.”

In Brerewood's *Inquiries touching the Diversity of Language*, &c. (London, 1622), we have pointed out four principal sources of corruption: the mutilation or the abridgment of particular words—the contraction (or contraction as he calls it) of several terms into a single word—the confusion in the orthoepy as to vowels and diphthongs—and the errors of accentuation: he adds that “the difference is become so great between the present and the ancient Greeke, that their liturgie which is yet read in the ancient Greeke tongue, namely that of Basil on the Sabbaths, and solemn daies, and that of Chrysostome on common daies, is not understood (or but little of it,) by the vulgar people.” It should be observed, that the publication from which we have made this extract, is dated about 130 years before the time when the restoration of the modern Greek was attempted.

There is a great deal of interesting information on the modern Greek in the *Journey through Albania*, by Mr.

In other Glossaries of the modern Greek, we can find no such term as the former. The mistake we are rather inclined to attribute to the printer, and especially as the familiar abridgment of *da*, if carelessly made in the manuscript, very much resembles the beta here used.

Hobhouse,* and with numerous specimens in the appendix from Cantemir, Miletius, Miniati, and others; and his account has this advantage, that the information is brought down to the present time, his excursion being in the years 1809 and 1810. Of the Romaic pronunciation he observes, that "no other rule is required than a strict observance of the accents, the presence, or absence of which determines what we call the quantity of the syllable in modern Greek." To prevent confusion, it should be noticed, that the three accents employed have the same power, and are not, of course, therefore to be distinguished from each other in the recital either of verse or prose. The use of the aspirate, and of the long vowels, is obsolete.

Mr. Hase concludes with shewing the utility of the acquisition of the modern Greek. It is necessary, he says, to all those who visit the early seats of art and science, and to whom the most perfect knowledge of the ancient language would be of little comparative assistance: it is convenient, as the acquaintance with the modern would greatly facilitate the knowledge of the original: through this channel abundant information on the state of the middle ages, the Crusades, the affairs of the people in the South of Europe, the origin of the Turks and Russians, and of the nations on the banks of the Danube and the shores of the Euxine, is to be obtained.

The author further explains the benefit that may be derived from the perusal of the Greek Fathers, who, in his opinion, have rivalled in eloquence the most distinguished philosopher and orator of ancient times. He mentions the importance of the works in this language on botany, medicine, chemistry,† music, natural history, and mathematics, and distinguishes some of the most eminent writers in these departments, whose works are little known from the ignorance of the language. The Hellenist, he observes, will by this study be enabled to pursue his inquiries into the etymology and syntax of the ancient language; and one principal purpose with modern scholars will be readily accomplished by it,—the detection of the errors which the

* Vide Crit. Rev. Vol. IV. of the Fourth Series, p. 649—653.

† The body of the Greek Chemists, composed by the monks and other learned persons of Alexandria, and continued at Constantinople after the taking of the city, is in the great libraries of the Vatican, the Escorial, Milan, Venice, and Paris. The copy of the latter, Mr. Hobhouse says, was compiled by Theodore Pelican, a monk of Corfu, in 1478; and he considers it to be as early a specimen of the Romaic as the translation from Boccacio or the Belisarius.

derivative has occasioned in the records from the original, and the more correct restoration of the text. He concludes with pointing out the utility that will be acquired from the same source in the collation of manuscripts; a laborious department, which so largely contributed in the last century to the advancement of literature.

There are some views of the utility of this branch of study which have escaped the observation of the author; and it has been doubted if it would be beneficial at all to transmute the modern into the ancient Greek, and if it be not advisable to cultivate in preference the improvement of the modern in its present form. The Italian differs more from its original than the Romaic, and yet it is thought that the variation is "amply compensated by the new beauties which it acquired in its subsequent refinement." Dr. Johnson considered the existing language to be competent to the purposes of life; and that few ideas need be lost to the modern Greek for the want of proper expressions to convey them. It is admitted, that those will despise the tongue as now spoken, who measure it with the ancient; but perhaps the fair way of considering the value of the Romaic is not by comparing it with the Greek, but by ascertaining its use, in the form in which it now appears, for the common purpose for which all language is given. The purity of the Romaic is of less consequence than its utility and efficacy. It is justly remarked, that the great fault of the present language is not in the structure or idiom, but in the orthoepy, which involving in one common sound (and that the weak sound of the English *e*) not only three of its vowels, but three of its diphthongs, to an unpractised ear the comprehension of the spoken language is extremely difficult.

In whatever way the improvement of the Romaic may be best conducted, we cannot avoid observing, that to Mr. Hase and the Court of Louis the project seems less to belong than to this country, since to us has been assigned the protection of the modern Corcyra and its Ionian sisterhood. It has been proposed, that from Corfu should be issued a newspaper in the Romaic language, which may be circulated throughout Greece, and the other Turkish dependencies, where three millions of these people reside; and certainly such an expedient would contribute much more to the diffusion and amelioration of the tongue, and of the community, than the learned treatises which, with a splen-

dour of embellishment unsuited to the readers, have been prepared at the foreign presses. There is a *papa*, or instructor, in every village, who would expound this periodical document to the ignorant, and be glad by such means to increase his own influence. It is properly insisted, that the principal deficiency is not of magnificent editions of the classical writers, but those minor works which would be intelligible to every one, and which are the springs of knowledge, however much they may be despised, to ninety-nine out of a hundred of those who largely partake of its benefits.

The late Empress of Russia particularly interested herself in the improvement of the modern Greek, and under her auspices appeared from the press at St. Petersburg a version into that language of Instructions to a Committee for a New Code of Laws. It was at one time the particular object of her policy to reduce the Greeks under the dominion of the Russian power, and the circumstances which obstructed the fulfilment of her purpose are briefly noticed in a preceding Review.* Prince Potemkin was the person whom she is said to have employed in the work of improving the Greek, and on a plan which he himself had found time to digest, notwithstanding the bustle of his military life, and the projects of his inordinate ambition.

It is impossible to take our leave of this subject without a painful comparison between the ancient and modern state of Greece, even under the fond endeavour to keep alive the hope of the restoration of her former magnificence and glory. The degradation we see is certain, the improvement we wish is doubtful; and if, after the lapse of two thousand years, she should gradually return to her former rank, she will not reach this elevation until we, and many successive generations, are removed from the possibility of witnessing this glorious issue.

" Ancient of days! august Athena! where,
Where are thy men of might? thy grand in soul?
Gone—glimmering through the dream of things that were.
First in the race that led to Glory's goal,
They won, and pass'd away. Is this the whole?

* "Catharine II. formed the plan of sending a squadron into the Mediterranean, to occasion a general insurrection of the Greek dependents; but she was deceived by her own corrupt agents, and the scheme was abortive, as they plundered those they were sent to protect." (Crit. Review, Vol. IV: Series Fifth, p. 318.)

A school-boy's tale, the wonder of an hour !
The warrior's weapon, and the sophist's stole
Are sought in vain ; and o'er each mouldering tower,
Dim with the mist of years, grey flits the shade of power."

Childe Harold's Pilgrimage:

ART. VI.—*Childe Harold's Pilgrimage: Canto the Third.*
By LORD BYRON. London, John Murray, 1816. 8vo.
pp. 79.

THE first observation that every body will make upon the third canto of *Childe Harold's Pilgrimage* is, that the noble author assumes the character of its hero, and plainly, though not indeed directly, admits that it is his own. It begins about himself, his family misfortunes and disappointments, and it concludes in the same strain upon the same themes: the name of his daughter is almost as frequently introduced as that of Harold, who is only two or three times incidentally mentioned, more for the sake of varying the person than the sentiment; while nearly throughout the 118 stanzas of which this canto consists, Lord Byron speaks for himself of the countries he visited, and of the impressions they made.

It was uncharitable in the enemies, and in some of the mistaken friends of Lord Byron, to impute to him all the passions and qualities, the attributes of the hero of his two first cantos; and perhaps, even in the face of the positive testimony now supplied, we should be unwilling to draw such a conclusion, did we not find in the reading of what is before us, that *Childe Harold* is an altered man. We do not charge the noble author with a want of keeping or inconsistency in the character, because he never professed to regard strictly any rules of the kind; but *Harold* is no longer so completely an atheist with regard to Heaven, or a misanthrope with regard to earth, as in the first and second parts of his pilgrimage: he has been taught by the rich vallies of the Rhine, and the wild magnificence of Switzerland, a reverence he could not learn in the scenes of his former travels, and has claimed an intellectual relationship with his species, which in other countries he seemed ashamed and unwilling to acknowledge: he is no longer the malignant and gloomy hater of mankind, who can see nothing noble or beautiful in the structure of body or mind, but his detestation is qualified down to an impatient dislike of society, not so much because it is odious in itself, as because the author's feelings and dispositions are of such an unac-

commodating and unbendingly severe description, that he is unfit for its intercourse: this is illustrated by three stanzas about the middle of this canto.

" To fly from, need not be to hate, mankind;
All are not fit with them to stir and toil;
Nor is it discontent to keep the mind
Deep in its fountain, lest it overboil
In the hot throng, where we become the spoil
Of our infection, till too late and long
We may deplore and struggle with the coil,
In wretched interchange of wrong for wrong
'Midst a contentious world, striving where none are strong.

" There, in a moment, we may plunge our years
In fatal penitence, and in the blight
Of our own soul, turn all our blood to tears,
And colour things to come with hues of Night;
The race of life becomes a hopeless flight
To those that walk in darkness: on the sea,
The boldest steer but where their ports invite,
But there are wanderers o'er Eternity
Whose bark drives on and on, and anchored ne'er shall be.

" Is it not better, then, to be alone,
And love Earth only for its earthly sake?
By the blue rushing of the arrowy Rhone,
Or the pure bosom of its nursing lake,
Which feeds it as a mother who doth make
A fair but froward infant her own care,
Kissing its cries away as these awake;—
Is it not better thus our lives to wear,
Than join the crushing crowd, doom'd to inflict or bear?"

By this identification of himself with the personage who before was more the vehicle of certain reflections and opinions, Lord Byron however, in some degree, interferes with the exercise of the true province of criticism, which properly has nothing to do with the author further than the work under review: with the structure of his mind, the passions and sympathies by which it is influenced, its advantages or defects, we have in general no concern; but his lordship forces them upon us, and compels a criticism of his temper and his failings as a man, as well as of his talents and acquirements as a poet: it is almost inevitable, too, that the judgment of the last should not be governed, and perhaps even misguided, by our opinion of the first. It is undoubtedly true, that the characters of all men are, more

or less, to be traced in their writings, but these indications are usually unconscious, and not of set purpose as with Lord Byron, who even goes to such an extreme as to make the public a party to the unfortunate disputes between himself and his most amiable wife, by the studious publication of painful particulars that would otherwise have remained in the seclusion of a domestic circle.

At least, this is unjust, if it be not cruel: Lord Byron avails himself of his popularity to make his own representations of the facts, and of the impressions which those facts have made upon him; while his unhappy lady, both unable and unwilling to retaliate, bears all the odium his statements are calculated to draw down upon her: he is to be regarded as a man driven from his home by the unforgiving hard-heartedness of a wife, and she as a woman undeserving of the love of so beautiful a poet, and so noble a gentleman. Before we quit this subject, we will subjoin the passages of the third canto, of *Childe Harold's Pilgrimage* which refer to this unhappy topic. It opens with the following stanzas:

"Is thy face like thy mother's, my fair child!
 "Ade! sole daughter of my house and heart?
 When last I saw thy young blue eyes they smiled,
 And then we parted—not as now we part,
 But with a hope—"

Awaking with a start,
 The waters heave around me; and on high
 The winds lift up their voices: I depart,
 Whither I know not; but the hour's gone by,
 When Albion's lessening shores could grieve or glad mine eye.

"Once more upon the waters! yet once more!
 And the waves bound beneath me as a steed
 That knows his rider. Welcome, to their roar!
 Swift be their guidance, whereso'er it lead!
 Though the strain'd mast should quiver as a reed,
 And the rent canvas fluttering strew the gale,
 Still meet I on; for I am as a weed,
 Flung from the rock on Ocean's foam, to sail
 Where'er the surge may sweep, the tempest's breath prevail."

He then adds, that he resumes the tale of "the wandering outlaw of his own dark mind," to him "a not ungrateful theme," if "it fling forgetfulness around him;" and thus continues to advert to his own state of mind:

"He, who grown aged in this world of woe,
 In deeds, not years, plowing the depths of life,
 CRIT. REV. VOL. IV. Nov. 1816. 3 S

So that no wonder waits him; nor below
 Can love, or sorrow, fame, ambition, strife,
 Cut to his heart again with the keen knife
 Of silent, sharp endurance: he can tell
 Why thought seeks refuge in lone caves, yet rife
 With airy images, and shapes which dwell
 Still unimpair'd, though old in the soul's haunted cell.

" 'Tis to create, and in creating live
 A being more intense, that we endow
 With form our fancy, gaining as we give
 The life we image, even as I do now.
 What am I? Nothing; but not so art thou,
 Soul of my thought! with whom I traverse earth,
 Invisible but gazing, as I glow
 Mix'd with thy spirit, blended with thy birth,
 And feeling still with thee in my crush'd feelings' dearth.

" Yet must I think less wildly: I *have* thought
 Too long and darkly, till my brain became,
 In its own eddy boiling and o'erwrought,
 A whirling gulf of phantasy and flame:
 And thus, untaught in youth my heart to tame,
 My springs of life were poison'd. 'Tis too late!
 Yet am I chang'd; though still enough the same
 In strength to bear what time can not abate,
 And feed on bitter fruits without accusing Fate."

The next stanza opens with the words, "Something too much of this," as if his lordship began to be sensible that he had no right to obtrude upon the world what we are unwilling to call by the harsh name of egotism, and which has hitherto been received with avidity, not so much for the sake of gratifying a malignant curiosity, as from the singularity of the story itself, and the interest felt for the parties concerned in it. At the end of the canto, however, his lordship again turns to the same subject, which he treats in a strain even more pathetic than in his celebrated verses on bidding "farewell" to his home and country.

" My daughter! with thy name this song begun—
 My daughter! with thy name thus much shall end—
 I see thee not,—I hear thee not,—but none
 Can be so wrapt in thee; thou art the friend
 To whom the shadows of far years extend:
 Albeit my brow thou never should'st behold,
 My voice shall with thy future visions blend,
 And reach into thy heart,—when mine is cold,—
 A token and a tone, even from thy father's mould."

“ To aid thy mind's development,—to watch
Thy dawn of little joys,—to sit and see
Almost thy very growth,—to view thee catch
Knowledge of objects,—wonders yet to thee!
To hold thee lightly on a gentle knee,
And print on thy soft cheek a parent's kiss,—
This, it should seem, was not reserv'd for me;
Yet this was in my nature:—as it is,
I know not what is there, yet something like to this.

“ Yet, though dull Hate as duty should be taught,
I know that thou wilt love me; though my name
Should be shut from thee, as a spell still fraught
With desolation,—and a broken claim:
Though the grave closed between us,—'twere the same,
I know that thou wilt love me; though to drain
My blood from out thy being, were an aim,
And an attainment,—all would be in vain,—
Still thou would'st love me, still that more than life retain.

“ The child of love,—though born in bitterness,
And nurtur'd in convulsion. Of thy sire
These were the elements,—and thine no less.
As yet such are around thee,—but thy fire
Shall be more tempered, and thy hope far higher.
Sweet be thy cradled slumbers! O'er the sea,
And from the mountains where I now respire,
Fain would I waft such blessing upon thee,
As, with a sigh, I deem thou might'st have been to me!”

We have not room to say all we could wish upon this epic; but the very tenderness of the above lines makes them more cutting to the individual to whom they are applied. Has Lord Byron a right to impute to his wife, his wife whose affection and temper he has before so exalted, that she will endeavour to teach her infant daughter to hate its banished father?—banished by her unrelenting animosity! These are dark accusations referring to circumstances but half known, of the mystery involving which is lordship well knows how to avail himself. Having now dismissed what is merely personal, which however occupies very considerable portion of the canto, we will enter upon the scenes described in the course of this renewed pilgrimage.

The course taken by his lordship on quitting England is now known to have been the common tour through the Netherlands and along the fertile banks of the Rhine to Switzerland. The reflections and descriptions in this third canto

are confined to spots within that range: it terminates as Lord Byron is about to enter Italy. We suppose that the scenery and habits of that country will form the subject of a further portion of the *Pilgrimage*; for as long as the noble author can travel, and realms remain to be visited, there seems no reason why he should discontinue this history of his peregrinations. Of all his lordship's productions it is to us the most pleasing, from the poetical passages interspersed; the least offensive because no characters are introduced of the revolting passions of all men incongruously mixed in one and the most instructive from the historical recollections and observations upon men and their customs. Of course his lordship could not pass over the field of Waterloo without some remarks upon the causes and consequences of that battle; but they are prosaic and political, and without any novelty in the opinions promulgated. His lordship judiciously does not attempt to describe the battle, but he touches upon what preceded happily and forcibly.

" There was a sound of revelry by night,
And Belgium's capital had gathered then
Her Beauty and her Chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,
And all went merry as a marriage-bell;

But hush! hark! a deep sound strikes like a rising knell! * * *

" Within a windowed niche of that high hall
Sate Brunswick's fated chieftain; he did hear
That sound the first amidst the festival,
And caught its tone with Death's prophetic ear;
And when they smiled because he deem'd it near,
His heart more truly knew that peal too well
Which stretch'd his father on a bloody bier,
And roused the vengeance blood alone could quell;
He rush'd into the field, and, foremost fighting, fell.

" Ah! then and there was hurrying to and fro,
And gathering tears, and tremblings of distress,
And cheeks all pale, which but an hour ago
Blush'd at the praise of their own loveliness;
And there were sudden partings, such as press
The life from out young hearts, and choking sighs
Which ne'er might be repeated; who could guess
If ever more should meet those mutual eyes,
Since upon nights so sweet such awful morn could rise?

" And there was mounting in hot haste: the steed,
The mustering squadron, and the clattering car,
Went pouring forward with impetuous speed
And swiftly forming in the ranks of war;
And the deep thunder peal on peal afar,
And near, the beat of the alarming drum
Roused up the soldier ere the morning star;
While throng'd the citizens with terror dumb,
Or whispering, with white lips—'The foe! They come! they
come!'

The consequences of this great struggle are likewise adverted to, and a character of Buonaparte is subjoined, which we omit, with the less regret because this exhausted subject has only left to his lordship an opportunity of concentrating the attributes commonly assigned: one stanza we will, however, extract, in which justice is attempted to be done to the manner in which the late Emperor of the French sustained his fallen fortunes.

" Yet well thy soul hath brook'd the turning tide
With that untaught innate philosophy,
Which, be it wisdom, coldness, or deep pride,
Is gall and wormwood to an enemy.
When the whole host of hatred stood hard by,
To watch and mock thee shrinking, thou hast smil'd
With a sedate and all-enduring eye;—
When Fortune fled her spoil'd and favourite child,
He stood unbowed beneath the hills upon him piled."

The contemplation of the disposition and conduct of this unprecedented man, naturally produces some reflections on ambition, and the miseries of those who, in the hope of reigning over others, make themselves miserable slaves. The topic is stale enough, nor is it treated in a very new way, but what is said is well said, and the comparison at the close, though highly wrought, is extremely felicitous.

" But quiet to quick bosoms is a hell,
And *there* hath been thy bane; there is a fire
And motion of the soul which will not dwell
In its own narrow being, but aspire
Beyond the fitting medium of desire;
And, but once kindled, quenchless evermore,
Preys upon high adventure, nor can tire
Of aught but rest: a fever at the core,
Fatal to him who bears, to all who ever bore.

" This makes the madmen who have made men mad
By their contagion; Conquerors and Kings,

Founders of sects and systems, to whom add
 Sophists, Bards, Statesmen, all unquiet things
 Which stir too strongly the soul's secret springs,
 And are themselves the fools to those they fool :
 Envied, yet how unenviable ! what stings
 Are theirs ! One breast laid open were a school
 Which would unteach mankind the lust to shine or rule.

“ Their breath is agitation, and their life
 A storm whereon they ride, to sink at last,
 And yet so nurs'd and bigotted to strife,
 That should their days, surviving perils past,
 Melt to calm twilight, they feel overcast
 With sorrow and supineness, and so die ;
 Even as a flame unfed, which runs to waste
 With its own flickering, or a sword laid by
 Which eats into itself, and rusts ingloriously.

“ He who ascends to mountain-tops, shall find
 The loftiest peaks most wrapt in clouds and snow ;
 He who surpasses or subdues mankind,
 Must look down on the hate of those below.
 Though high *above* the sun of glory glow,
 And far *beneath* the earth and ocean spread,
 Round him are icy rocks, and loudly blow
 Contending tempests on his naked head,
 And thus reward the toils which to those summits led.”

The reader is of course aware that in *Childe Harold's Pilgrimage* there is no connected story, though hints are here and there obscurely given of events in the life of the hero : they are inserted rather to account for the state of his mind, which in the two first cantos is one dark sombre mass unilluminated by a ray of hope either for the present or the future : religion inspired him with no zeal, and love with no ardour : he was one of those souls “ with whom revenge is virtue,” and who disclaimed all kindred with the benevolences of human nature. We have already stated that his mind is represented in the third canto, by the noble author as having undergone considerable alterations both of passion and opinion : his religious tenets, as they are now and then developed, savour less of infidelity : on one point, regarding a future state, he even ceases to be a sceptic ; and in the delightful prospects he views he acknowledges, not reluctantly, “ the wonder-working hand of heaven.” He begins also, in conformity with this change, no longer absolutely to detest his species because they are unlike himself ; and the playful innocence of children at-

tracts his affections. It appears likewise more distinctly that he has been capable of love, and he pours out his feelings very pathetically. All these amendments in his disposition may easily be accounted for, and they constitute one more feature of resemblance between Lord Byron and Harold.

“ Nor was all love shut from him, though his days
Of passion had consumed themselves to dust.
It is in vain that we would coldly gaze
On such as smile upon us ; the heart must
Leap kindly back to kindness, though disgust
Hath wean'd it from all worldlings : thus he felt,
For there was soft remembrance, and sweet trust
In one fond breast, to which his own would melt,
And in its tenderer hour on that his bosom dwelt.”

“ And he had learn'd to love,—I know not why,
For this in such as him seems strange of mood,—
The helpless looks of blooming infancy,
Even in its earliest nurture ; what subdued,
To change like this, a mind so far imbued
With scorn of man, it little boots to know ;
But thus it was ; and though in solitude
Small power the nipp'd affections have to grow,
In him this glowed when all beside had ceased to glow.

“ And there was one soft breast, as hath been said,
Which unto his was bound by stronger ties
Than the church links withal ; and, though unwed,
That love was pure, and, far above disguise,
Had stood the test of mortal enmities
Still undivided, and cemented more
By peril, dreaded most in female eyes ;
But this was firm, and from a foreign shore
Well to that heart might his these absent greetings pour !”

To this succeed four stanzas in a different metre, supposed to be addressed, by the disconsolate Harold, to his absent mistress ; the burden of which is the increased enjoyment he should experience in wandering over the banks of the Rhine were she his companion. After mentioning several ancient castles, and stories connected with them, Lord Byron bids farewell to the Rhine in the subsequent descriptive passages.

“ Adieu to thee, fair Rhine ! How long delighted
The stranger fain would linger on his way
Thine is a scene alike where souls united
Or lonely Contemplation thus might stray ;

And could the ceaseless vultures cease to prey
 On self-condemning bosoms, it were here,
 Where Nature, nor too sombre nor too gay,
 Wild but not rude, awful yet not austere,
 Is to the mellow Earth as Autumn to the year.

"Adieu to thee again! a vain adieu!
 There can be no farewell to scene like thine:
 The mind is coloured by thy very hue;
 And if reluctantly the eyes resign
 Their cherish'd gaze upon thee, lovely Rhine!
 'Tis with the thankful glance of parting praise;
 More mighty spots may rise—more glaring shine,
 But none unite in one attaching maze
 The brilliant, fair, and soft,—the glories of old days.

"The negligently grand, the fruitful bloom
 Of coming ripeness, the white city's sheen,
 The rolling stream, the precipice's gloom,
 The forest's growth, and Gothic walls between,
 The wild rocks shaped as they had turrets been
 In mockery of man's art; and these withal
 A race of faces happy as the scene,
 Whose fertile bounties here extend to all,
 Still springing o'er thy banks, though Empires near them fall.

"But these recede. Above me are the Alps,
 The palaces of Nature, whose vast walls
 Have pinnacled in clouds their snowy scalps,
 And thro'ed Eternity in icy halls
 Of cold sublimity, where forms and falls
 The avalanche—the thunderbolt of snow!
 All that expands the spirit, yet appals,
 Gather around these summits, as to show
 How Earth may pierce to Heaven, yet leave vain man below."

From thence he journeys on to Switzerland, not passing, without remark, the dwelling places of Voltaire, Gibbon, and Rousseau; we lament that we have not room to insert the character of the latter, which is drawn with skill and feeling. While wandering among the mountains the hero is overtaken by a storm which is very inefficiently painted:

"The sky is chang'd! and such a change! Oh night
 And storm, and darkness, ye are wondrous strong,
 Yet lovely in your strength, as is the light
 Of a dark eye in woman!"

Surely this is extremely affected, and the simile as ill-placed and unnatural as possible: what connection is there

between the two, unless his Lordship, which we do not suppose, meant to be satirical. Several quotations, in which the same fault exists, though not so glaringly, might be made had we sufficient room.

We cannot say that the descriptions of scenery in Switzerland are, in general, to our taste; his Lordship appears to have had little profound feeling instilled by them; sometimes, indeed, he is vigorous and eloquent in painting the fearful, but when he speaks of the beautiful, he derives comparatively small enjoyment from it, and consequently fails in the attempt to place the object before the eyes of his readers. Before his Lordship can have a full participation, at least, in the lovely of nature, he must cease to be a misanthrope: the very composition of his mind is at war with the scenes themselves: we have ever seen the haters of their species retire to dismal caves or lonely towers, retreats like themselves, because they were incapable of according with objects that gave soul-felt delight to those whose hearts, free from guile, suspicion, and animosity, respond to every pleasing sound, and harmonize with every lovely sight—"In nature there is nothing melancholly."

It seems to us that Lord Byron, in the canto under review, has been more than usually indebted to contemporary poets. Many traces of an imitation of the manner of Mr. Wordsworth are to be found throughout, and to this, in our view, may be attributed some of the advantages of this part of the pilgrimage over the two others formerly published. The lines

"I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling, &c."

almost deserve the name of plagiarist from an eloquent passage in Mr. Wordsworth's poem upon Tintern Abbey.—The idea of the subsequent stanza is unquestionably copied from one of the finest parts of Mr. Coleridge's Christabel, a poem highly, and deservedly, applauded by Lord Byron.

* It is scarcely fair not to subjoin the original, that the reader may judge if we are correct, especially as the poem is not very well known.

The sounding cataract
Haunted me like a passion: the tall rock,
The mountain, and the deep and gloomy wood
Their colours and their forms, were then to me
An appetite: a feeling and a love
That had no need of a remoter charm, &c.

Wordsworth's Lyrical Ballads, Vol. I. p. 195.

" Now, where the swift Rhone cleaves his way between
 Heights which appear as lovers who have parted
 In hate, whose smiling depths so intervene,
 That they can meet no more, though broken-hearted ;
 Though in their souls, which thus each other thwarted,
 Love was the very root of the fond rage
 Which blighted their life's bloom, and then departed :—
 Itself expired, but leaving them an age
 Of years all winters,—war within themselves to wage."

The original, our readers may recollect, is as follows :—

" They stood aloof, the scars remaining
 Like cliffs which had been rent asunder ;
 A dreary sea now flows between,
 But neither heat, nor frost, nor thunder,
 Shall wholly die away, I wren,
 The marks of that which once hath been."

Christabel, Part II.

A coincidence worthy of remark is contained in the second stanza of this canto, where Lord Byron dwells on his emigration from England.

" Once more upon the waters ! yet once more !
 And the waves bound beneath me as a steed,
 That know his rider."

Chapman, in his *Byron's Conspiracy*, (the coincidence of the name is singular), has this comparison—

" The Duke Byron on his brave beast Pastorage,
 Who sits him like a full-sail'd Argosy,
 Danc'd with a lofty billow, and as snug
 Plies to his bearer, both their motions fixed" &c.

The figure of a broken heart multiplying objects like a shattered mirror, in stanza XXXIII, is not, in our opinion, very happy, but it is plain that his Lordship thinks otherwise, for he has twice used it ; once in prose, in note 6 to the *Bride of Abydos*, and again in the poem before us. This repetition of himself is more pardonable, though it indicates some want of fertility.

ART. VII.—Observations on the Game Laws, with proposed Alterations for the Protection and Increase of Game, and the Decrease of Crimes. By JOSEPH CHARTY, Esq. of the Middle Temple, Barrister at Law. London, 1816. 8vo. pp. 35.

MR. CHARTY is well known to the profession of the law, as a most laborious and very useful writer and compiler of practical law-books. This class of works has been almost entirely exempt from the jurisdiction of those courts of criticism which, like other courts, sit periodically in the present pamphlet, however, the author has brought himself within our verge, and we avail ourselves with alacrity of the opportunity thus afforded us to promote the circulation of valuable suggestions on a subject of such importance to the rural economy and police of this country. Mr. C. recently published a treatise on the law of game and the fisheries, and in that work, written only for lawyers or men of business, with great propriety restricted himself to the development of the actual law; in the present, he comes forward as a speculative reformer of the law. In this little tract he takes an historical view of the game laws of this and other countries; but we are not disposed to follow him in the discussion, because we are satisfied that in all matters of legislation, disquisitions concerning the origin of laws serve rather for ornament than use. Whenever we may feel ourselves called upon to consider the system of tithes, we shall assuredly leave the Jewish priesthood out of the argument; and, in considering the game laws, shall equally disregard the feudal system, and the debated question concerning the prerogative rights of the crown and its grantees, the lords of manors, over the wild beasts of the land. All laws have their origin in power: concerning all laws there is a speculative rule of right by which liberal legislators will allow themselves to be directed—not governed: but the experienced evil or good, and the reasonable expectation or apprehension of good or evil from the projected change, will be the cardinal points in the eye of the statesman.

From this point of view, we own, we contemplate the game laws with other feelings than those which impressed the mind of Blackstone. That very liberal judge considered them chiefly as the instruments of oppression. He observed, with his characteristic elegance, that while “the

forest laws established only one mighty hunter throughout the land, the game laws have raised a little Nimrod in every manor." And this often repeated sarcasm, and the authority of his name, have had a permanent effect upon the public mind. This evil, admitting that it actually subsists, in our opinion is but of rare occurrence, nor are its consequences very serious: while the actual evils, which, if they do not arise out of these laws, are intimately connected with the object of them, the preservation and pursuit of game, are of a most alarming description, and yearly assume a more serious aspect. They lie, in a word, in the temptation they furnish to *pouching*; and as the habits of smuggling have corrupted the morals of those who dwell near our sea-coast, so poaching, which is a sort of intermediate act between smuggling and theft, has, more than any other single cause, tended to destroy the virtuous habits of the peasantry of our inland villages; and it well deserves consideration how far that pernicious practice may be lessened by a change in the existing laws.

In the first place, we would observe, that the opinion so generally prevalent of the game laws, has much attributed to this breach of them. We may be thought to impute too much sentiment and reflection to the lower classes of the peasantry, yet it is our deliberate opinion, that many a man exists a hore, who would, on no account, plunder a house; but it is very certain, that those who are long practised in breaking, by night, into inclosures for game, will, with less scruple, break into a home-stall for poultry or farming stock. The first seduction to this dangerous practice is the thought that, after all, no man's *property* is taken away. The lower classes are well aware, that the game does not belong to the occupier or owner of the land that nourishes it, and they have little scruple in appropriating to themselves what is the *property* of no man. For even those Nimrods, the lords of manors, notwithstanding their high-sounding name, cannot enter the enclosure of the meanest copyholder: and the unqualified tenant is not more completely forbidden to kill upon the land on which he is, than the qualified landlord is to enter on the lands in order to kill, unless he has reserved to himself a special right to do so. For the benefit of both landlord and tenant, and in order to create a kind of property, in every way beneficial to the country, our author's most important proposal is

"1st. With respect to the *qualifications, or authority to kill game*, it has already been observed that the extension of this power to occupiers of land, whether owners or tenants, subject to restraint by particular stipulation, would necessarily increase the interest to preserve the game, and consequently add to its general stock, and the amusement of the fair sportsman; and therefore it is proposed that instead of confining the power to persons having an estate of inheritance of 100*l.* per annum, or an interest for life, or a long term of years of the yearly value of 150*l.* according to the existing regulations, it should be extended to all owners of lands, whatever may be the quantity, and to all occupiers of land, exceeding twenty acres, not adjoining a preserve or wood of another person, and to authorize the owner or occupier of land to empower any person obtaining a stamped licence to sport over his land for a limited time. By this latter permission persons of opulence having no interest in land might legally obtain amusement in sports of the field, and by this means one of the principal objections to the Game Laws would be avoided, without any probability of the quantity of game being diminished; for the occupier finding pleasure and profit thus incident to game, would adopt all possible means to keep up the breeding stock, and renew his annual profit or pleasure. (p. 32—33.)

Though fixed notions are not to be easily or soon eradicated, yet it may be hoped, that whenever game becomes property, like other property, it will derive some protection from the moral feelings and habits of the people. It must be confessed, however, that other provisions have been hitherto, and will continue to be requisite for that purpose.

In order to render poaching more perilous, and less productive, every one is acquainted with the formalities attending the carriage of game; and that, like exciseable commodities, it cannot travel without a kind of permit. Every one knows that, *by law*, game cannot be sold; and that, *in fact*, it is sold every day, and with a very slight attempt at concealment. The inefficacy of these laws is the strongest reason for their repeal. Instead of them Mr. Chitty proposes these regulations.

"2dly. *With respect to the power to sell game*. For the reasons before suggested, it may be expedient to enable the licensed owner and occupier of land to sell game, either to an immediate consumer, or to a poulterer, or innkeeper licensed by magistrates to sell game, as already proposed; and regulations might be introduced, so that evidence of the game coming from and with the authority of a qualified killer, might accompany it on its lawful passage to the consumer; and all other game, not so documented, should be liable to

secure, and penalties attach, as in the case of an illegal export to sale. The license for the qualified killer of game to sell it, might be obtained and registered, as in the case of game certificates, under the provision of the assented tax act, 52 Geo. III. But, for the reasons before suggested, the poulterer and innkeeper should obtain this license to sell by retail from the neighbouring magistrates, as in the case of alehouse licenses.

"There should be a larger penalty than 5*l*. on any individual person, whether qualified or not, selling game, as under the present regulations; and the penalty should increase, and become punishable criminally, for repetition of offences; and gamekeepers selling or fraudulently disposing of game, without the leave of their employer, should forfeit double penalties, and be liable to severer punishment, on account of the breach of trust. Though the grant of the license may seem to have an object of revenue in view, yet the circumstance of there being a public register of the persons who profess to sell game, would afford a wholesome check against evasion of the restraint upon sale, and against poachers.

"3dly, It is highly important to regulate the purchase of game, as well as the sale of it. All persons, whether qualified or not, should be authorized to buy game of a licensed owner, or occupier of land, or of a licensed innkeeper or poulterer. But in order the more effectually to prevent the purchase, either from poachers, hawks, carriers, or other unauthorized persons, there should be a considerable penalty imposed on any person for purchasing game of any unauthorized persons, with an increase of penalty, and even punishment, for a repetition of the offence. This enactment would effectually put an end to the daily encouragement afforded to poachers, &c. by persons secretly buying game of them, and it would be proper to make it incumbent on every party, in case of prosecution, to prove a legitimate mode of coming to the possession of the game." (p. 33—34.)

We own that these proposals appear to us likely to answer all the great ends, which even those have principally in view who think that the higher orders ought to retain a sort of prerogative right to the sport, as well as the luxuries produce: the land-owner and land-occupier will possess rights of chase commensurate with his possessions, and even the wealthy citizen, who has only merchandize and money, may purchase the right to catch game, as well as game when caught; and, at the same time, no offensive and unequal privileges are given to mere rank and to property, independently of the property which imparts the privilege, while they who are furnished with the means, have also the motive to protect, and not to destroy the game.

Still more, to protect this property, Mr. Chitty proposes a civil remedy in cases of trespass.

"It may be expedient to subject every person, whether qualified or not, to a penalty of 10*l.*, to be paid to the occupier for each head of game taken; or 10*l.* for attempting to take it after notice, in any preserve, wood, or enclosed grounds, recoverable with costs before a justice of the peace, or by action." (p. 34.)

Nocturnal trespasses, in pursuit of game, have been the subject of legislative provisions. By an act passed in the last session, the being at night in an enclosure with nets, guns, &c. for the purpose of catching game, is made a misdemeanor, and punishable with seven years' transportation; a severity, which only the magnitude of the evil can justify; and which will cease to be justifiable, as it will cease to be necessary, when preventative expedients may have lessened the temptation to offend, and added to the difficulties of escape from detection and punishment. This recent legislative provision has in a great degree anticipated Mr. Chitty's suggestions.

His last proposal is that the importation of the game should be permitted by law.

ably, An increase of game, or at least less necessity for destroying it, might be effected, by authorising the importation of game from the Continent; whereas several instances have of late occurred, of seizures of imported game, and penalties enforced against persons who had brought them into this country. Enactments might also be held out to licensed breeders of game." (p. 35.)

ARTHUR MILLER—*Self-Deception; in a Series of Letters: By ARTHUR MILLER, Author of "The Guerrilla Chief," &c.* (London, Egerton, 1816. 2 vols. 18mo.) pp. 326-327.

More than two thousand years have expired since this species of composition has been adopted in Europe; and among the inducements to inquire into its history is, the degradation to which it has fallen; while almost every other kind of writing has been raised to a rank in some degree suited to the lapse of time, and the progressive improve-

ment of mankind. These learned ladies will not be offended with us, if we presume to inform the few that may be ignorant of the matter, that the romances and novels in which they are conversant, were known in Asia Minor, when the Kings, or rather the Queens of Persia, governed that luxurious and luxuriant country; but it was not until the conquering son of Olympia overran with his Macedonians these fair regions, that all the sources of fiction were opened to this quarter of the world.

The *Dinias* and *Dereyllis* of *Diogenes* took the lead; the *Metamorphoses* of *Lucius* succeeded; then we have the loves and pursuit of *Rhodanes* and *Sinon*; when two hundred years of dulness were recompensed by the *Theagenes* and *Chariclea*, the seductive fiction of a bishop, who had under his controul the diocese of *Tricca*. We ought not to omit the remark to those whom we are addressing, that this mitred novelist, and all the ancient writers of the same class, appear to consider the heroes of their story as of no comparative importance, and to bestow all the force of character and spirit of colouring upon their heroines: thus *Theagenes* is a very insipid person, and the energy and talent is alone bestowed upon *Chariclea*.

A less polite age altered this scheme, so that we find pirates and robbers among the principal characters; and it is to this period that a noble lord, now an absentee, is principally indebted for the outline, and indeed for much of the dark shading, of his narratives. The prelate we have named has had admirers and imitators after the expiration of thirteen and fifteen centuries: his work suggested to *Tasso* the birth and early life of *Clorinda*, in the *Jerusalem*; and the sacrifice, and subsequent discovery of *Chariclea*, (the very name adopted) in the *Pastorido* of *Guarini*. — *Gomberville* and *Scudery*, with their numerous followers, were from the same model, and became extremely popular in France. *Hardy* composed eight tragedies on the subject; and *Dorat* one, with the identical title of the romance, which was acted in Paris as late as the year 1762.

Longus, who, in the fourth century, wrote his *Daphnis* and *Cloe*, is the parent of the pastoral, and the origin of the ten thousand productions in which both his style and his names are copied, as if he had by his talents wholly exhausted this mine of invention. The error, however, has been, that he has not, in some respects, been sufficiently attended to. In his composition we have no concealed gal-

lantry, no didactic instruction, no abstract reasoning, no intrusive episodes, no golden age; and he attempts to please only by the correct transcript of nature. Ramsay's *Gentle Shepherd* is an imitation of Longus. Our fair readers will perceive, that although we are travelling back a considerable way into antiquity, yet that we are endeavouring to preserve the connection with the modern road, in which we are all familiar; for it signifies little to us what these philosophers, poets, and sophists, have done, unless we, with their assistance, are enabled the better to discover the tract we should ourselves pursue: yet as, in the order of chronology, we shall presently be coming to Gildas, Ne-nius, and other monkish and unfashionable personages, we will even leave them in their own dormitories, and join the cheerful society of Miss Parker.

"Self-Deception" has a most singular introduction; the novel, instead of ending, begins with the marriage of the hero and heroine; so that, when every thing romantic should be disposed of, and the vulgar transactions of life commence, which are imagined to be too mean for the pencil of the artist, we have still the story pursued; and we do not at all know how the attention of the reader would have been kept alive, unless some other candidates for distinction had been admitted, who, indeed, give us enough of marriage, for not one of them remains unyoked,—the last couple submitting to the short forms of the Scottish ceremonial, in order to prevent unnecessary delays.

Another singularity is, that the reader is left wholly in the dark as to any of those best consolations of marriage, a chubby ruddy offspring; for such is the immaculate purity of the heroine, that the most respectful distance is preserved throughout the whole novel; and when reconciliation appears to be happily accomplished, a cast-off mistress, in a paroxysm of jealousy, stabs the hero in the back, and he, poor soul! is left in the most melancholy situation with a priest, sent for to give him such aid as his holy profession will afford. But although this lady is in a situation of westal abstinence, yet there is not that mental chastity which is recommended in our perfect system of faith and practice. Both marry from motives of interest, with a mutual declaration that their affections are placed elsewhere; and we dare not conjecture what might have been the consequence as to the morals and reputation of the lady, had not her favourite Eugene's sabretache "unhappily entangled with his legs," and "his spur made a melancholy inci-

sion in a lady's dress." We should be both unable and unwilling to discover; but for these things, to what state of earthly humiliation this virtuous Celestine might have been reduced. Fortunately for her honour and fame, after eight years absence, his features were more gross, his complexion more sombre, and his mouth "was rendered frightful by mustachios;" and in this barbarous and barberless state of things, she thus justifies her conduct by a comparison of her real with her ideal lover.

"But this Eugene Beauvois was not the Eugene Beauvois my imagination had pictured as the very pattern of every mental and personal grace; and yet it was Eugene Beauvois; and, therefore, if my imagination chose to deck him in such brilliant colours, my imagination alone was to blame. Yet, far as it had carried me, the illusion could not endure beyond the moment when I again beheld him after eight years absence. These eight years, I now found, had been devoted by me to the creation of an ideal being—a being so perfect, that I again became reconciled to myself, in considering, that the mind which could engender it must be of a superior order, and could never yield a preference to one who did not resemble this offspring of enthusiasm. I felt relieved beyond measure in making this compromise with my weakness, and at once yielded up the image of Eugene Beauvois; yet retaining and exulting in the exalted object of my favourite meditations." (p. 202—203, vol. i.)

She afterwards philosophizes on the distinction of signs and things signified, and observes with much apparent satisfaction: "Eugene must from habit still continue the name of my mind's idol, but not Eugene Beauvois!" We presume, her husband was in no way displeased at this incorporeal substitution; and if romantic ladies will thus condescend to interchange names for things, there may be some hope ultimately of their returning to truth and nature, and abandoning all their fanciful and sensual idolatry.

This was precisely the situation of the fair Celestine; the mere name of Eugene served only as a sort of poetic anagram; it became like one of those pieces which may be called fugitive, because, affecting the head, without touching the heart, they soon take their departure; and at the conclusion of the story, she seems likely to become as good a humdrum wife as any that might be selected beneath the expanded shade of St. Paul's, or Notre Dame.

Among the characters incidentally noticed is a French Abbé, who, it seems, has been the tutor of the hero; and he is one of those accommodating priests, who is under no great uneasiness for the morals of his young friends. "I

never considered," says he, "Stefanie (the mistress of his married pupil) other than as the plaything of your leisure hours; then how could she prove any interruption to your rational enjoyments?" Emma Parker, these are poisonous weeds from the French nursery; and we do not wish them to become indigenous on British ground. The Abbé, not contented with this oblique praise, compliments his élève in direct terms, guilty of most disgraceful aberrations: "You have acted," he proceeds, "under the influence of the staunch principles of delicacy and honour implanted in your breast." Seriously, Madam, of what "rational enjoyments" could such a state of Mahometan licentiousness be susceptible? and where is "the delicacy and honour" that can consort themselves with this grossness and infamy? But the clergyman prescribes some bounds to his liberality in such matters. Stefanie, not contented with having the undisturbed possession of the person of the husband, whether in the capital of France or Prussia, had the insolence to require that the wife should become her friend and associate. Scorn and indignation awakened in the insulted female, she repelled this attempt. Here the good priest interposes; and in the most familiar manner says to his ward, "You are quite right—Stefanie would indeed be an ill-assorted companion for your wife: had you endeavoured to have promoted such an intimacy, I could no longer have esteemed you." Venerable instructor! how incalculable must be the value of thy esteem! Pastor! parent! with what filial love and obedience must thy counsels be regarded! Clerk! confessor! what perfect whiteness and sanctity must thy ablutions and absolutions confer!

There are many peculiarities in the style and composition on which we are unwilling to dilate, as the authoress may consider it an excellence to produce a correspondence between the languages, as well as the morals, of the two countries; and as she would not be rigid in the latter, she is not precise in the former. Under these circumstances, we shall only say generally, that she is an amateur in fine words; that she is fond of disturbing the sentiments of Euclid, Demosthenes, Thucydides, and other "old Romans;" and that there is a pretty sprinkling from the learned fountains of antiquity, in every part of the work.

We have seen some novels, like some sermons, with as little reference to the title or text as if they had been selected for contrast; but this is not the case with the production before us; yet the "Self-Deception" is not of an uncom-

mon kind, or very much diversified in the circumstances : the three happy couples deceive themselves as to the existence of the affection they bear to each other ; two of them in the usual way, before marriage, and the other afterwards.

It is to the commendation of Miss Parker, that in the course of her work, there are none of those tantalizing pauses with which we are occasionally tormented ; especially when, in imitation of Richardson, as here, the epistolary form is resorted to. When this is the case, every letter is frequently an episode, and the narrative is so painfully interrupted, that the pleasure you occasionally receive is no sufficient compensation for what you endure from the intermittent fever under the irritation of such disappointments. But we complain, that not one character awakens our sensibility and regard : the ladies are either simple misses, or learned enthusiasts ; and the gentlemen either mere chevaliers or profound metaphysicians ; and whatever may be the advantageous opportunity some of these dramatis personæ may afford to Miss Parker to exhibit her erudition, we can assure her the public is much chagrined, when they find, in such compositions, the gravity of the school, instead of the playfulness of the saloon ; and the frigidity of the head, instead of the pathos of the heart. The province of novel-writing, like that of poetry, is not to instruct, but to delight ; and if the one be blended with the other, it must be in such a dexterous way, that the leading purpose be never abandoned.

After all we have said, we admit this work to be above mediocrity. The lady has published, besides the several effusions noticed in the title-page, "*Elfrida, or the Heiress of Belgrave*," in four volumes, and, in as many, "*Virginia, or the Peace of Amiens*;" so that she has had considerable practice ; and from the retreat of Fairfield House, in the benign atmosphere of Denbighshire, we may expect yet more amusement of the same kind. We shall not fail, if our hopes be realized, to resume our remarks ; but one purpose of them will be frustrated if the writer should derive from our observations no benefit. Her intentions are good,—and to say that the felicity of the execution is not equal to the merit of the design, is asserting of her that which we must at all times affirm of the most estimable persons, whose performances invariably fall short of their wishes.

ART. IX.—*Gulzara, Princess of Persia, or the Virgin Queen. Collected from the original Persian.* London, John Souter, 1816. 8vo. pp. 248.

A STRANGE contradiction generally attends political romances: at the time they are published they are well understood, but commonly little read; and if they happen to float on the top of the stream of time, and are picked up in some distant generation, they are little understood, but often much read: they then become curious and entertaining, as giving an insight into the events and manners of the times in which they were written, and they afford opportunities to learned and industrious commentators to unriddle the mystery, and explain the allusions. In spite of himself almost, Rabelais has been crowded into this class of authors, though in the Prologue to *La vie, faicts & dictz heroiques de Garagantua*, he vehemently protests against any such construction, asking if Homer were to be accused of allegory; or if the assertion of an ignorant lubberly friar were to be believed, that Ovid, in writing his *Metamorphoses*, meant covertly to allude to the sacraments of the Church? Yet we know, notwithstanding, that an indefatigable Dutchman, *M. du Chat*, spent no less than forty years of his life at Amsterdam in writing notes, to ascertain and make known the dark references contained in the learned discussions upon the breeches of the hero, and his disastrous conflicts with the bun-bakers of Lerna. The *Argenis* of Barclay has been attempted to be illustrated in the same way, by several able writers of this and other countries, and doubtless, however vain the inquiry as to its result, the world has been much benefited by the ingenuity displayed, the learning employed, and the discoveries they have jointly effected.

The work before us is a political romance, and though, of course, we do not by any means rank it even with the last named of the above performances, we should do the author great injustice if we did not admit that it is entertaining, and interspersed with sensible and acute observations upon events and their consequences. Excepting that it is an effort of greater talent, it resembles the mass of works of the kind that the reign of Charles II. brought into the world, in which libidinousness was lashed, and tyranny tortured, with little danger to the anonymous authors. Thus, in the publication of the work before us, the government of the Prince Regent possesses an additional feature

of resemblance to the reign of the royal adept in luxury and licentiousness.

Gulzara professes to be collected from the Persian: this expedient is the clumsiest part of the performance, and a little too stale to be of advantage to the volume in its sale: the title also has not much of novelty, and by the generality of readers would be mistaken for one of those idle productions so rife in our day, in which events war with probability, and words with sense. The object of the author of *Gulzara* is to point out, without more than necessary offence, the vices, follies, or impolicies, of the times, and of those who live in them; and if he have taken too gloomy a view of public affairs, he is at least not singular in his opinions. The mode he has adopted of cloaking his remarks, takes a little from their apparent severity; and since it is not always safe to call things by their right names, or to describe persons by their true characters, he has ingeniously contrived a story and invented personages, to whom he can more freely apply his censures and offer his advice. Thus the war between England and France is represented by hostilities between Persia and Tartary: Buonaparte is called the enchanter Nouredin; and who is intended by "Ali the Magnificent," our readers will probably collect from the following extract.

"Such was the Princess Gulzara, when the Prince her father undertook to wield the sceptre, in the name of the great Abbas. He quickly displayed his capacity for government by measures of extraordinary energy and vigour: so great was his application, he absolutely re-modelled the dress of the whole army in the first six moons, and devised six-and-thirty kind of turbans for the royal guards in particular. For many weeks the avenues to the palace were crowded with tailors, feather-makers, and artificers in gold, in silver, and in brass. Six hours every day did the magnificent Ali dedicate to these important functions of royalty; and his great soul was so entirely engrossed by them, he wholly forgot, when the twelve moons were expired, that his ministers were not of his own choosing, and continued to afford them his august protection. His mother, the venerable and munificent Gulzara Lelamain, who befriended them, was delighted with her son, and used her powerful influence to preserve in him the same happy forgetfulness of friendship and of injury. Aided by a magnificent festival, she completely succeeded: the Viceroy retired to his closet, called his most faithful counsellors around him, and worked night and day at the plan for three months, during which interval he found it quite impossible to attend to minor affairs. Astonished at so much assiduity, the ministers gave him an Aga to tie up his papers, appointed him master of

his own revels, and presented him with a *carte blanche* as to the dress of the army. Heavens! what glittering visions! what rose-coloured day-dreams! Need it be added, that from that time they found him the most pliable of princes." (p. 11—12.)

From this passage the reader will also have collected to whom the name of the heroine (Gulzara) applies, who, after the death of her father Ali, (in consequence of a shock given by the unexpected return to Persia of his divorced wife the Princess Fatima,) assumes the reins of government. In treating of the character and conduct of the Princess and her ministers, the author takes occasion to discuss (and he does so with some skill, though now and then dealing too much in the common-places of party) various political questions of magnitude. The Whigs and Tories are designated by the terms *Worsted* and *Silk* factions, and the religious sects are marked out as *Seraphics* and *Indefinables*; it is not necessary to supply a *clavis* to the allegory, if it may be so called; since none who read the work, and who have at all attended to the progress of events of late years, can be dull enough to require it. We quote the following remarks upon the effect of excessive trade, as a specimen of such parts of the volume as are devoted to topics of a graver nature.

"With respect to commerce and manufacture, some unlucky facts were becoming evident, namely, that commerce has boundaries, beyond which it may cease to be a benefit; and that the monopoly which may be produced by an artificial paralysis of civilized rivalry, however favourable to temporary prosperity, is sure, in the end, to prove injurious—not only to myriads of individuals, by drawing adventure into channels which might suddenly dry up, but to the country at large, by the unnatural widening of a basis of exertion and expense, the rapid contraction of which is always felt to the national core. Nor was this all:—to keep up a feverish prosperity, extended hostility was not only advocated upon principles disgraceful to the Persian character, but, in the minds of the very prominent part of the population, the mere contingent connection of commerce with war was converted into a healthy and congenial relationship. The natural retrocession of the tide, and approaching stagnation of the waters, were attributed to the *curse* of peace; and, in consequence of so curious a mistake, many of these profound discriminators absolutely bawled out for a war with their very best customers, and could only be convinced by experience that they were doing themselves harm. To the same insatiate craving of an over-stimulated appetite, every thing great, magnanimous, and generous, in national morality, in speculation at least, was mercilessly sacrificed. The legitimate struggles of oppressed humanity were to be assisted

or retarded upon the principle of *exportation*; and, while nothing would be more proper than to assist one band of patriots, it was clear that another was composed of rebels, and great enemies to Persian manufacture. What rendered this the more ludicrous was, that it was frequently uttered in the midst of the gravest self-compliment, by the merchants at dinner, where endless goblets of the wine of Shiraz were swallowed, in honour of their social disinterestedness and unspeakable generosity.

"Of the real value of these overwhelming fits of commercial prosperity, the general complaint throughout Persia, after having preserved Asia and legitimacy by an all-conquering peace, afforded an admirable instance. Her commerce remained unrivalled; but it no longer abounded with opportunities to make fortunes at a stroke, or to transform merchants into princes by a lucky hit. The numerous avenues that were formerly open to slow and cautious industry were nearly filled up; capital alone could operate, and capital had almost learned to despise the acquirement of mere competency and independence,—it must dazzle, buy half a dozen villages, and build palaces. As these capabilities ceased, the whole fabric they had created began to give way: the soil fell in value, its lords were impoverished, and its cultivators ruined. The benefit to the former had been a temporary rent-roll of twice the usual amount, inductive to a proportionate expenditure and taxation; and to the latter, the accumulation of visionary thousands, which now melted like the snow of Caucasus in spring. Innumerable manufacturers, who had been seduced into the largest scale of exertion, found themselves similarly situated; their people were discharged by hundreds; and the delusive supply of half the world, clandestinely made away with to support declining credit, was circulated through Ispahan at a quarter of its prime value: and, but for a seasonable peace with the very people whom the Persians detested for resembling themselves, the mischief would have been still more extensive. Under these appearances the public revenue, like the expenditure of the individual, being founded upon a tumour, began to shrink in its total, and the alarmed financier to study the nature of a general thaw. The very poor really suffered least, and, with certain exceptions, backed into entire pauperism with little concern. The philosophy of this thriving body of Moslems was owing to the admirable system of drill, which for many years had been enuring them, more or less, to a dependence upon partial relief, so that they gradually rested upon it altogether, with no extraordinary reluctance. Regarded poetically, the stagnant portion of humanity alluded to might be compared to the mud of the Nile after a deluge—supposing the said mud to have been gratuitously deprived, by some Egyptian politicians, of every latent particle of vitality and productiveness." (p. 129—133.)

This certainly is not very original, but it shews good sense and intelligence; and that the author has not said much that is new, arises perhaps from the great variety of subjects

he has thought fit to touch upon: politics, religion, and the arts and sciences are all cursorily noticed; but one of the best portions of the volume is the ninth chapter, in which he speaks among other things of the poets of Persia: in the subsequent paragraph the characteristics of Mr. Walter Scott are exceedingly well hit off in a few words.

"The most fruitful of them, Said, was famous for his love of a particular period of Persian history, from which he drew all his themes, with a facility that began to be fatiguing to his readers. The elder times of our own country are frequently interesting, and in description exceedingly picturesque; but the modes, manners, and usages; horses, armour, and accoutrement; satraps, slaves, damsels, and ladies, of the age of the Dariusses, are after all exhaustible, and when exhausted, should be allowed to rest. The mule was a good mule, but it is dead. The great forte of Said was description, particularly of natural beauties, and the peculiarities of a specified locality. He had also the art of painting motion so exactly, that his works formed a kind of *camera obscura* of battles, crowds, and assemblages. This vivacity of delineation, with occasional bland and beautiful touches of pathos and reflection, made up the merit of Said; his greatest defect was repetition and mannerism—he was always promising another, but eternally giving the same," (p. 143—144.)

The author of Gulzara is not deficient in humour, and we were now and then reminded for a moment of the style of the very best writer in this kind, in any language: but no such pretensions are made: the work is instructive, entertaining, and now and then satirical, and that is perhaps all that its writer intended.

There is one thing that might have improved the work, not only to present but future readers, viz. if the author had dwelt more upon the separate characters and qualifications of the Ministers of Ali the Magnificent. This was not only a fair but a happy subject, one on which the author might have successfully employed the powers he possesses of satirical banter and good-natured ridicule. At the same time we allow that his readers would be better able to supply this deficiency than any other.

ART. X.—*Report from the Select Committee of the House of Commons appointed to Inquire into the Education of the Lower Orders in the Metropolis, with the Minutes of Evidence taken before the Committee.* London, Gale and Fenner, 1816. 8vo. pp. 608.

NEVER has there at any former period been collected a mass of more copious and useful information on the state of a great metropolis, than that which was supplied by the labours of the Select Committees of Parliament during the last session. The work before us, which has been printed for general circulation, would seem to comprise almost every thing that is important to form the ground of those regulations on which the peace, order, and good government of this populous and magnificent emporium of arts, commerce, and policy, are to be established.

The observations which accompany the Report are few but important. The Committee has discovered, in the progress of its duties, that a very large number of poor children are wholly without the means of instruction, although their parents appear to be generally very desirous of obtaining that advantage for them. The Committee acknowledges the beneficial effects upon all those divisions of the population which, assisted in whole or in part by the various charitable institutions, have enjoyed the advantages of education; and the same Committee expresses its persuasion that the greatest benefit would result to the country, if Parliament were to take proper measures, in concurrence with the prevailing disposition of the community, to supply the deficiency in the means of instruction, and to extend that blessing to the poor of every description.

It was no part of the duty assigned to this Committee to examine the state of education beyond the limits of the metropolis, but having, by the benevolent zeal of some individuals, obtained various communications regarding public instruction elsewhere, it recommends the appointment of a Parliamentary Commission to examine into the management of charitable donations, especially in the larger towns, and generally to inquire into the state of the education of the lower orders.

In the ensuing session the Committee intends to prepare a report of its opinion upon the different objects of inquiry, and it will be received no doubt with the respect that is due to one of the most interesting and valuable documents

that can be provided under the auspices of our national representation, as referring to the happiness and tranquillity of this mighty city, or as Sir Edward Coke somewhere denominates it, "*Cor Reipublicæ, et epitome totius regni.*"

The facts already ascertained are very important. In a population of 17 or 18,000 in Spitalfields, it was found that about 2000 children are uneducated. (p. 20). In Southwark 4000 families visited had 11,470 children, at between five and fourteen years of age, of which 6020 were without either education or the means of it. In an eastern district, bounded by the Thames, Gracechurch Street, Bishopsgate Street, through Kingsland Road to Stamford Hill, the number of inhabitants is 250,000, of which 30,500 are untaught, and according to a general estimate of Mr. Wm. Allan, treasurer to the British and Foreign School Society, the children in London uneducated amount to 100,000!

Such is the state of the capital of the most enlightened kingdom of Europe, and what must be the melancholy condition of those of other countries, where the seductions to vice are not less numerous and powerful, and where the ignorance of the people is yet more general? But our business is by practical means to reform our own country, not by theoretical speculations to estimate the mischievous circumstances elsewhere.

Mr. Butterworth, M. P., in his examination before the Committee, was asked as to the effects of the want of education: "I have observed," says he, (p. 518) "that ignorance in general produces vice in its most hideous form, and that idleness, disobedience to the laws, and all kinds of profligacy are its necessary consequences." He afterwards observes, (p. 519) "With this ignorance of moral obligation is connected the evil of mendicity, which leads many children to acts of thieving. They are in the habit of gaming with the money which they beg, and when they lose their money they recruit their stock by criminal courses."

A most serious consequence of this want of education is the filth and disease such a degraded condition occasions, and it is not easy to ascertain to what reach this evil is extended in a crowded city. It was remarked by one of the Committee, on the examination of a surgeon in the neighbourhood, that "Dr. Adams has observed, in his book, that infectious complaints prevail throughout the year in the parish of St. Giles's;" and the fact was confirmed by the gentleman to whom the inquiry was addressed, and who

had abundant opportunities of determining the correctness of it by personal inspection and regular attendance. (p. 451.)

Among the materials of information on the actual state of the means of public instruction, we have an account from the Society for Promoting Christian Knowledge, and an alphabetical arrangement of the Charity Schools annually assembled at St. Paul's, with the number of children and other particulars. (p. 183—185). These documents were enclosed in the following letter, addressed to the Chairman of the Committee by Dr. Gaskin, secretary to the same society.

“ Sir,

“ I transmit to you a paper containing an account of the receipts and payments of the Society for promoting Christian Knowledge, for one year, ending at the annual audit in April last: From that paper it will appear, that besides the sums actually paid, there still remains a very considerable sum due to the booksellers, the difference between 32,357*l.* 7*s.* 8*d.* and 20,214*l.* 5*s.* 7*d.* I also transmit a “ General Account of the Society,” printed in the year 1810, the last that was printed; and the annual Report for the year 1814: that for 1816, not being yet ready for delivery. In the former of these you will find, page 275, an account of the Charity Schools of the metropolis; but they are only such as compose the annual assemblage in St. Paul's cathedral. To these schools, and to all other Charity Schools in connection with the church, that apply for them through the medium of members of the Society, books are furnished on the customary terms, the Society being at about one-half of the expense. I shall be happy to furnish any other information in my power; and remain,

“ Sir, very respectfully yours,

“ GEORGE GASKIN.”

“ Bartlett's Buildings, May 31, 1816.”

We cannot quit the subject of the parochial schools without earnestly recommending that the subscribers themselves would not satisfy their generous feelings by merely giving their money, but would personally attend to the selection of masters and mistresses, and not consign the important duties such instructors have to discharge to incompetent individuals, who undertake the employment as being themselves objects of charity. Quarterly examinations, and regular visitations of the parents, to inquire after the character of the children, would also be attended with the best effects, and these institutions, under such a system, would fulfil all the valuable purposes for which they are designed.

Some difficulty has been experienced on account of the

different religious persuasions of those to whom these public means of education are applied. On this subject it was inquired of Mr. Butterworth, whether it was in his opinion desirable to unite all denominations of protestants in some general plan of giving instruction to the poor? The question gave rise to the following judicious remarks, by that honourable member.

“ Considering the prejudices of partialities that exist, I scarcely think such a plan practicable, where catechisms are insisted upon; but Mr. Green, of Blackwall, has given in his evidence, some account of an approach towards union; if, however, it be not practicable to unite different denominations, I would much rather see rival schools than none at all. I am not sure, indeed, whether two systems are not, on many accounts, extremely desirable to stimulate each other, and if carried on without hostility, may be mutually useful to each other and to society. In a country like this, where the views of individuals are so various on religious subjects, I am not aware that an union of all parties in one specific and uniform plan, is necessary for the great end of general instruction. I apprehend, that if the national establishment were to pursue the excellent plan which it has adopted, to the full extent to which it is capable of being carried, and if at the same time the various other denominations of christians who cannot conscientiously join in those plans, were zealously to pursue their several systems of education, (supposing the Bible to be always taught) I am of opinion that in a short period provision might be made for the education of the whole juvenile population of the country; and I apprehend that while every encouragement is given to the national schools, due encouragement might also be given to the British and Foreign School system, and to other schools not exclusively connected with the national establishment.”

The Rev. T. T. Walmsley, secretary to the National Society, in his examination, supplied some interesting particulars as to the establishment, that will be acceptable to our readers.

“ Can you tell the committee how much money you have received from your commencement?—From the establishment of the society in 1811, to the beginning of June, 1815, the whole sum was rather more than 24,000*l.* the greater part of which had then been applied in the erection and enlargement of buildings for schools; since that time we have received an additional six thousand pounds, in consequence of a strong appeal made to the public on the exhausted state of our resources.

“ How much is your income in annual subscriptions?—I should suppose about 1500*l.* a year.

326 *Report on the Education of the Lower Orders.*

"The regular subscriptions, or including casual donations?—No, annual subscriptions only."

"How many schools have been erected since the beginning?—There is only the National School we have erected altogether."

"Where is that?—Baldwin's Gardens, Gray's-Inn-Lane."

"How many schools have you contributed towards the erection or extension of?—Up to June, 1815, a hundred and twenty-two schools have been erected or enlarged by the partial assistance of the National Society, in sums from 15*l.* to 500*l.*; considerable supplies of elementary books have been furnished; 336 masters and 86 mistresses, have been trained in the principles and practice of the national system, and are now, with few exceptions, conducting important schools in town and country; whilst a succession of masters has also been kept in constant pay at the Central School, for the purpose of being sent out wherever their services were required for the formation of new or the regulation of old establishments; and, lastly, besides that great number of children who have already quitted the different national schools after having received a competent share of instruction, more than a hundred thousand children are actually returned to the committee, as at this time under a course of education in 570 schools formerly united to the National Society. Since that period, I should think about 140 schools have been united, in addition to that 570."

"Do you include in the above calculation the Sunday schools established in different parts of the country?—Yes." (p. 49—50.)

The same gentleman states the grants made by the Society, with the expense, and time required for instruction.

"Grants of Money made by the National Society."

1813	£2,332
1814	3,832
1815	4,510
1816	3,120

£13,792

"According to the plan of the National Society, what is the expense of books for fifty boys?—The total expense of books for fifty children is 1*l.* 3*s.* 11*d.* amounting to less than sixpence for each child; but as under good management each of the tracts comprehended in this calculation will serve six children in succession, the real expense for books, for suitable instruction in reading and in the first rudiments of religion, cannot be calculated at more than one penny for each child."

"What is the expense of slates and pencils for the same number?—Not more than two-pence halfpenny a child."

"Can you give the committee an estimate of the expense of teaching 500 children?—The room being given, I conceive four shillings and two-pence a head abundantly sufficient."

" And proportionably larger for a smaller number, and smaller for a larger number?—Yes, of course.

" What is the longest time that you take a boy for education?—We admit them at seven years old, and they may remain till they are fourteen; I should conceive two years abundantly sufficient for any boy.

" Does not one great advantage of this system consist in its keeping every one of the boys actively at work during the whole time?—Yes, and I may add that they have not an idle moment. (p. 56—57.)

Mr. Allen, treasurer to the British and Foreign School Society, underwent a long and interesting examination; and being recalled, explained the extent of the deficiency of education throughout the country, and the sum that would be adequate to supply every child requiring this sort of assistance throughout the island.

" From your observation upon the state of education among the lower orders, what should you say was the proportion of uneducated poor in the country generally? As far as our inquiries have gone, it has appeared that, taking the whole population, about one in twenty would require education upon the general plan; that is, we calculate that one-twentieth part, including all ages, require to be assisted in education.

" Do you mean, that supposing the population of England and Wales to be ten millions, about five hundred thousand require education?—Certainly; I think that they have not the means of obtaining it without assistance.

" What should you calculate would be the expense, upon the British and foreign school plan, of giving education to that number?—The expense will vary according to local circumstances; where the number of children are sufficient to form a school of 500 or 600 in one place, the total expense per annum, in my opinion, need not exceed 200*l.* or so much. We generally calculate that the expense per head, in the largest schools, should not exceed five or six shillings; but it is obvious that local circumstances, such as the price of provisions, the rent of premises, &c. will cause a difference in different places.

" Should you think twelve shillings a head a fair average, taking schools of all sizes into account, one with another?—Yes.

" Do you mean thereby to cover the expenses of school-rooms?—All expenses, except those requisite for the first erection of the building; but, as I stated before upon my last examination, the expense of every school upon the British and foreign society plan, consists in the salary of the master, the rent of the room, and about 20*l.* more or less, according to the size of the school, for apparatus, together with the expenses of school-rooms, fuel, &c.

"Then do you mean to calculate, that from three to four hundred thousand pounds a year would suffice for the education of all the poor now uneducated?—Certainly; if the sum of 400,000*l.* could be devoted to that purpose, every child requiring this sort of education might be provided with it throughout England and Wales, so as to leave not an uneducated person in the country; and in my opinion, a much smaller sum would suffice.

"Do you consider this as a moderate or large estimate?—Certainly as a large estimate.

"Can you give the Committee any estimate, generally, of the expenses of a school-room?—The school-room at Kingsland, in the neighbourhood of London, was erected for a less sum than 400*l.*, and will contain 300 children; but in many parts of the country, an old barn or an old warehouse might be found, which would prevent the necessity of erecting a new building.

"Should you say, that, generally speaking, in the neighbourhood of London, a building for 500*l.* would admit from 500 to 600 children into the school?—I should think from four to five hundred. It is to be recollected, in estimating the expense for a certain number of scholars, we calculate upon the number of children who shall be at any one time receiving the benefits of education in one school-room, but it never happens that the total number are always present. Thus, in a school-room which is calculated to hold 1000 children, you will never get more than between 800 or 900 to attend at one time, and that is particularly the case in manufacturing districts; persons will keep their children at home a day or two for certain purposes of business, but still they are getting about three or four times as much instruction as they would procure in a Sunday school.

"Suppose a grant were made merely of the money required to build the school, and the annual expenses were to be defrayed by subscriptions, would such meet with assistance, in your apprehension, in the progress of the system?—In my apprehension it would do every thing, because it would encourage benevolent persons in the neighbourhood to promote school associations throughout their districts, on the plan recommended by the British and foreign school society, in which the poor themselves would become interested in the education of their children, and receive it, not merely as an act of charity, but as a thing which they themselves had subscribed for." (p. 294—296.)

Mr. Francis Place, who was particularly acquainted with the Lancasterian scheme, gives that plan a decided preference, on account of the accommodation and care of the children, and the rapidity of the mode of instruction. According to that method, he computes the maximum of expense for a school capable of containing 600 boys sixteen

shillings, and the minimum twelve shillings, per annum, supposing no charge of rent for the school-rooms. (p. 474.) On the subject of these apartments, Mr. Wakefield in his examination observed, that the mere assistance from government to provide them gratis, would be so great an encouragement to education, that subscriptions would increase, and the zeal and the liberality of the public would be sufficient for all other purposes. With regard to the charge of teaching, the computation of this gentleman is much below that of Mr. Place : he says that one penny for each child per week would be adequate ; and he adds, " I am not speaking from any calculation of my own, but from the information I have received in conversation with the different committees to which I belong, for schools under the Lancasterian system." (p. 79.)

It is impossible that, in any terms adequate to the expression of our feelings, we can recommend this work and this subject to the attention of the public. We plead the cause of the rising generation and of posterity—of those wholly incapable of judging of the importance of instruction to their morals and their happiness. Could we bring forward to observation the myriads of human beings in helpless infancy, whose love and gratitude will reward the active friends of humanity : could these friends behold the workings of the heart, the trickling tears, the loud and yet tremulous joys of the innocent beneficiaries of their zeal and liberality, all admonition would be vain, and all exhortation needless ; and Britain, in the possession of a virtuous and intelligent people, would find a better security for her liberty, her constitution, and her laws, than all the restrictions and limitations that legal ingenuity can invent, national jealousy demand, or lawless ambition require.

BIBLIOTHECA ANTIQUA.

bus For out of the blde felde, as men saith,
Cometh all this new corne, fro yere to yere;
And out of old bookes, in good faeth,
Cometh all this newe science, that men lere.

Chaucer's Assen. of Fowles, st. 4.

ART. XI.—*A Method for Travell: Shewed by taking the view of France. As it stode in the yeare of our Lord 1598.* London, printed by THOMAS CREEDE, n: d: pp. 170. 4to.

THE object of Sir Robert Dallington, the author of this rare and curious work, was to point out to the individuals at the time he wrote; about to make excursions upon the Continent; how they might best improve their time while absent, by observations upon the governments, institutions, and manners of the people they visited;—that they might not merely go there and back again, making themselves nuisances while abroad by their self sufficiency, and on their return home by their affectation, having learnt nothing but to prate about objects they had never seen, and things they could never understand.

A work of the kind at the present moment, might not be useless when those who have made trips for a few days to France, or the Netherlands, undertake to speak; to write, and to print as sagaciously and definitively upon all topics as if they had resided for as many years, with the best means of obtaining their knowledge and of forming their opinions.* This is one reason why we have chosen this "Method for Trauel" as the subject for the present article, at a time when so many travellers are returning, or have returned, to their native country, to whom we should be unwilling to apply the satire of the old critic—"a horse in a malt-mill is as far in the morning as at night: when he hath done his days-work—so many travellers are as wise when they go forth as when they come home."† Another

* Undoubtedly the best work recently published upon the state of France is that of Mr. John Scott: the author's talent in the book-making art is as considerable as his other talents, which are by no means insignificant: he was absent from London only three weeks, and yet on his return pours from the press observations upon the moral, political, and financial state of France; the manners, opinions, and fashions of the people; their domestic habits and social dispositions. We have forgotten much of this eloquent and taking title.

† Meres' *Palladis Tamia*, 1598, fo. 237.

reason is the interest that will now naturally be taken by intelligent tourists in the state of France more than two centuries ago, described by a man of acuteness and learning.

Sir Robert Dallington having been knighted by King James, was appointed to the important office of Master of the Charter House, on the recommendation of Prince Charles, who in the year following ascended the throne. His origin was probably low, as, according to Fuller, he was first bible-clerk of Bennet College, and afterwards kept a school in Norfolk, where gaining sufficient money for his purpose, he travelled through France and Italy. On his return he was made secretary to the Earl of Rutland, one of the Lords of the Privy Chamber to Prince Charles; this led to his nomination to the mastership of the Charter House, which place he continued to hold until his death, in 1637, at the age of seventy-six. Fuller (no mean authority) says that he had an excellent wit and judgment, and it seems clear that he was highly respected, as three persons were appointed to assist him in his office in his old age. It is reported that he was the first to introduce the custom of putting parts of the Scriptures into Latin verse; a practice, we believe, now generally followed in public schools. On entering upon his duties at the Charter House, he was greeted in a copy of Latin verses by Dr. Gray, the second master, of which two are given by Fuller. He was the author of several other works besides that on our table. 1. He joined some of his fellow collegians in Epitaphs upon Sir W. Burre, who died in 1583. 2. A Survey of the Great Duke's State of Tuscany, in the year 1596. 3. Aphorismes Civil and Military, &c. 1615. The last is much applauded by his quaint but learned biographer.

The "Method for Trauel" has no date, but that of 1605 has been assigned to it, and probably it is nearly correct, because the author speaks in it of the late Queen, and mentions his having past the prime of his life.

The address to the reader, which follows the title, is remarkable principally for the censure it contains of the vast number of light pamphlets published about that time, "more for the printer's gain than the author's credit, or benefit of us the readers." It is succeeded by a digested table of things necessary to be observed by travellers, and then we arrive at a preliminary discourse called "the method for trauel," which is an explanation and enlargement of the table: after stating that "base and vulgar spirits houer

still about home," and that "these are more noble and divine that imitate the *Heavens* and joy in motion," he proceeds thus:

"He therefore that intends to *Trauell* out of his owne country, must likewise resolute to *Trauell* out of his country fashion, and indeed out of himselfe: that is, out of his former intemperate feeding, disordinate drinking, thrift-lesse gaming, fruit-lesse time spending, violent exercising, and irregular misgouerning whatsoever: he must determine, that the end of his *Trauell* is his ripening in knowledge; and the end of his knowledge is the seruice of his countie, which of right challengeth, the better part of vs.

"This is done, by *Preseruation* of himselfe from the hazards of *Trauell*, and *Observation* of what he heares and sees in his travelling. The hazards are two: of the minde, and of the body: that, by the infection of errors; this by the corruption of manners. For who so drinketh of the poysonous cup of the one, or tasteth of the sower liquor of the other, looseth the true rellish of religion and vertue, bringeth home a leprous soule, and a tainted body, retaining nothing but the shame of either, or repentance of both: wherof in my *trauell* I haue seene some examples, and by them made the vse to preuent both mischiefes, which I will briefly shewe."

He then gives the traveller advice respecting the preservation of his religion, the acquirement of languages, and other needful points: what he observes of the expenses of a traveller is worth extracting, for the sake of comparison with those at present usually incurred.

"Money, the sinues of warre, and soule of *Trauell*, as at home, so abroade is the man. They say he should haue two bagges, the one of crownes, the other of patience: but howsoever this last be emptie, I could wish that other were still full: whereout he must proportion his yearely expence, not exceeding the limmits of his propounded allowance. If he *Trauell* without a seruant, fourscore pounds sterling is a competent proportion, except he learne to ride: if he maintaine both these charges, he can be allowed no lesse then one hundred and fiftie poundes: and to allowe aboue two hundred, were superfluous, and to his hurte. And thus rateably, according to the number he keepeth.

"The ordinarie rate of his expence, is this: ten gold crownes a moneth his owne dyet, eight for his man (at the most) two crownes a moneth his fencing, as much dancing, no lesse his reading, & fiftene crownes monethly his riding: but this exercise hee shall discontinue all the heate of the yeare. The remainder of his 150. pound I allow him for apparell, bookes, *Trauell*ing charges, tennis play, and other extraordinary expences."

"The view of France as it stooode in the yeare 1598,"

commences with a general description of the territory and its limits, and with notices of the most important havens and cities systematically arranged. The author afterwards arrives at Paris, and describes the public and private buildings of note, shrewdly adding the following anecdote, of which he also gives the obvious application.

"I haue heard a tale of a President of Parliament, whose friends comming on a time to see him at his new house, began exceedingly to commend it, as indeed it deserved, as well for the rarenesse of the workmanship, as the goodnesse of the Stone, Timber, Marble; and such like. No (quoth he) ye mistake the stuffe whereof it is made; this house is onely built, *de testes des fols*, of fooles heades. I thinke many of our newe buildings in England, are made of the same stuffe."

His observations upon the disputed Etymology of the name Paris are worthy of quotation.

"Some say, this Towne was builded in the times of *Amasias*, King of Iuda, by some reliques of the Troian warre, and that it was called *Lutece* (a Luto) because the soyle in this place is very fatte, which is of such nature, as ye cannot well get it out, it doth so staine: whereof they haue a By-word, *Il gaste comme la fange de Paris*: It stayneth like the durt of Paris. Other say, It was called *Paris* of (*Parresia*) a Greeke word, which signifieth (saith this Authour) *hardiesse ou ferocité*, valour or fiercenesse, alleading this verse,

*Et se Parrisios dixerunt nomine Franci,
Quod sonat audaces, &c.*

"And the Franks called themselues Parrisians, which signifieth valiant. And by this Etymologie would inferre, that the French is a warlike nation. But he is much mistaken in the word, for it signifieth onely a holdnes or liberty of speach: which whether they better deserue, or to be accounted valiant, you shall see, when I come to speake of the Frenchmans humour and nature in generall."

This last conjecture is confirmed by *Rabelais*, who does not treat the citizens with a superabundance of respect. *Garagantua*, has produced an unexpected inundation, not of the most agreeable kind, from the top of *Notre Dame*, and the people are flying in all directions, exclaiming:—"*Carimary, Carymara, par sainte Mamye, nous sommes baignez par rys, dont fut depuis la ville nommée Paris la quelle auparauant on appelloit Leucece*;" and a little further on he adds—" *Dont estime Joanus de Baranco, libro, de copiositate reuerentiarum, que sont dictz Parrhesiens en*

Grecisme, c'est à dire fiers en parler." The character of Henry IV. now so popular in France, is drawn as follows, with a spirit and liveliness approaching to wit.

"He sayth there farther, that though by his Physiognomy, his fashion and manner of behaviour, ye would iudge him leger and instant, yet is no man more firmly constant then he. He confesseth it were hard for him, not to be sparing, considering the profuse and lauish spoyle that his predecessor made before him: yet to salve the matter, he makes this difference, *That the other gave much to few, this gives a little to many.* If you remember when we saw him play at dice, here in Orleans, with his Noblesse, he would ever tell his money very precisely, before he gave it backe againe.

"I will not spare in this discourse (which is onely for your selfe private) to speake the truth, though of a King: we are here in a country, where ye daily heare his owne Subjects speake of him more liberally.

"And besides, his Majestie hath generally this commendation, which is very laudable in a Prince, he can endure that any man should tell him the truth, though of himselfe. Which I will interpret to wisdom, though perhaps some will impute it to a facility of nature. Concerning this thrifvie vertue then of sparing, we must note that he is a very good mesuager. *Il fait d'argent avec serdens.* He makes money with his teeth, saith the Frenchman, meaning his sparing of great and superfluous expence at his table. And for his giftes, wee may call him by an *Antiphrasis*, as *Plutarch* sayth they used to call *Antigonus* in scorne (*dason*) that is, *qui donnoit*: pour ce qu'il promettoit tousiours & iamaïs ne donoit: One that will give: because he alwayes promised, but never performed.

"For my part, I thinke he gives S. P. Q. R. not *Senatus populus Romano*: that is, to all sorts of people: but *Si Peu Que Rien*, so little, as scarce any at all. They say, that the chamber of Accounts, is to examine the Kings gifts: and if they find any unmeasurable, to shorten them: to which purpose, there is written in great letters in the same court, *Trop donné soit repeté*: Let gifts too great be revoked. It should seeme hee saues them this labour." * * *

"At his being here at Orleans, this Iune last past, the Maior and Burgeses of the Towne came to his Majestie, to desire they might bee eased of certayne extraordinary taxes and impositions, where-with in the time of the league, they had been burdened by *Mons. de la Chastre*, their Governour. Saith he, *M. de la Chastre vous a liguez, qu'il vous desligue*: *M. de la Chastre* hath tide you, let him vntye you. At his being at the siege of Amiens, amongst others of the Noblesse, which he summoned to that service, he sent also for the Count Soissons, a Prince of the blood, and one of the rarest Gentlemen of France, to whom the King gives (as is said) 5000 Crowns pensiō. The Count, at that time discontented, returned the King answere, that he was a poore Gent. and wanted meanes to come to

that service, as became one of his birth and place, being a Prince of the blood, and Peere of France: he therefore most humbly craved pardon, and that hee would pray for his Maiesties prosperous successe, which was all he could doe. Well, saith the King, *D'autant que les prieres ne seruent point sans ieune, il faut qu'il ieune de la pension de ses 5000 escus*: Seeing prayer is not acceptable without fasting, my couzin shall hereafter fast from his pension of five thousand Crownes."

It is a celebrated observation of Burke's, that "the King of France should always be on horseback," and he seems to have gathered it from the contemplation of the temper and habits of Henry IV., whom Dallington very enthusiastically praises for his "valour and princely courage, such as never any of his predecessors on the throne of France could match; who, for the space of almost thirty yeares hath, as one would say, never beene unarmed, *without his foote in the stirrup*," &c. He, however, condemns him for his degrading familiarity, giving the two following singular instances, of the first of which he seems to have been an eye-witness.

"You saw here in *Orleans*, when the Italian Comedians were to play before him, how himselfe came whiffing with a small wand to scowre the coast, and make place for the rascall Players (for indeed these were the worst company, and such as in their owne Countrey are out of request) you have not scene in the Innes of Court a Hall better made: a thing, me thought, most derogatory to the Majesty of a King of France.

"And lately at *Paris* (as they tell vs) when the Spanish Hostages were to be entertayned, he did Vsher it in the great Chamber, as he had done here before; and espying the Chayre not to stand well vnder the State, mended it handsomly himselfe, and then set him downe to giue them audience."

We are compelled, from deficiency of space, to pass over all that the author says of the internal government of the country, which however is least important, as comparatively few traces of it are left behind. We omit also his observations upon the nobility and clergy, and proceed to what he remarks of the great mass of the people, whose dispositions and habits have, it will be seen, remained nearly the same from that time to this. Such, indeed, is the natural course of things. Even trifling peculiarities have been preserved by them, for Stafford, in his "Niobe dissolved into a Nilus," (reviewed in our last Number) mentions the "French shrug" as a characteristic in 1611, and so it has continued. First, Dallington censures the unlicensed talkativeness (which led him to the etymology before inserted) and idle

curiosity of the French, defects they have not yet corrected: then he adverts to their meats and cookery.

“ Concerning the French diet, it is, to keepe no diet: for they feede at all times, there being among them very few, which besides their ordinary of dinner and supper, do not *gouster*, as they call it, and make collations, three or foure times the day, a thing as vsuall with the women as men, whome ye shall see in open streetes before their dores, eate and drinke together. No maruell therefore, though the *Italian* calls them the onely gourmands.

“ The French fashion (as you see dayly) is to larde all meats, whose prouision ordinarily is not so plentifull as ours, nor his table so well furnished: howbeit, in banquets they farre exceed vs; for he is as *friland* (licourish) as the Trencher-men of *Media*, or *Accepe* the Tragedian, who spent fiftene thousand Crownes at one feast, in the tounge of Birds onely. He liueth not like the Italian, with roots chiefly and herbes.”

The variety and gayness of his apparel are also censured.

“ And heereof it commeth, that when ye see all other Nations paynted in the proper habit of their countrey, the French man is alwayes pictured with a paire of sheeres in his hand, to signify, that hee hath no peculiar habit of his own, nor contenteth himselfe long with the habit of any other, but according to his cappriccious humour, deuiseeth daily new fashions.”

This satirical representation has been given by one of our early poets, Andrew Boord, to an Englishman, and he inscribed under the figure these lines:—

“ I am an Englishman and naked I stand here
Musing in my minde what garment I shall weare,
For now I will weare this, and now I will weare that,
Now I will weare I cannot tell what;
All new fashions be pleasant to me
I will have them whether I thrive or thee,” &c.

The Frenchman's inordinate love of dancing, and his general lightness of conduct and deportment, are remarked upon at some length, as well as the inconstancy of his temper: his aptness to scoff and to turn the most sacred things into jest, (a disposition completely exemplified in the popularity of some of Voltaire's works,) do not escape severe reprobation. The two following amusing instances, with which we must close our article, are given as proofs.

“ One being very sicke, &c, as was thought, in danger of death, his ghostly father comes to him with his *Corpus domini*, and tels him, that hearing of the extremitie wherein he was, he had

brought him his *Saujour*, to comfort him before his departure. The sicke Gentleman withdrawing the Curtaine, and seeing there the fat Rubberly Frier with the *Oast* in his hand, answereth, I know it is our *Saujour*; he comes to me as he went to Ierusalem, *C'est en asne qui le porte*: He is carried by an Asse.

"The other Gentleman vpon like danger of sicknesse, hauing the Frier come to him to instruct him in the Faith, and after, to giue him the *Oast*, and then the extreme unction (it was on a Friday) tolde him that hee must belecue, that this *Corpus domini* which he brought, was the very reall flesh, blood and bone of our Sauour. Which after the sicke man had freely confessed, the Frier offered it him to receyue for his comfort. Nay, quoth the other, *Vous m'ex-cusertz, car ie ne mange point de chair le vendredi*: You shall excuse me, for I eate no flesh on Fridayes. So that yee see the French will rather lose his god, then his good iest."

J. P. C.

MONTHLY CATALOGUE.

BIBLIOGRAPHY.

ART. 12.—*An Olio of Bibliographical and Literary Anecdotes and Memoranda, original and selected.* By WM. DAVIS. 2d edit. London, Davis, 1817. 12mo. pp. 150.

THIS work is not strictly confined to matters of bibliographical inquiry, but is extended to general literary information. We are not aware of a single fact that is new in the whole of this collection of anecdotes; but they are all of them entertaining, and some of them instructive, and will be both amusing and useful to those who are not much conversant in this sort of history. We do not quite approve the name of "*The Olio*," which the author has given to his publication, as it indicates rich and high seasoning in the culinary art, but in the concoction here given we have nothing but what would seem poor and meagre to palates accustomed to the best literary diet. It will be observed, that the date 1817 appears in the title-page, as if the book were intended to be published in the approaching year. Novelty is a charm of so powerful a character, that these artificial expedients are sometimes improperly resorted to, in order to retain the appearance of it.

EDUCATION.

- ART. 13.—1. *The Oracle, or the Friend of Youth.* By the Author of "*A Cup of Sweets*," London, Darton, Harvey, and Darton, 1816. 18mo. pp. 122.
2. *The Infant Minstrel, or Poetry for Young Minds.* By various Female Writers. London, Darton, Harvey, and Darton, 1816. 18mo. pp. 106.
3. *Dialogues on Curious Subjects in Natural History.* London, Darton, Harvey, and Darton, 1816. 18mo. pp. 151.

THESE are pretty little books, abounding both in instruction and entertainment. The first, called *The Oracle*, gives some account of a respectable old woman, who, after losses and disappointments of various kinds, with a deranged and diminished fortune, settled in a retired village; where she was largely useful to her neighbours, by the exercise of good temper and good sense, under numerous circumstances, when they applied to her for assistance; and the advice she gives on the simple transactions of rustic life, and particularly where young people are parties, affords admirable rules of conduct.

The *Infant Minstrel* contains a series of little stories in verse, many of them in the nature of fables. It was objected by Rousseau to the popular compositions of this kind, that the moral was frequently bad, and that they corrupted and destroyed what they were designed to cherish and preserve. No objection of that kind applies to this publication.

The illustrations of *Natural History* disclose in a familiar manner some facts on subjects within the reach of juvenile observation; and if they do not supply much knowledge, they are calculated to awaken a spirit of inquiry in young persons, which is perhaps all that is necessary or proper at the period of life for which they are intended.

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- ART. 14.—*The Grandfather; or the Christmas Holidays; a Tale.* By E. SANDHAM, Author of "*The Twin Sisters*," &c. &c. London, Bowdery and Kirby, 1816. 12mo. pp. 192.

THIS little work is adapted to the instruction of children of eight or ten years of age, and is particularly intended to

give an insight into Grecian history. The information on this subject appears to us to be principally derived from the admirable production which has appeared in the English version under the title of the Travels of Anatharsis the Younger.

MISCELLANEOUS.

ART. 15.—*The Portfolio, Political and Literary; being a General Miscellany and Collection of Original and Fugitive Productions; including Criticisms on New Works and Select Essays from the Newspapers.* No. 1. London, Simpkin and Marshall, 1816. royal 8vo. pp. 94.

IN the year 1731, on the 1st of January, the Gentleman's Magazine was introduced to the public, when a principal feature of its composition was, as the title-page imported, "Select Essays from the Newspapers." This surviving parent of our English periodical publications has long since discontinued such extracts, and there was no publication in which this scheme was adopted until, at the commencement of the month, the Portfolio, Political and Literary, made its appearance. Its plan, however, is not entirely restricted to such selections. We observe from the prospectus, that it is to contain information from other sources, and a restricted portion of original matter on politics, political economy, statistics, history, chronology, biography, antiquities, and we know not how many other subjects. The articles in the number before us are judiciously chosen; and, among them are, the History of Newspapers in England, Strictures on Mr. Coleridge's expected Lay Sermon, Gower and Suicide, from a recent piece of autography, Remarks on the Office of the Lord Mayor of London, a Dissertation on English Manufactures, from a German paper; with several other interesting pieces.

PHARMACY.

ART. 16. *Observations on the projected Bill for restricting the Practice of Surgery and Midwifery to Members of the Royal Colleges of London, Edinburgh, and Dublin; and to Army or Navy Surgeons. With some modifications proposed, by which the measure will be more compatible with the true interests of the Public; &c. By a GENERAL PRACTITIONER.* London, Bent, 1816. Svo. pp. 31.

It is well known, that the bill referred to in this title-page states in the preamble, that ignorant and incapable persons are not restrained by law from practising surgery, whereby the health of great numbers of persons is much injured, and the lives of many are destroyed. For this most alarming situation of things, the measure is intended to provide a remedy, and the public are indebted to all those professional men, who, like the author, endeavour to bring the subject fully and fairly forward for general examination. The writer laments the fate of the present students in London, who are required to give a protracted attendance under the bill which their circumstances will not allow, and who must, therefore, "return into the country to see empiricism in its various shapes flourish, while they are cut off from the profession of surgery and midwifery, for which they have been educated—and from which they have been led to expect a livelihood, honorable to themselves, and useful to the community."

The professional gentleman having been a little severe on a learned Chirurgical Society, makes the following ingenious distinction between that body collectively and the members individually. "If," says he, "the author has appeared to think that the Royal College has not sufficiently attended to the interest and fair claims of the present race of students, he is anxious to explain that, in his belief, it is in their corporate capacities only, that a breathing of inconsiderateness can attach to them. As individuals, they are not only of eminence in their profession, but of known liberality of sentiment."

POETRY.

ART. 17. *Lord Byron's Pilgrimage to the Holy Land. A Poem in two Cantos. To which is added, The Tempest, a Fragment.* London, for J. Johnson, 1817, pp. 72.

It is to be regretted that the author of this poem, who is not very contemptible in point of talent, should have lent himself to what some may consider an artifice to obtain purchasers, by pretending that the piece before us is from the pen of Lord Byron. The title, however, is the only resemblance, for the stile is essentially different, wanting much of the energy belonging to the works of the noble author. The versification is generally easy, but languid, and the events are too slow in succession, the interval not being filled up either by acuteness or depth of remark. We might, would our space allow, extract several quotations of a pretty descriptive kind of merit, but throughout there is a want of learning on the subject on which the author treats, and few classical allusions are given to spots supposed to be passed over, excepting such as could not fail to arise in the mind of a school-boy.

POLITICAL ECONOMY.

ART. 18.—1. *A new View of Society, or Essays on the formation of the Human Character, preparatory to the developement of a Plan for gradually ameliorating the Condition of Mankind.* By ROBERT OWEN, of New Lanark. Second Edition. Longman & Co. 8vo. pp. 184, 1816.

2.—*An Address delivered to the Inhabitants of New Lanark, on the 1st of January, 1816, at the opening of the Institution established for the formation of Character.* By ROBERT OWEN. Second Edition. Longman and Co. 8vo. pp. 48, 1816.

ANY one who peruses these works will immediately perceive that the author is an enthusiast, and, like most other enthusiasts, he blends no small portion of egotism with his principles and pursuits, and a degree of confidence, not warranted by the facts he states, and the arguments he employs, however it might be justified by the conclusions he assumes. His purpose, however, being good, we will

endeavour to explain it, and shall use our utmost ability at all times to promote it.

The writer we understand to be a magistrate at Lanark, and to have the management of a cotton establishment in that neighbourhood, where he has conducted to the industry, good morals, and instruction of those under his orders. The essays are four in number; the two first were published in 1812 and 1813, and the two last in the present year. The great principle laid down by the author is,—“That any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world, at large, by the application of proper means; which means are, to a great extent, under the command of those who have influence in the affairs of man.”

Commenting on this principle, he says, it “is a broad one, and if it should be found to be true, cannot fail to give a new character to legislative proceeding, and such a character as will be most favourable to the well-being of society.” Unfortunately for the novelty Mr. Owen assumes, the principle is so broad as not to have escaped the notice of the earliest instructors in Chaldaea, Egypt, or Greece, and all the princes have more or less acted upon it from Nimrod to Napoleon; yet, after the lapse of nearly 4000 years, it has not given that new character to legislation the author contemplates. The discovery of such a principle, instead of inducing rulers to enlighten the human intellect, has led them to obscure it in order that they might take advantage of that ignorance which this gentleman presumes they sedulously endeavour to remove. The first essay is principally devoted to a defence of this principle, which no teacher, from Diogenes to Dilworth has ever disputed. In the second he gives a history of the cotton manufactory at Lanark, to shew the improvements to which the cogizance of this favourite proposition gave rise; in the third he further explains it, and details more particularly its practical application when he undertook the direction of the Lanark mills’ establishment; and in the fourth the tenets of the former essays are applied to government; and here again he assumes as a new discovery of his wisdom what has been familiar to every political enquirer for centuries, that “a system of government which shall prevent ignorance, and consequently crime, will be infinitely superior to one, which by encouraging the first, creates a necessity for the last, and afterwards inflicts punishment on both.”

Such is the corollary the author deduces from the proposition, that "it is beyond all comparison better to prevent than punish crimes;" a truth assumed to be new, but which has grown from age into a proverb; and to which, therefore, we did not require this star of the north to guide us. We perfectly agree with Mr. Owen that the great panacea that is competent to cure all the moral diseases to which we are liable is education, and that it is the duty of all governments to provide the means of public instruction; but if we do not look forward with so confident a persuasion of the millenium he so early expects, we are thoroughly persuaded that much of the felicity of such a state will be acquired by the diligent and faithful attention both of the governors and governed, to dissipate those clouds of ignorance in which the greater portion of the species is enveloped.

Towards the close of the address to his neighbours of New Lanark, Mr. Owen gives the following admonition: "Continue to obey the laws under which you live, and although many of them are founded on principles of the grossest ignorance and folly, yet obey them."

ART. 19.—*West India Sketches; drawn from authentic Sources.* No. V. London, Ellerton, 1816. 8vo.

THIS is a continuation of the anecdotes tending to elucidate the nature of colonial bondage, as it respects, 1. The driving system; 2. The general treatment of slaves; 3. The effects produced by slavery on the character of white women; 4. The moral and religious habits of the colonists.

ART. 20.—*A Letter to His Royal Highness the Duke of Kent, upon "the Revulsion of Trade," and "our Sudden Transition from a System of Extensive War to a State of Peace."* London, Longman and Co. 1816. 8vo. pp. 140.

THE writer of this pamphlet states that, anxious to ascertain the causes of our distresses, he noted from time to time what occurred to him, as well as what he read on this subject, in order to exhibit the whole in one view to his own mind; and not finding that any thing conclusive had been presented to the public, he has committed the result

of his inquiries to the press. The subject to which the writer principally addresses himself, is stated in a resolution proposed by the Duke of Kent at a late meeting in the city, where the Duke of York presided, and in which it was alleged, "That it is the sudden transition from a state of extensive war to a system of peace that has occasioned a stagnation of employment, and a revulsion of trade, deeply affecting the situation of many parts of the community, and producing many instances of great local distress."

The author asserts, that the country is beginning to be tired and disgusted with the manner in which the charity of certain noble and exalted individuals is exhibited in public meetings, bible societies, Lancasterian and Bell's schools, mission and tract societies, saving banks, and a long train of auxiliary and minor associations, where the private citizen is flattered by the condescension of his Grace or his Lordship, and the interchange of ceremony on these occasions is thus described. "Some illustrious person patronizes the institution, and comes to the yearly meeting with a few of his noble friends, to eat a grand dinner, and trumpet forth each other's benevolence to the public. A string of resolutions are read, one by one great man, another by another; then the Earl of — votes thanks to the Duke of —, and the Bishop to the Earl, and the Viscount to the Bishop, and so on down to the Vicar and Country Gentleman. All seem to have forgotten the great precept of our common Master: "Do not your alms before men, that you be seen of them."

He concludes with this exhortation:—

"Statesmen! Nobles! Princes of the Blood Royal! in the present awful crisis, listen to the expectations, the reasonable requests, of an overburthened People! Before you meet again in your august assemblies, to receive the petitions preparing in every quarter for your aid and interference, revolve deeply within your breasts the causes and extent of our distresses: shut not your eyes to the nature of the remedy which those distresses demand. 'The relief must not be tossed and turned in flattering words;' it must be a substantial sacrifice—an abandonment of all wasteful and corrupt expenditure; the most rigid economy in every department of the state; and the whole must be guaranteed and secured to the nation, by that radical reform in the representation, which the true honour of Parliament, the dignity of the Crown, and the interests of the People, alike require.

THEOLOGY.

ART. 21.—*The Tyrant of the Church.* London, Ogles, Duncan, and Cochran, 1816. 12mo. pp. 77.

THE author will not blame us, but perhaps the public will, if we state the purpose of this publication as it appears in the preface; we have, however, no other means to explain it, as it is far beyond the reach of our intellectual powers to discover it. Some of our readers, not labouring under the same deficiencies, and more versed in religious mysticism, will probably comprehend the writer better. "The object of the following attempt," he says, "is the detection of that Tyrannical Power, who as God, sitteth in the temple of God, shewing himself that he is God. The discussion is grounded upon the principle that spirituality of scripture prophecy directs to a spiritual and scriptural interposition. The question turns more immediately on that point of revelation which appears as an index to the anti-christian mystery; where the last prophet, reducing the sacred hieroglyphics to the precision of a numerical estimate, excites investigation, with an exhortation to count the NUMBER of the anti-christian NAME."

ART. 22.—*Religious Liberty stated and enforced on the principles of Scripture and Common Sense, in Six Essays, with Notes and an Appendix.* By THO. WILLIAMS, London, Button and Son, 1816. 8vo. pp. 224.

IN our last number we reviewed a pamphlet entitled "the Means of Improving the Condition of the Poor in Morals and Happiness." The present work seems to be a continuation of the lectures to The Minor Institute, as it is called, with considerable additions to, as well as subtractions from them. The notes also comprise some miscellaneous information, with remarks on circumstances that have occurred, and publications that have appeared since the Essays were composed. The reader is not to expect here a legal disquisition on the right to religious liberty, but he will find an historic sketch of the rise and pervasiveness of intolerance from the time of Constantine to Zimmermann, of intemperance from the time of Constantine to the memoir of the disputation, and from the latter period to the dispute written by him on the continent, particularly in France. volume (which

CRIT. REV. VOL. IV. Nov. 1816.

4

concludes with an account of the present state of popery, and with a statement of the opinion the author indulges of its final overthrow. A specimen of his style may be collected from the following extract, and it will be seen that it is susceptible of some improvement.

"But it requires consideration, in what manner we may express a difference in opinion from our superiors, and with what caution we should oppose the dogmas of an established faith. With a grave face, a modest countenance, and a respectful bow, we may propose to differ, and even humbly intimate the reasons of our difference. Yes; says Dr. Paley, "I tolerate all books of serious argumentation: but I deem it no infringement of religious liberty, to restrain the circulation of ridicule, invective, and mockery upon religious subjects."* Mighty well this, if both parties were conformed to the same rule! but this will not do. A downy Dean may sit at his ease, and write a "Tale of a Tub," or any other tale that ridicules the fundamental truths of the reformation;—or a Doctor of Divinity may write Notes on Hudibras, and make a mock of divine influences, so that he do not attack the church, by which he is maintained. I am not an advocate for levity on religious topics; but I see no reason why it should be allowed on one side, and prohibited on the other:—why a Butler or a Swift shall be permitted to burlesque vital and practical religion, and a Robinson or a Ringlest must not touch a rite or a ceremony,—a lawn sleeve, or even a surplice. Yes, I retract:—I *do* see a reason. Truth and Piety are invulnerable; but human inventions and traditions tremble at the breath of Ridicule!—and some persons seem to know this." (p. 57—58.)

ART. 23.—*Meditations and Prayers selected from the Holy Scriptures, the Liturgy, and Pious Tracts, recommended to the wayfaring Man, the Invalid, the Soldier, and the Seaman, whensoever unavoidably precluded from the House of Prayer.* By a CLERGYMAN, London, Law and Co. 1816. 8vo. pp. 125.

No prayers more devout, more fervent, more comprehensive or sublime than those of David and Solomon are on record, if we except the most excellent of all, which was that Christ proposed to all his disciples, and this publication intended as a review of such prayers, with the most instructive exhortations disseminated throughout the world, alike require. The author properly considers that the

* Paley's Moral Phil. vol. ii. p. 347. 19th edit.

ultimate object of philosophy and all human wisdom, is to make men good and happy, but he somewhat improperly blends with such serious subjects the whimsical, when he tells us, "That there has never yet been any religion promulgated to the world suitable for a gentleman, except that of Christianity." In Morgan's "Sphere of Gentry" we read, "Jesus Christ was a gentleman, and bore arms," and in the "Moralities,"

"Thee, the gentyll, that brought Adam from Hell."

HYCKE SCORNER.

WORKS IN THE PRESS.

Literary Intelligence, &c.

The Authentic Memoirs of Sheridan, from the pen of Dr. Watkins, illustrated with Original Correspondence, a variety of interesting Anecdotes, and a very copious account of the Sheridan Family. A large portion of the life was long since prepared from most valuable information communicated to the Author by one of Mr. Sheridan's earliest friends, and nearest relatives; in addition to which, it will contain new and original anecdotes of Dr. Johnson, Dr. Parry, Garrick, Burke, Fox, &c. &c. It has been justly observed, that, considering the various talents of this celebrated man, the distinguished part he took in the political affairs of the Country, his long connection with the Stage, his intimacy with the highest characters and greatest wits of the age, and those embarrassments which too frequently accompany genius, a faithful and impartial history of his life may be expected to open a wider field

of instruction and amusement than has been exhibited by any production subsequent, or even previous to the Biography of Johnson.

Early in December the Rev. W. M. Trinder will publish a volume of Sermons on the Parables.

In the course of January will be published by Mr. T. J. Pettigrew, Memoirs of the Life and Writings of the late Dr. Lettson, with a Selection from his Correspondence with the principal Literati of this and foreign countries. The Work will be comprised in three volumes. The first two will consist of a Memoir of Dr. Lettson, and a Selection of general Correspondence with Linnæus, Lord Lansdown, Drs. Darwin, Falconer, Fothergill, Benj. Franklin, Percival, Rush, Waterhouse, Zimmermann, &c. &c. and a Memoir of the late Dr. Neild, written by himself. The third volume (which

may be had separate) will be composed of Original Medical Papers, Cases, and Correspondence with Baron Haller, Drs. Cullen, Struve, &c. &c.

Several Libraries are to be disposed of in a short time, and to the curious collector the following will be acceptable information: a good assortment of English Topography, Biography, and Antiquities, constituting the whole library of the late Wm. Alexander, Esq. T. B. A. and L. S. (of the British Museum) are to be sold by Mr. Sotheby; and it deserves notice, that many of the books are illustrated with anecdotes in MSS. Also the critical and theological Library of the late Dr. Goodinge, Rector of Cound; and of the late Rev. Chas. Demster, M. A. Rector of Petworth. To these we should, perhaps, add the Medical and Miscellaneous Library of the late Rob. Bland M. D. F. R. S. of Leicester Square.

Lieut.-Col. C. W. Pasley, R.E. F.R.S. the author of an Essay on the Military Policy of Great Britain, a work well known to the public, has in the Press "A Complete Course of Instruction in the Elements of Fortification," which was originally intended for the use of the Royal Engineer Department. It is to be in two volumes, 8vo. and the subject will be illustrated with 505 engravings in copper and wood.

Mr. Gifford, editor of the edition of Massinger, &c. has in the Press a complete edition of the Plays of James Shirley, who may be called the last of the English School of Dramatists. In the whole he wrote 39 pieces for the

Stage; some of them in conjunction with George Chapman, and other first rate poets of that day. The only plays reprinted in the last hundred and fifty years are "Andromana" and "The Bird in a Cage," in Dodsley's collection—the first by no means a favourable specimen. We believe however that "St. Patrick for Ireland" was reprinted at Dublin about the year 1770, but it scarcely can be said to have been published.

The agreeable author of the "Curiosities of Literature," Mr. D'Iracli, is about to publish a third volume of that amusing and instructive selection from his Common Place Book. The two first volumes will, we understand, be reprinted.

We soon expect to appear Tales of My Landlord, collected and reported by Jeridiah Cleishbotham, Schoolmaster and Parish Clerk of Gandercleugh, in four volumes, 12mo.

"Hear, Land o' Cakes and brither
Scots,
Frae Maidenkirke to Johnny Groat's;
If there's a hole in a' your coats,
I rede ye tent it;
A chiel's amang you takin notes,
An' faith he'll prent it."
Burns.

A new edition, from the genuine papers, of the works of the Right Honourable Lady Mary Wortley Montague is in progress, in the form of five volumes post 8vo.

A System of Mechanical Philosophy, by the late John Robison, LL.D. Professor of Natural Philosophy in the University, and Secretary to the Royal Society of Edinburgh. With Notes and Illustrations, comprising the most recent Discoveries in the

Physical Sciences. By David Brewster, LL.D. F. R. S. E. In 8 vols. 8vo. with numerous plates.

We understand that with the above is included a copious article on the History and Operations of the Steam Engine, which has been revised by Mr. James Watt and his Son, of Soho, which is the only account that can be relied upon. This subject is illustrated by eight large engravings.

Recent circumstances render interesting an account preparing of the singular Habits and Circumstances of the People of the Tonga Islands, in the South Pacific Ocean. By Mr. William Mariner, of the Port au Prince, private Ship of War; the greater Part of whose Crew was massacred by the Natives of Lefooga: Mr. Mariner remaining for several Years after, a constant Associate of the King and the higher Class of Chiefs. To which is added, a Grammar and copious Vocabulary of the Language. In two volumes, 8vo. with a Portrait.

To Military Men in the East-India Connection, we announce, with pleasure, an Historical Account of the Rise and Progress of the Bengal Native Infantry, from its first formation in 1757 to 1796, when the present Regulations were adopted. By the late Captain John Williams, of the Invalid Establishment of the Bengal Army. It is to be embellished with Plates, and to comprehend a detail of the Services on which the several Battalions have been employed during the interval.

Those who are acquainted with the interesting Novel of Caleb Williams, and who is not? will learn with pleasure, that by the

same author is shortly to appear, a Domestic Story of the Seventeenth Century, under the title of Mandeville.

The author of the Pleasures of Hope has undertaken, in three volumes, the Selected Beauties of British Poetry, with the Lives of the Poets, and Critical Dissertations. An Essay on English Poetry is intended to be subjoined.

The extraordinary circumstances in which the Peninsula has been placed during the seven years' war, will afford ample and curious materials to Mr. Robert Southey, in the History he is about to produce of Spain and Portugal during that period.

Mrs. Ann Plumptre is preparing for publication, a Narrative of her late Residence in Ireland, which will be illustrated by Plates of remarkable scenery.

Dramas, by Sir James Bland Burges, Bart. are printing in two 8vo. volumes.

Barron Field, Esq. of the Inner Temple, is printing, in two 8vo. volumes, a Practical Treatise on the Commercial Law of England.

Mr. T. Dibdin is preparing for the press, the posthumous Dramatic Works of the late Mr. Benjamin Thompson, which will be published by subscription, for the benefit of the widow and six children.

The Franklin Manuscripts, noticed in May last, are in a forward state for publication.

Miss Holcroft will publish in the course of next month, Fortitude and Frailty, a novel, in four volumes.

Mr. George Cumberland has prepared for the press, a work

on the Commencement and Progress of the Art of Engraving, as far as relates to the advantages Art has derived from the productions of the Italian School.

The Rev. G. G. Scrags, of Buckingham, has in the press, in two duodecimo volumes, Questions resolved in Divinity, History, Biography, and Literature.

Mr. Mudford's Historical Account of the Battle of Waterloo, with numerous coloured plates, plans, &c. is expected to be completed in December.

We understand, that in January will appear a work we have before announced, entitled, *Memoirs and Remains of the late Rev. Charles Buck*, collected and arranged from his Papers, and interspersed with Observations illustrative of his Character; to which is added, a Brief Review of his various Publications. By John Styles, D. D.

The Privileges of the University of Cambridge, including a Chronological Table of all its Charters; is in a considerable state of forwardness; under the direction of G. Dyer, A. B. formerly of Emanuel College, and author of the History of the University and Colleges of Cambridge. As but a few copies will be printed, we recommend it to subscribers to be early in their application, either to the Editor, Messrs. Longman and Co. London; or Deighton and Sons, Cambridge.

A Dictionary of the Chinese Language, by the Rev. Robert Morrison, is now printing at Macao, under the patronage of the East India Company. It is founded on the Imperial Dictionary, compiled by order of Kang-He,

late Emperor of China, in which twenty-seven persons were employed during five years and is divided into three parts:—

I. Chinese and English, arranged according to the Chinese Radicals.

II. Chinese and English, arranged alphabetically.

III. English and Chinese.

We learn with much pleasure, that Mrs. Mary Hays, the author of *Female Biography*, &c. &c. and lately of the *Brothers*, has in the press a counterpart, entitled *Family Annals, or the Sisters*.

Mr. Walker, of Dublin, has nearly ready for publication, *Selections from Lucian*, with a Latin translation and English notes; and to which is to be added, a *Mythological Index and Lexicon*.

Mr. Parkinson has announced a second edition of the *Hospital Pupil*, corrected and enlarged, and divided into two addresses: one of these to the parents and guardians of those intended for the medical and chirurgical profession, with suggestions as to an improved course of study; the other is addressed to the pupils themselves, on the order of their professional studies, &c.; with hints on entering into practice, and on medical jurisprudence.

Early in December will be published, *The Transactions of the Medical Society of London*, Vol. I. Part 2; containing Cases, communicated by Doctors Adams, Blegborough, Lettsom, Clutterbuck, Woodforde, Roxburgh, Walsham, Sims, Squite, Moody, Green, Damant, Dale, Jackson, André.

Very soon will appear, the *History and Antiquities of the Abbey*.

Church of St. Peter, Westminster, by E. W. Brayley; with Architectural and Graphic Illustrations, by J. P. Neale. Part 1, embellished with five engravings. It is to be in folio, and to correspond with the new edition of Dugdale's Monasticon.

A new weekly publication, entitled *The Literary Bee*, or the New Family Library, will appear

within a few days. It will consist of Moral and Critical Essays; Sketches from History; Classical Tales; Poems; Descriptions of remarkable Ruins, and of sublime and beautiful Scenery; with Pictures from Real Life; and Essays on the Manners and Customs of different Nations: by some of the best British and Foreign Writers of the present Age.

LIST OF NEW PUBLICATIONS.

A Full and Complete Reply to the Calumnies contained in the Catalogue Raisonné of the Pictures lately exhibited at the British Gallery, Pall Mall, with other interesting Articles relative to the Fine Arts, their Patrons and Professors, in the 2d Number of Annals of the Fine Arts.

A new edition, greatly enlarged, of the Dictionary of Merchandise, and Nomenclature in all European Languages, for the use of Counting-houses, &c. containing the history, places of growth, culture, use, and marks of excellency, of such natural productions as form articles of commerce. By C. H. Kanffman. Fourth edition, considerably enlarged, and improved by an alphabetical arrangement of all European Foreign Names of Merchandise, with their Translation into the English Language, by the Editor of the Commercial Dictionary, and Foreign Prices Current of Europe.

The Sinking Fund; a Letter to the Right Hon. George Canning, from a Country Gentleman.

Purity of the Heart; or, the Ancient Costume; a Tale: addressed to the Author of Glenarvon. By an Old Wife of Twenty Years.

Two Letters to the Right Hon. the Earl of Sheffield; in which his Lordship's Report to the Meeting at Lewes Wool Fair, and the proceedings at a recent meeting of Wool-growers at Freemasons' Tavern, are examined; and the true state of the

Wool Question attempted to be shown. By J. B. S.

El Diablo Cojuelo, Verdades Sonadas, y Novelas de la otra Vida, traducidas a estas por Luis de Guevara. Anadido al fin con ocho Enigmas curioso y dos Novelas.

The Life of William Cobbett, Author of the Political Register. Written by Himself.

The Antiquarian Cabinet. Each Number will contain 10 beautiful Engravings, with Letter-Press Descriptions, printed on Royal 8vo. 10 Numbers to form a Volume, comprising 100 highly finished Plates.

Copies of Verses to the Memory of the late Richard Reynolds, of Bristol, the benevolent Quaker, whose Charities, during his Life, were perhaps unexampled, and to whose Memory the Inhabitants of Bristol are raising the most honourable Monument that ever recorded and perpetuated the Virtues of the Dead—a Charitable Institution to reach the Objects of his Bounty while living. By J. Montgomery, Author of the Wanderer of Switzerland, &c.

Medical Suggestions for the Treatment of Dysentery, Intermittent, and Remittent Fevers, as generally prevalent at certain Seasons among Troops in the Field. By Edmund Sigismund Somers, M.D. of the Royal College of Physicians, London; Member of the Royal Irish Academy; Honorary Fellow of the Royal Medical Society, Edinburgh; Director of Hps.

pitals at the Cape of Good Hope; upwards of twenty years Physician to his Majesty's Forces, and Physician in Chief to the Allied Armies in the Peninsula.

Nouvelle édition du Voyage du Jeune Anacharsis en Grèce, dans le Milieu du quatrième Siècle avant l'Ere Chrétienne. Abrégé de l'Ouvrage original de l'Abbé Barthelemy, à l'Usage de la Jeunesse, avec la Vie de l'Auteur, par M. le Duc de Nivernois. Cinquième édition. Revue et soigneusement corrigée par Vincent Wanothrocht.

In 1 vol. with two Engravings, and a Fac-simile of Buonaparte's Hand-writing, a Series of Letters, written on board his Majesty's Ship the Northumberland, and at St. Helena; in which the Conduct and Conversations of Napoleon Buonaparte, and his Suite, during the voyage, and the first months of his residence in that Island, are faithfully described and related. By William Warden, Surgeon on board the Northumberland. Non ego, sed Democritus dixit.

Letters on the Constrained Celibacy of the Clergy of the Church of Rome. 8vo.

Viage de Espana, Francia, et Italia. Por Don Nicolas de la Cruz, Consil, de la R. Acad. de les Bellas Arte. 14 vols. 8vo.

Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland. Preached in the Years 1814, 1815, 1816. By the Hon. and Rev. Edward John Turner, A.M. formerly of Saint Mary Hall, Oxford; late Curate of Heston, Middlesex: and Chaplain to the Dowager Countess Winterton.

The Season and Time; or, an Exposition of the Prophecies which relate to the Two Periods of Daniel subsequent to the 1200 Years now recently expired; being the Time of the Seventh Trumpet: and Prophecically assigned to the Extirpation of Apostacy, and Accomplishment of the Reconciliation of the Jews, and Introduction of the Millennium. Together with Remarks upon the Revolutionary Antichrist, proposed by Bp. Horsley and the Rev. G. S. Faber. By W. Ettrick, A.M. Author of the Second Exodus, or Reflections on the Prophecies of the last Times.

TO CORRESPONDENTS.

We have received a long, and as may be guessed, a most facetious letter from Mr. Monney, the Author of the Tragedy of *Cæcilius*, reviewed in our last number. We said, at the time, that we only noticed that finished specimen of absurdity and ignorance, on account of its pretensions and the complaints in the prefatory matter against the managers of our theatres. In objecting to its grammatical blunders, we hinted that they might have originated in the carelessness of the printer, but the autograph before us shews that Mr. Monney must have been greatly indebted to him for many judicious corrections not merely of grammar. Should Mr. M. continue in his self-delusion that he has a right to obtrude himself as an Author upon the public, he may be assured that we shall, in future, pass his production without the slightest notice. As for his "cracking squibs," we shall be happy (but more surprized) to find that he is capable even of such trifles.

An article on the Police is unavoidably postponed, with several respectable works both in poetry and prose.

ERRATUM.—Page 472, line 3, for temptations, read limitations.

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THE
CRITICAL REVIEW:
Series the Fifth.

VOL. IV.]

DECEMBER, 1816.

[No. VI.]

TO THE PUBLIC.

MORE than six months having now elapsed since the New Proprietors of the **CRITICAL REVIEW** commenced their undertaking, they readily avail themselves of the opportunity afforded on the opening of the new year, to offer a few remarks upon what they have already accomplished.

In the Address which they prefixed to their publication for June last, they appealed to the future Numbers as the test by which their title to success was to be judged—by that test they are still willing to be tried; and they may assert, without arrogance, that their labours are at least as deserving of public patronage as any of the efforts of the Monthly Censors of the Press. As the Proprietors are the principal Conductors, and often Contributors, to bestow any high praises upon the articles would savour of vanity and egotism; the less pardonable, because the productions, if they have any merit, will be their own eulogists: self-applause, at all times questionable, when it is uncalled for, becomes contemptible and ridiculous.

They trust, that their pages have at least been remarkable for the spirit of candour with which they have treated of books and men; always more anxious to bestow praise than to apply censure; speaking, though with firmness, yet with becoming modesty; and not “taking upon them as if they were judgment’s butchers, and as if the life of truth lay tottering in their verdicts.”* Private and personal considerations have never influenced them; and if they have now and then appeared severe, it was in the performance of a duty, not less painful than necessary.

One of the principal objects of the present Proprietors has been, as they before stated, to restore legitimate criticism, whose province had been usurped either by the dry

* Geo. Chapman.

analysis of a work, or by a separate essay unconnected with its contents: they were desirous of re-establishing the art as it is described by Dr. Johnson in the preface to the first volume of this Review, published in 1756: "To exhibit a succinct plan of every performance; to point out the most striking beauties and glaring defects; to illustrate their remarks with proper quotations; and to convey these remarks in such a manner as might best conduce to the entertainment of the public."

Thus dismissing the manner, they have a few words to say upon the matter that has chiefly occupied their pages. At least, industry has not been wanting in the fulfilment of their task; and in one respect, the CRITICAL REVIEW has possessed a decided and undeniable superiority over its competitors, viz. in the early notice of foreign productions of interest and value. This indeed is a department neglected by all but themselves, and they have adopted measures to insure their priority in future. Among the works not mentioned by any of their contemporaries, because not within their reach, are—*L'Etat present de l'Europe*, par Theremin—*Memoires historiques sur la Revolution d'Espagne*, par de Pradt—*Essai sur la Literature Espagnole*—Carnot, *sa Vie politique et privée*—*L'Origine de la Langue Grecque vulgaire*, par Hase.—and *Cours d'Economie Politique*, par Henri Storch.

Within the period that the CRITICAL REVIEW has been under its new system of management, works in most of the various branches of literature have been noticed in it; and a reference to the table of contents of each number will shew, that no productions of importance have been omitted, while many are included which are to be found in no other miscellany of the kind: this is more especially the case with publications under the general and entertaining head of *Belles Lettres*: works of fancy, whether in prose or verse, if worthy of observation, have never escaped attention; and to the *Drama* a separate division has been appropriated, where original plays, that have not been exposed to a public auditory, or critical attempts upon the stage and those who tread it, are regularly considered.

It was originally the intention of the Proprietors to have inserted in their Address a list of the principal works reviewed, but they found that, however abridged, it would occupy too large a space; and they have, therefore, been obliged to content themselves with a comprehensive summary. They have especially applied their attention to the

Biography of Eminent Individuals, whether of their own or of foreign countries, and in some instances, from early attention, they have by months outstripped their contemporaries. Their exertions have been unabated, and they may add, proportionably successful, in the other departments of *Political Economy, Voyages and Travels, Topography, and Antiquities*. With respect to the last, they have bestowed considerable research, particularly upon the antiquities of literature, both by the review of new illustrative and critical volumes, and by the monthly insertion of a distinct article under the title of *Bibliotheca Antiqua*, devoted to the examination of valuable and curious works, the neglected or forgotten labours of our forefathers.

Having therefore now, they trust, succeeded in establishing a new and respectable character for the **CRITICAL REVIEW**, the Proprietors will proceed with undiminished ardour in the course they have adopted.

ART. I.—Cours d'Economie Politique, ou Exposition des Principes qui déterminent la prospérité des Nations. Ouvrage qui a servi à l'instruction de leurs Altesses Impériales, les Grands-Ducs Nicolas et Michel. Par HENRI STORCH, Conseiller d'Etat, et Chevalier de l'Ordre de Ste. Anne, Instituteur de LL. AA. II. &c. &c. St. Petersburg, Pluchart et Comp. 1815. 6 tomes, 8vo.

It is not unusual, when any old subject has been more fully and clearly illustrated, or when any new subject has been systematically and luminously unfolded, to find that a great many intelligent writers are willing to follow the steps of those who have thus taken the proper direction; and such was the situation of things, when Adam Smith reduced to a distinct science that branch of ethics which has been denominated Political Economy. Among the exotic productions which have been transplanted from this stock, many of our readers will be acquainted with the *Traité d'Economie Politique, par Jean-Batiste Say*; *La Richesse Commerciale, ou Principes d'Economie Politique appliqués à la Legislation du Commerce, par J. C. L. Simonde*; *Grundsätze der National-Öconomie, von L. H. Jacob*; *National-Öconomie, von Julius Grafen von Soden*; *Neue Grundlegung der Staatswirthschaftskunst, von G. Hufeland*; and the *Staatswirthschaft, von Ch. J. Kraus*.

Among these works, our author is principally indebted to Say and Simonde, and he has also acknowledged his ob-

ligations to Stewart and Hume, Ivernois and Turgot. To Adam Smith, the parent of all just reasoning on this inquiry, he attributes much of his own instruction ; but he has not blindly followed even this able leader.

“ J’ai profité,” he says, “ des découvertes faites après lui ; j’ai consulté ses commentateurs, j’ai écouté ses critiques ; enfin j’ai pesé moi-même, autant que j’en suis capable, chacun de ses principes, chacune de ses assertions. Le lecteur instruit s’apercevra qu’il est des points où je m’éloigne du sentiment de ce grand écrivain ; plusieurs de ses opinions, même fondamentales, ne me paroissent pas avoir le degré d’évidence qu’il semble leur attribuer : je leur ai opposé les doutes que l’étude et l’expérience m’ont fournis.” (p. iv.)

This work is dedicated to the two Grand-Dukes of Russia, Nicholas and Michael, the brothers of the Emperor Alexander ; to whom the author was tutor, and the subject was explained to them in a course of lectures,—a didactic form which is here preserved. M. Storch seems to be aware that, on account of his connection with the Imperial family, it might be supposed that he was not perfectly open as to the particular situation and policy of the country to which his theory is applied ; but he tells us, that he felt the deepest conviction of the necessity of disclosing the truth to the Princes under his care, whose opinions were likely to have such a powerful influence on the sentiments of the Russian people. He adds,

“ Ma conscience me rend le témoignage de n’avoir point négligé ce devoir sacré que ma place m’imposoit ; mais j’ai fait tous mes efforts pour le concilier avec le respect dû aux institutions sociales de mon pays. En publiant ces leçons, j’ai senti la nécessité d’une plus grande réserve encore : bien des choses étoient bonnes à dire à mes élèves qui ne convenoient pas à l’impression. Dans un pays monarchique et chez un peuple fortement attaché à ses habitudes nationales, l’écrivain a des ménagemens à garder, s’il ne veut pas nuire à la cause de la raison au lieu de lui être utile. Cette considération cependant ne m’a pas fait renoncer à l’indépendance de mes opinions : j’aurois plutôt abandonné la publication de mon livre. Aussi je ne doute guère que le public ne s’en aperçoive, et qu’un ouvrage de la nature de celui-ci, muni de l’approbation de la Censure et publié aux fraix de l’EMPEREUR, ne soit regardé comme un beau témoignage en faveur des principes libéraux qui dirigent le gouvernement de Russie sous le règne éclairé d’ALEXANDRE.” (p. ix—xi.)

The present is the first production of the kind that has issued from a Russian press, or that has been applied di-

rectly to the condition of that great empire ; so that, at least it would have novelty in the application, if not in the principles ; and the situation of Russia is so different from that of the other nations of Europe, that in this view only the labours of M. Storch are no trifling addition to the science of political economy. It was not sufficient to see it illustrated in its reference to polished countries ; for its more perfect development, it is expedient to consider it in its relations to all classes of human beings, under every variation of climate, and under every degree on the scale of civilization.

The preliminary discourse affords a general outline of the different branches of the science of government, in order that the author might explain to his pupils the particular ramification to which political economy belongs, and to shew its relation to other matters of state directly or indirectly connected with it. Into this part of the subject are introduced a great variety of definitions and illustrations, a few of which we might be inclined to dispute, if they were more immediately concerned with the inquiry before us, and our objection would be, in some respects, both to the sentiment and the language. The author then inquires into the origin and nature of value, and on this subject he lays it down indisputable, that *the opinion our judgment forms as to the utility of things, constitutes their value, and converts them into effects*. Adam Smith takes a distinction between value in use and value in exchange, which is directly opposed to the theory of M. Storch. "The things," says the former, "which have the greatest value in use, have frequently little or no value in exchange ; and, on the contrary, those which have the greatest value in exchange, have frequently little or no value in use. Nothing is more useful than water, but it will purchase scarce any thing ; scarce any thing can be had in exchange for it. A diamond, on the contrary, has scarce any value in use, but a very great quantity of other goods may frequently be had in exchange for it."*

Adam Smith further inquires, what is the real measure of this exchangeable value, or wherein consists the real price of all commodities ; and grounded on the preceding remarks as to the value in use or exchange, instead of attributing value or price to the *opinion of utility*, he ascribes it to labour. For the sake of clearness, we will quote the whole passage.

* Smith's Wealth of Nations, book i. chap. iv.

"The real price of every thing, what every thing really costs to the man who wants to acquire it, is the toil and trouble of acquiring it. What every thing is really worth to the man who has acquired it, and who wants to dispose of it or exchange it for something else, is the toil and trouble which it can save to himself, and which it can impose upon other people. What is bought with money or with goods, is purchased by labour, as much as what we acquire by the toil of our own body. That money, or those goods, indeed, save us this toil. They contain the value of a certain quantity of labour which we exchange for what is supposed at the time to contain the value of an equal quantity. Labour was the first price, the original purchase-money that was paid for all things. It was not by gold or by silver, but by labour, that all the wealth of the world was originally purchased; and its value, to those who possess it, and who want to exchange it for some new productions, is precisely equal to the quantity of labour which it can enable them to purchase or command."*

In opposition to this doctrine, M. Storch argues in the following manner:—

"Dans ce système, comme dans celui des Economistes, le principe productif des richesses est encore censé être la source et la mesure de leur valeur. Les Economistes, comme nous l'avons vu, prétendent que les richesses ne tiennent leur valeur que de la *matière*; Smith soutient qu'elles ne la doivent qu'au *travail*. Chez les uns la valeur échangeable d'un objet matériel se mesure sur la quantité de matières brutes que le possesseur peut se procurer par son échange; chez l'autre, la valeur échangeable d'un pareil objet est égal à la quantité de travail que cet objet met en état d'acheter ou de commander. N'est-ce pas également confondre l'origine des choses qui peuvent avoir une valeur, avec l'origine de la valeur que ces choses peuvent avoir? La nature et le travail sont très-incontestablement les sources des richesses; mais pour cela ils ne sont pas encore les sources de leur valeur. Les richesses ont de la valeur, non parce qu'elles contiennent de la matière ou qu'elles sont le fruit du travail, mais parce qu'elles sont utiles et que leur utilité est reconnue. Si les sources des choses matérielles étoient en même tems les sources de leur valeur, toutes les choses de cette espèce auroient infailliblement de la valeur, et leur valeur se mesurerait toujours sur la quantité de matière ou de travail qu'elles contiennent: cependant nous voyons une infinité de choses matérielles qui n'ont nulle part de la valeur; nous en voyons qui ont de la valeur dans telle contrée, et qui n'en ont point dans telle autre; celles même dont la valeur est le plus universellement reconnue, diffèrent dans les degrés de valeur, non-seulement dans les différens lieux, mais encore dans le même endroit en différens tems." (p. 140—142, vol. i.)

* Smith's *Wealth of Nations*, book i. chap. v.

The distinction in two words is this: Adam Smith says, labour is productive, because (*pasque*) it produces what is valuable; and M. Storch says, that it is productive when (*lors*) it produces what is valuable. It is not, the latter says, that a thing is valuable because it costs a certain portion of labour, but because the produce of that labour is useful, and is acknowledged to be so.

There is some logical absurdity in these propositions, which will be very readily detected; but the general subject of the work is much too important to allow us to confine ourselves to the technical trammels of minute and scholastic criticism. It is the less important to descend to it, as the author allows almost every thing Adam Smith would require; for he says, if labour be a pain, nobody will submit to it but with the view of reward in proportion to the labour. Labour, then, will be constantly directed to valuable purposes; and, therefore, labour and opinion may be indifferently considered as the source of value. It is true that he subsequently takes a distinction, to shew opinion to be the cause, and labour to be the effect; but this difference is rather in form than in substance, and leaves the reasoning on much the same ground.

The general plan of the work of M. Storch may be stated in a few words, comprehensive as the system is which this scheme is intended to develope. The whole is divided into eight books: the first treats of the production of wealth; the second of its accumulation; the third, fourth, fifth, and sixth, of its distribution, including circulation, money and credit; the seventh explains the laws of consumption; and the eighth resumes all the fundamental principles laid down in the preceding divisions, and supplies an historic view of the natural progress of the wealth of nations. Such is the project; and the author lays it down as a great and solemn truth necessarily connected with all the principles of political economy, (and that in his instructions to the family of the Autocrat of all the Russias,) that security must be the basis of public prosperity; and that this security can alone be obtained by personal freedom and the inviolability of all property; "Sans la sûreté, point de richesse, point de civilisation!"

It will be impossible for us to follow the author over the immense field he has occupied during his progress through this work, but it is important that the differences should be stated between him and Adam Smith, for the elucidation of some inquiries in which the utility of political science is

deeply involved. His principal objection to the theory of our countryman is thus explained.

“ Si sa méditation avoit pris une autre marche; si, dès le début de ses recherches, il eût tâché d'approfondir l'origine de la valeur des richesses, non-seulement il est probable qu'il eût évité les erreurs dont nous venons de faire l'analyse; mais on peut encore supposer avec raison que cette route lui eût ouvert un champ plus vaste, et qu'il eût conçu l'idée d'une science qui embrasse toutes les valeurs, les biens internes comme les richesses. Tel qu'il nous a donné son ouvrage, c'est proprement une théorie de la richesse nationale; cependant il y a mêlé une foule d'observations neuves, justes et importantes concernant le développement des facultés humaines et la production des valeurs immatérielles. Plus on est forcé d'admirer dans ces recherches la sagacité et la profondeur qu'il y a développées, plus on s'étonne que l'idée d'une théorie de la civilisation lui soit restée absolument étrangère, et qu'il ait retréci, pour ainsi dire à dessein, l'horison que le coup-d'œil de son génie pouvoit embrasser.

“ Les Economistes avoient borné la notion du travail *productif* au seul travail agricole: Smith l'étendit à tous les travaux industriels; mais pour achever la réforme de la science, il ne falloit pas s'arrêter là. En prouvant contre les Economistes que les travaux manufacturiers et commerçans sont productifs comme le travail agricole, c'est-à-dire que tous produisent des valeurs, Smith étoit tout près de cette vérité, que tout travail quelconque est productif, aussi-tôt qu'il produit une valeur. Il ne la sentit pas; et voilà pourquoi, dans tout le cours de son ouvrage, il regarde comme *stérile* le travail qui s'applique à produire des biens internes, quoique cette opinion soit aussi peu fondée que celle des Economistes, qui frappaient les manufactures et le commerce de l'épithète avilissante de *stériles*. Il est inconcevable comment un philosophe d'un jugement si exquis a pu ranger sous la même cathégorie les rois et les mendiens, le magistrat et le joueur de gobelet, le savant laborieux et le fainéant, en un mot les classes les plus respectables et les plus viles de la société; comment il ne s'est pas aperçu que dans cette classe qu'il appeloit *stérile*, se trouvoient compris, et des travaux qui sont utiles, infiniment utiles, et d'autres qui sont inutiles ou nuisibles.” (p. 148—150, vol. i.)

It will have been observed by our readers, that the objection here stated against the Scottish philosopher is, that he has not comprehended in his system what M. Storch calls the “*theorie de la civilisation*,” or the “*biens internes*.” It is therefore our intention to state as clearly as we can this new theory, to the disclosure of which the author proceeds with great modesty: “*ce n'est qu'avec une extrême défiance*,” he says, “*de mes propres forces que j'entreprends*

d'en jeter les fondemens. Quelque foible et défectueux qu'on trouvera cet essai, mon amour propre n'en sera point choqué, pourvu qu'un successeur plus habile se trouve engagé à perfectionner une doctrine que mes facultés n'ont suffi qu'à ébaucher." (tom. 5, p. 7.)

The whole of the fifth volume is devoted to what the author calls the "*biens internes*," which he defines to be, all those immaterial products of nature and human labour to which opinion gives utility, and which constitute the moral property of man. These he divides into primitive effects (*biens primitifs*) and secondary effects (*biens secondaires*). The first, under the term health, comprehend our animal faculties; dexterity, including the technical faculties; and knowledge, or our rational faculties; to which he adds taste, morals, and religion. What he denominates secondary effects, have no direct connection with these faculties, but they are indispensable in the preservation and developement of them. This class comprises security, without which there can be no wealth; and leisure, without which there can be no enjoyment of it. Security he had before explained to be the perfect guarantee of all our rights, natural and acquired. Thus health, dexterity, knowledge, taste, morals, religion, security, and leisure, constitute the whole category of these *biens internes*, which our author assumes have escaped the notice of Adam Smith, and which he endeavours to shew form an important division of national wealth.

By the term riches, the author means generally matters unconnected with our own faculties, (*choses hors de nous*;) and by *biens internes*, the faculties inherent in us; and the reader will the better understand these distinctions on a comparative examination. The two have, in common with each other, value, the capacity of appropriation, and the identity of origin,—and that is, from nature and labour; but they differ in several respects: the former are material or substantial, but the others are not. The one may not only be possessed, but exchanged; the other can neither be sold, bought, nor exchanged, but the work they produce may be so disposed of. The relation may be illustrated by the practice of a gardener, who does not sell his plants, but employs the seeds so as to multiply the same vegetable in other situations. The subject is again explained in this way:—

“ Celui qui a besoin d'une richesse, d'un instrument de musique par exemple, n'a qu'à aller au marché, où il en trouvera de tout faits ; et même dans le cas où il seroit obligé de commander ce meuble, ce n'est pas le *travail* de l'artisan qu'il achète, c'est le *produit* de ce travail, car si l'instrument ne répond pas à l'attente de l'acheteur et aux conditions de l'achat, il ne sera point accepté. Enfin l'acheteur n'est guère obligé de coopérer au travail du faiseur d'instrumens, et celui-ci en est chargé tout seul. Au contraire celui qui veut apprendre la musique, ne trouve ce talent nulle part exposé en vente ; les maîtres qui s'offrent à le lui communiquer, ne peuvent lui vendre que leur travail, et ce n'est jamais un travail fait, mais toujours un travail à faire. Enfin le travail du maître seul ne suffit pas pour communiquer le talent, cette production suppose en outre un travail corrélatif de la part de l'écouleur.” (p. 14—15, vol. v.)

On the durability of these “ biens internes,” he says, that external wealth may fade like a flower, or may last for ages, according to the matter of which it consists ; but the former can remain only during the life of the person possessing them ; yet instead of being deteriorated by use as other descriptions of riches, they are improved and enlarged in the exercise. On the effect of this character of the “ biens internes,” he proceeds to the following conclusion :—

“ Ces réflexions sur la durée des valeurs nous conduisent à un résultat extrêmement important, savoir que les biens internes sont susceptibles d'être accumulés comme les richesses, et de former des capitaux qu'on peut employer à la reproduction de ceux qui se détruisent, soit par la consommation, soit par la mort de ceux qui les possèdent. Et comme en général les biens internes ont plus de durée que les richesses, il s'ensuit encore qu'il est plus possible d'accumuler les premiers que les autres. La suite de nos recherches nous montrera l'utilité de ces principes, par les conséquences qu'ils nous fourniront.” (p. 20, vol. v.)

In the subsequent chapter he considers the productive quality of these “ biens internes,” and he says that, like riches, (*choses hors de nous*,) they originate either in nature or labour. All our faculties are from nature, like the first materials which furnish the means of industry, but labour is the most important principle of production. What he styles immaterial labour (which is the exercise of the “ biens internes”) he also calls services, and he enters into a long explanation to shew the order of time, and the progressive subdivisions, to which these services will be applied.

“ Une nation aura des cultivateurs, des artisans, des marchands, longtems avant d'avoir une classe particulière d'individus qui lui fournisse des services. Les cultivateurs se subdiviseront en laboureurs, pâtres, chasseurs, jardiniers, vigneron ; les artisans se distingueront en différens métiers : et cependant les juges, les soldats, les savans, les artistes ne formeront pas encore de classes particulières. La cause de cette division tardive du travail immatériel est que ce travail exige toujours un fonds préalable de richesses, et que l'industrie ne peut fournir ce fonds tant qu'elle a besoin elle-même de capitaux pour son développement. Le travail immatériel ne suppose pas seulement la subsistance du travailleur, mais encore le plus souvent des outils et des machines : il faut des armes au soldat, des livres au savant, des instrumens à l'artiste. Or la richesse nationale ne s'accroît que par le perfectionnement de l'industrie et par l'économie. En conséquence l'industrie doit être divisée et ses produits doivent être accumulés avant qu'on puisse songer à diviser le travail immatériel. (p. 24—25, vol. v.)

As he advances, he endeavours to shew that the division of immaterial labour produces the same advantages in augmenting the “ biens internes” as, according to Adam Smith, the division of common industry does in increasing the national wealth. In both kinds of labour, he who devotes himself to a single operation, does more work, and performs it better, saves time, improves his ability, and more easily invents the means which conduce to the perfection of his performance : so, he says, regular troops defend the country better than the militia, who are both labourers and soldiers. Judges who devote themselves exclusively to the laws, administer them with more wisdom ; statesmen who apply themselves solely to public affairs, conduct them with more prudence than if all these functions, military, judicial and administrative, were fulfilled entirely by warriors and priests, as is the case in the early stages of society ; and the author attributes important consequences to this exclusive attention : “ C'est surtout à cette subdivision des travaux matériels, fruit de notre richesse, que nous devons les progrès etouans qu'ont faits en Europe, toutes les branches de l'administration publique et toutes celles des autres connoissances humaines.”*

* The superiority of the Generals in the Russian army, on account of their gradual rise from the ranks to the highest military stations, has frequently been noticed and acknowledged, but it is not so generally known, that the civil authorities are subject to the same organization, so that school-boys are not taken from the rod, as in other countries, to become statesmen, and dispose of the lives and properties of millions, but the education to public offices is as regular and systematic as for the army and navy.

“ Pierre-le-Grand transplanta cet arrangement du militaire au civil. Il

On the comparative utility of the two kinds of labour, which he denominates material and immaterial, or vulgar industry, and the employment of the *biens internes*, (the last of which are thrown aside so much by modern economists in the calculation of national wealth,) he submits these remarks.

“ Ce seroit une discussion vaine que de rechercher lequel des deux genres de travaux est le plus productif, l'industrie ou le travail immatériel ; car les produits de ces travaux étant d'une nature absolument différente, il est impossible de leur trouver des points de comparaison pour les évaluer sur une échelle commune. Cependant, quelque étonnant que soit, à l'aide de la division du travail et des machines, le produit de certains travaux d'industrie, il paroît qu'il est encore surpassé par le produit immatériel de certains services. Que le moulin à filer le coton fournisse un produit mille fois plus considérable que ne fourniroit le travail de la fileuse : qu'est-ce en comparaison des effets d'une instruction convenable donnée à plusieurs centaines ou milliers de personnes à la fois ? de ceux d'un livre utile qui opère de siècle à siècle, et d'un bout du monde à l'autre ? de ceux de l'exemple qui résulte pour l'humanité entière de la pratique des vertus ? Ainsi, sans prétendre comparer les deux genres de travaux, on peut cependant dire que le produit de l'un est susceptible d'être calculé, et que celui de l'autre est incommensurable.” (p. 29—30, vol. 5.)

The author proceeds to shew, that this immaterial labour produces what he calls immaterial capital. He says, that having explained that these “ biens internes ” are capable of preservation and accumulation, although in a different form, and under less palpable circumstances than riches (“ choses hors de nous ”) : he can further make it evident, that this

établit une distinction de rangs qui correspond aux grades de l'armée. Les secrétaires, les juges, les médecins, les académiciens, tous les fonctionnaires civils sont soumis à un avancement graduel qui les tient dans un état de dépendance et d'espérance pour tous les pas de leur carrière. C'est une institution politique comparable au plus savantes découvertes des arts dans notre siècle. La naissance a perdu sans bruit la plus grande partie de ses prérogatives. Le premier par sa noblesse et par sa fortune, est obligé de commencer par le dernier rang, et de recevoir de grade en grade un brevet du Souverain, sans lequel il reste en arrière, et se voit devancé par des hommes obscurs. Ce ressort est d'autant plus puissant qu'il est doux. La simple suspension de la récompense fait l'office de la peine.

“ D'ailleurs la translation des grades militaires à l'ordre civil a augmenté la considération pour celui-ci. C'est un ingénieux artifice pour vaincre ce mépris barbare des fonctions civiles qui prévaut dans tous les États militaires. L'assimilation des grades mène à l'assimilation du respect. Dès-lors on a vu la noblesse entrer avec empressement dans les emplois qu'elle avoit dédaignés.” (p. 71—72, vol. v.)

immaterial labour, which occurs every where in the bosom of a nation, supplies a certain mass of health, dexterity, taste, morality and religion, which is capable of being preserved and augmented in progressive years, and he calls the mass so preserved an immaterial fund ("fonds immatériel.") This he divides again into two parts: the one the effects consumed without re-production, and the other, those reserved for consumption. These last are employed in the reproduction of the "biens internes," and compose the immaterial capital. On the "fonds immatériel" of consumption he thus explains himself.

"Le fonds immatériel de consommation se compose de toutes les espèces de biens, tant primitives que secondaires; c'est-à-dire que la sûreté et le loisir n'en sont pas exclus. Du moment qu'un bien interne n'est pas employé à la reproduction d'un paretel bien, il devient stérile pour la civilisation, et se range parmi le fonds de consommation. Ainsi les talens, les connoissances, dont un individu ne fait usage, ni pour son propre perfectionnement, ni pour celui de quelqu'autre personne, font partie du fonds stérile ou du fonds de consommation. Il en est de même des biens internes que possèdent les travailleurs industriels et qu'ils emploient à la production de richesses: tout cette masse de biens internes n'étant plus directement et nécessairement productive en biens internes, devient stérile pour la civilisation, du moins dans ses effets immédiats." (p. 95—96. vol. v.)

He subsequently carries further the comparison between material and immaterial labour, and he observes, that as the division of vulgar industry supposes necessarily a certain augmentation of material capital, so it is with respect to this immaterial labour and immaterial capital.

"Quand ce capital ne s'est pas encore accru au point où la division du travail immatériel devient possible, tous les efforts qu'on feroit pour le diviser, n'aboutiroient à rien. Par exemple, dans un pays où les lumières ne sont pas encore étendues au point de permettre la division des travaux scientifiques, les savans de profession qui s'y trouvent, sont des savans en tout genre de savoir; ou, s'ils s'attachent à cultiver une science préférablement aux autres, ils ne se bornent cependant pas à la culture d'une des branches particulières de cette science, mais se vouent à son étude en général. Si, pour favoriser la division, le gouvernement instituait des chaires de professeur ou des places académiques pour ces branches particulières, elles seroient remplies par des gens superficiels, et la division n'existeroit que de nom, jusqu'au moment où la masse des connoissances scientifiques se seroit suffisamment accrue pour la faire naître en réalité et d'elle-même. Ce n'est qu'à mesure que les biens internes se répandent et s'accumulent dans une nation, qu'il devient possible

de deviser et de subdiviser les travaux immatériels. A mesure que le capital immatériel augmente, les professions destinées à produire des biens internes se séparent; et cette division, effet de l'accroissement du capital immatériel, grossit à son tour ce capital, et procure au travail de nouveaux moyens de se subdiviser. Ainsi c'est une réaction continuelle de ces deux circonstances: l'accroissement du capital provoque la division du travail, et cette division contribue à augmenter le capital." (p. 97—98, vol. v.)

Having thus explained his general doctrine as to this new department of political science, the author proceeds, in his concluding chapters, to unfold the progressive history of national improvement. In these he examines the faculties constituting the "biens internes," the means of internal and external security, and the influence of slavery on society, with its gradual abolition in western Europe. The policy which has led to this improved condition of society, is, from a new point of view, most happily illustrated by our Russian statesman.

" Sous le point de vue des lumières, l'influence de l'esclavage peut se réduire à une seule circonstance : c'est qu'il empêche la formation d'un tiers état.

" C'est une observation confirmée par l'expérience de tous les tems, que les lumières ne peuvent ni se perfectionner ni se répandre, là où le tiers-état manque. ' C'est dans cette classe mitoyenne, loin des soucis et des plaisirs de la grandeur, loin des angoisses de la misère; c'est dans la classe où se rencontrent les fortunes honnêtes, les loisirs mêlés à l'habitude du travail, les libres communications de l'amitié, le goût de la lecture et des voyages : c'est dans cette classe, dis-je, que naissent les lumières, et c'est de là qu'elles se répandent chez les grands et chez le peuple; car les grands et le peuple n'ont pas le tems de méditer; ils n'adoptent les vérités que lorsqu'elles leur parviennent sous la forme d'axiomes et qu'elles n'ont plus besoin de preuves.'

" Le tiers-état, cette classe de citoyens si utile à la richesse nationale et à la civilization, ne se forme et ne se recrute que de celle qui est au-dessous d'elle. Quand la prospérité d'une nation augmente, les classes inférieures non-seulement se recrutent avec facilité elles-mêmes, mais fournissent encore aux classes immédiatement supérieures de nouveaux élèves, dont quelques-uns plus heureux ou doués de quelques qualités plus éminentes, prennent un vol plus hardi. Dans les pays où l'esclavage subsiste la classe des esclaves ne peut point fournir de ces élèves, à moins que ce ne soit par des affranchissemens : ainsi, dans ces pays, le tiers-état, ou n'existe pas du tout, ou il est si foible qu'il ne peut rien opérer pour la civilization. Chez les peuples anciens, où il manquait, le progrès des lumières étoit bien plus lent et elles étoient l'appanage exclusif de la

classe privilégiée; tout le reste croupissoit dans l'ignorance la plus profonde. Aujourd'hui, les sciences et les arts font tous les jours des progrès, et ils sont répandus parmi toutes les classes du peuple. C'est avec la chute du système féodal et l'établissement du tiers-état qu'on voit renaître en Europe cette activité de l'esprit humain, ce goût des connoissances utiles, ce sentiment du beau, cette ardeur à faire des découvertes qui caractérisent les siècles modernes, et qui nous placent si fort au-dessus des Anciens pour les véritables lumières." (p. 278—280, vol. v.)

We should have been inclined to introduce many more extracts of the same character, were it not our immediate purpose to give such an exposition of what is peculiar in the principal doctrines of M. Storch, as would afford the fair opportunity to the British philosopher either to vindicate the politicians of our own country, or to admit the claims of the author, if not to a new discovery, at least to the developement of a very important division of moral science, which has not been distinctly considered either in legislation or otherwise, and which, if properly regarded, may greatly accelerate the progress of national improvement.

Under this view, we are happy to announce that M. Storch does not mean to terminate his inquiries with the present work; but, in order to assist in the execution of the measures he recommends, and to complete his system of interior policy, he is now engaged on a production to be entitled *La Législation Economique et Financière*; and we may hope, from the respect with which his recommendations will be listened to at St. Petersburg, that those beneficial arrangements which exist only in the speculations of the philosopher, will receive the sanction of the Court, and conduce to the happiness of a country, in extent, if not in population, greater than the Roman empire at the time when its arts and arms had accomplished the subjugation of the civilized world.

ART. II.—*The Prisoner of Chillon, and other Poems.* By Lord BYRON. London, for John Murray, 1816. 8vo. pp. 60.

IN the works of few poets, either of our own or of former times, will be noticed so complete a change of style as in the productions of Lord Byron—a change more redounding to his lordship's taste than to his originality: this we men-

tioned and partly exemplified in our last number, where the third canto of *Childe Harold's Pilgrimage* came under our observation, and which was found to differ in several important respects from the two parts previously given to the public, and from all the other effusions of the author: the poems now before us are a still further, and still more striking illustration.

It is quite obvious to us that his lordship has been pursuing a new, and we are sorry to say, rather an unusual course of reading: he could not carry with him many books on his tour, but among the few, we will venture to predict, are found the two volumes of poems lately republished by Mr. Wordsworth: to a traveller on the fertile banks of the Rhine, and among the mountains of Switzerland, whose purpose is the deep enjoyment of the grand and beautiful, they would be a library in themselves: they dilate the heart, and expand the faculties, to a thousand delightful impressions and reflections, that are lost to ordinary common-place observers of scenery: they seem, as it were, to open the pores of the understanding, and to produce an exquisite sensitiveness, which enables the mind to partake, in common with the surrounding landscape, of the breeze or of the sun-shine, and of all that gives vigour, beauty, or luxuriance: they indeed teach us "to be what we behold," and to experience, not merely the pleasures that belong to us as men, but to join in the delight of every object our eye reaches, from the humble daisy that "meets us like a pleasant thought," to the triumphant extasy of the o'er-bounding cataract. Such is the effect of reading and enjoying the poetry of Mr. Wordsworth, to whose system (ridiculed alike by those who could not, and who would not understand it) Lord Byron has, it is evident, become a tardy convert, and of whose merits in the poems on our table we have a silent, but an unequivocal acknowledgement.

As this new course of reading has certainly made Lord Byron an altered poet, it is not perhaps too much to say, that it has had some influence, in concurrence with circumstances, in making him an altered man: that he was so to a considerable extent, we established in our last Review, by several quotations, which shewed that his lordship, though with some reluctance, claimed a relationship with his species; and that hitherto, what was considered misanthropy, was in truth little more than haughty pride or mistaken superiority. He has, however, lately learnt, either that he is not

so lofty, or that men are not so degraded; and whether, in his lordship's opinion, he has stooped to them, or they are raised nearer to a level with him, is not here of much consequence—the result is the same: for that approach to equality, we feel persuaded, has been produced in a very considerable degree (a degree, of which perhaps even Lord Byron is not sensible,) by the perusal and admiration of the productions of the individual we have before named. Inasmuch as it is inconsistent with human nature that a man should be a true hater of the beautiful in man, and a true lover of the beautiful in nature; so it is impossible that any man should continue a misanthrope, if he once even begin to feel pleasure in the perusal of the poems of Mr. Wordsworth, which are not merely the transcripts of nature, but of the feelings and reflections produced by the contemplation of her productions.

This conversion of Lord Byron from the faith he appeared to have sworn to the mysteries of romantic poetry, and which he preserved until so recent a date, may be attended by the happiest consequences to others, and perhaps will not a little contribute to the increasing popularity of a system which is popular in its very foundation; for it consists in the employment of the language natural to men in the situations in which they are supposed to be placed by the writer of the poem, “purified indeed from what appear to be its real defects, and from all lasting and rational causes of disgust.” We may now, we hope, congratulate Lord Byron, that he has ceased henceforward to be (what he undoubtedly was) one of those “poets, who think that they are conferring honour upon themselves and their art, in proportion as they separate themselves from the sympathies of men, and indulge in arbitrary and capricious habits of expression, in order to furnish food for fickle tastes and fickle appetites of their own creation.”* Having thus spoken of what we hold to be important alterations and improvements in the taste and style of the noble author, we will now extract some of the better parts of his new publication.

The principal of these is the *Prisoner of Chillon*, the hero of which is one of the “great obscure,” Francois de Bonnavard, who it seems was a sufferer in the early struggles against Catholics. For the information of the reader,

* Preface to Wordsworth's Lyrical Ballads. p. ix. edit. 1806.

a sketch of his life is furnished in a French note, for which Lord Byron was indebted to an ardent admirer of the character he describes; for his lordship himself admits he knew little or nothing of Bonnivard before he wrote his poem, and after he had finished it he acquired additional information, which, had he before learnt, "he should have endeavoured to dignify the subject by an attempt to celebrate his courage and virtues." After stating that Francois de Bonnivard, son to Louis de Bonnivard, was born at Geneva in 1496, and after an enthusiastic prefatory eulogium, the writer of the note (a citizen of Geneva) speaks as follows:

"Bonnivard, encore jeune, s'annonça hautement comme le défenseur de Geneve contre le Duc de Savoye et l'Evêque.

"En 1519, Bonnivard devient le martyr de sa patrie: Le Duc de Savoye étant entré dans Geneve avec cinq cent hommes, Bonnivard craint le ressentiment du Duc; il voulut se retirer à Fribourg pour en éviter les suites; mais il fut trahi par deux hommes qui l'accompagnoient, & conduit par ordre du Prince à Grolée, où il resta prisonnier pendant deux ans. Bonnivard étoit malheureux dans ses voyages: comme ses malheurs n'avoient point ralenti son zèle pour Geneve, il étoit toujours un ennemi redoutable pour ceux qui la menaçoient, & par conséquent il devoit être exposé à leurs coups. Il fut rencontré en 1530 sur le Jura par des voleurs, qui le dépouillèrent, & qui le mirent encore entre les mains du Duc de Savoye: ce Prince le fit enfermer dans le Château de Chillon, où il resta sans être interrogé jusques en 1536; il fut alors delivré par les Bernois, qui s'emparèrent du Pays de Vand.

"Bonnivard, en sortant de sa captivité, eut le plaisir de trouver Geneve libre & réformée; la République s'empressa de lui témoigner sa reconnoissance et de le dédommager des maux qu'il avoit soufferts; elle le reçut Bourgeois de la ville au mois de Juin 1536; elle lui donna la maison habitée autrefois par le Vicaire-Generel, et elle lui assigna une pension de 200 écus d'or tant qu'il séjourneroit à Geneve. Il fut admis dans le Conseil des Deux-Cent en 1537.

"Bonnivard n'a pas fini d'être utile: après avoir travaillé à rendre Geneve libre, il réussit à la rendre tolérante. Bonnivard engagea le Conseil à accorder aux Ecclesiastiques & aux paysans un tems suffisant pour examiner les propositions qu'on leur faisoit; il réussit par sa douceur: on prêche toujours le Christianisme avec succès quand on le prêche avec charité." (p 56—57.)

It is then added, that Bonnivard gave his books to Geneva, which was the origin of the public library there, and died a natural death, about the year 1570, in his native city. The poem of Lord Byron, as may be guessed from its title, refers to Bonnivard's six years of imprisonment in the Castle of Chillon by the Duke of Savoy, from 1530 to

1536. It thus opens; the Hero is supposed to be commencing a relation of the events of his captivity.

“ My hair is grey, but not with years,
Nor grew it white
In a single night,
As men's have grown from sudden fears:
My limbs are bowed though not with toil,
But rusted with a vile repose
For they have been a dungeon's spoil,
And mine has been the fate of those
To whom the goodly earth and air
Are bann'd,* and barr'd—forbidden fare;
But this was for my father's faith
I suffered chains and courted death;
That father perish'd at the stake
For tenets he would not forsake;
And for the same his lineal race
In darkness found a dwelling-place;
We were seven—who now are one,
Six in youth, and one in age,
Finish'd as they had begun,
Proud of Persecution's rage;
One in fire, and two in field,
Their belief with blood have seal'd;
Dying as their father died,
For the God their foes denied;
Three were in a dungeon cast,
Of whom this wreck is left the last.”

In order that the reader may have a proper idea of the nature of the dungeon in which Bonnard and his three brothers were inhumed, a thousand feet below the walls of the Castle of Chillon, we quote the following description of it a little out of its place.

“ Lake Leman lies by Chillon's walls;
A thousand feet in depth below
Its massy waters meet and flow;
Thus much the fathom-line was sent
From Chillon's snow-white battlement,
Which round about the wave enthralls:
A double dungeon wall and wave
Have made—and like a living grave,

* It is impossible to suppose that Lord Byron is not in some degree acquainted with the works of our early writers; but certainly he uses the word “bann'd” in a sense very different from all of them. In Spenser and Shakespeare it uniformly means *curst*, and never *banished*; they employ it extremely often.

Below the surface of the lake . . .
 The dark vault lies wherein we lay,
 We heard it ripple night and day;
 Sounding o'er our heads it knock'd;
 And I have felt the winter's spray
 Wash through the bars when winds were high
 And wanton in the happy sky;
 And then the very rock hath rock'd,
 And I have felt it shake, unbeck'd,
 Because I could have smiled to see
 The death that would have set me free."

The manner in which they were chained in their "dreary dwelling-place," is related thus:—

- " There are seven pillars of gothic mold,
 In Chillon's dungeons deep and old,—
 There are seven columns, massy and grey,
 Dim with a dull imprisoned ray,
 A sunbeam which hath lost its way,
 And through the crevice and the cleft
 Of the thick wall is fallen and left;
 Creeping o'er the floor so damp,
 Like a marsh's meteor lamp:
 And in each pillar there is a ring,
 And in each ring there is a chain;
 That iron is a cankering thing,
 For in these limbs its teeth remain,
 With marks that will not wear away,
 Till I have done with this new day,
 Which now is painful to these eyes
 Which have not seen the sun so rise
 For years—I cannot count them o'er,—
 I lost their long and heavy score
 When my last brother droop'd and died,
 And I lay living by his side:
- " They chain'd us each to a column stone,
 And we were three—yet, each alone;
 We could not move a single pace,
 We could not see each other's face,
 But with that pale and livid light
 That made us strangers in our sight;
 And thus together—yet apart,
 Fettered in hand, but pined in heart;
 'Twas still some solace in the dearth
 Of the pure elements of earth,
 To hearken to each other's speech,
 And each turn comforter to each,

With some new hope, or legend old,
Or song heroically bold;
But even these at length grew cold.
Our voices took a dreary tone,
An echo of the dungeon-stone,
A grating sound—not full and free
As they of yore were wont to be:
It might be fancy—but to me
They never sounded like our own.”

The above quotation affords, we apprehend, three examples of an intended imitation of the style of the individual whose name we before introduced, one of them happy and two unfortunate; for Lord Byron, though not in an equal proportion, runs into errors common to other imitators: what is excellent in itself, carried to an extreme, becomes bad and ridiculous; thus the natural language of men, “purified from the defects and rational causes of disgust,” which is the system of Mr. Wordsworth, has been mistakenly carried by some of his followers to a degree of familiarity bordering upon vulgarism: this is peculiarly the case with Mr. Leigh Hunt, who a very short time ago attempted to ridicule what he has since almost servilely copied.* It is some merit, indeed, to have been converted, however tardily; and here certainly Mr. Hunt has had the advantage of his lordship, who has followed the steps of his precursor into some of his mistakes. In the extract immediately preceding they are exemplified: thus, who can read without laughter the lines in which Lord Byron supposes a *sunbeam to have lost its way*, and to have *fallen down* (faint and weary, probably) into the dungeon through the cleft: it seems an attempt to carry further the position of Sir Isaac Newton, that light is capable of being separated with a knife, as he endeavoured to prove by cutting off a portion of a sunbeam admitted through a crevice of the window-shutter. The line, “that iron is a cankering thing,” is a very tame familiar expression, unsuited to the place it fills; but the concluding passage is more than an equivalent for many such defects: the turn in the last two lines is much in the spirit of Mr. Wordsworth.

* It may be doubted by some of the readers of Mr. Hunt's labours, whether he has not been less successful in drawing down ridicule upon the system of Mr. Wordsworth in his satire of the Feast of the Poets, than in his graver productions and serious imitations. We would not be understood as under-rating “*Rimini*,” which has some passages of great descriptive beauty.

The prisoner goes on to describe first his younger brother, who

“ ————— was beautiful as day
(When day was beautiful to me
As to young eagles, being free).”

This parenthetical apostrophe is extremely well introduced, and will remind our readers of a striking passage of the same kind in Titus Andronicus, where Demetrius is exhorting his mother Tamora to firmness, and reliance on the gods for revenge, who

“ May favour Tamora, the *Queen of Goths*,
(When Goths were Goths, and Tamora was Queen.)

Act I. Scene 2.

The other brother of Bonnivard had been “ a hunter of the hills,” and to him this close confinement was more intolerable than to his fellows: “ his mighty heart declined” by slow degrees; and at length, he died and was buried on the spot, while his chain was left hanging as a “ fitting monument” above his grave. Lord Byron has a considerable talent for the pathetic, but he never displayed it to greater advantage than in the description of the slow decay and melancholy end of the younger brother: we transcribe the whole of it.

“ But he, the favorite and the flower,
Most cherish'd since his natal hour,
His mother's image in fair face,
The infant love of all his race,
His martyred father's dearest thought,
My latest care, for whom I sought
To board my life, that his might be
Less wretched now, and one day free;
He, too, who yet had held untired
A spirit natural or inspired—
He, too, was struck, and day by day
Was withered on the stalk away.
Oh God! it is a fearful thing
To see the human soul take wing
In any shape, in any mood:—
I've seen it rushing forth in blood,
I've seen it on the breaking ocean
Strive with a swoln convulsive motion,
I've seen the sick and ghastly bed
Of Sin delirious with its dread:

But these were horrors—this was woe
Unmix'd with such—but sure and slow:
He faded, and so calm and meek,
So softly worn, so sweetly weak,
So tearless, yet so tender—kind,
And grieved for those he left behind;
With all the while a cheek whose bloom
Was as a mockery of the tomb,
Whose tints as gently sunk away
As a departing rainbow's ray—
An eye of most transparent light,
That almost made the dungeon bright,
And not a word of murmur—not
A groan o'er his untimely lot,—
A little talk of better days,
A little hope my own to raise,
For I was sunk in silence—lost
In this last loss of all the most;
And then the sighs he would suppress
Of fainting nature's feebleness,
More slowly drawn, grew less and less:
I listened, but I could not hear—
I called, for I was wild with fear;
I knew 'twas hopeless, but my dread
Would not be thus admonished;
I called, and thought I heard a sound—
I burst my chain with one strong bound,
And rush'd to him:—I found him not,
I only stirr'd in this black spot,
I only lived—I only drew
The accursed breath of dungeon-dew;
The last—the sole—the dearest link
Between me and the eternal brink,
Which bound me to my failing race,
Was broken in this fatal place.
One on the earth, and one beneath—
My brothers—both had ceased to breathe:
I took that hand which lay so still,
Alas! my own was full as chill:
I had not strength to stir, or strive,
But felt that I was still alive—
A frantic feeling, when we know
That what we love shall ne'er be so.
I know not why
I could not die,
I had no earthly hope—but faith,
And that forbade a selfish death."

It is singular that no reflection seems to have crossed the

mind of Bonnivard, that he ought to find some consolation in knowing that his brothers had been thus delivered from most loathsome suffering: his feelings, eloquently and tenderly described, are entirely selfish: the thought that the last barrier between him and the eternal brink is destroyed, is selfish also, and is taken from six lines in Swift's admirable verses on his own death. To this succeeds an incomprehensible stanza, where Bonnivard pictures his own dreary state after the death of his beloved companions: here we have "vacancy absorbing space"—"fixedness without a place"—"no stars, no earth, no time, no check—no change, no good, no crime"—"a sea of stagnant idleness," and other incongruities and impossibilities. We are afterwards informed that Bonnivard was visited by a bird, which lodged in the crevice of his prison, and which he fancifully supposed to be his brother's soul descending to cheer his loneliness, until it flew away, and left him

"Lone—as a solitary cloud,
A single cloud on a sunny day,
While all the rest of heaven is clear,
A frown upon the atmosphere,
That hath no business to appear
When skies are blue, and earth is gay."

This simile is directly borrowed from a poem by Mr. Wordsworth, beginning

"I wandered lonely as a cloud
That floats aloft o'er vales and hills:"

Poems, Vol. II. p. 49, edit. 1807.

but Lord Byron has managed to expand it, by the assistance of a vulgarism, which he mistakenly imagined was in the style of his original, and "the natural language of men."

A little further we have a pretty description of the Rhone, Lake Lemman, and the bordering country, as viewed through the dungeon-grate, to which the prisoner contrived to ascend; and the poem rather abruptly ends by his unexpected release.

"At last men came and set me free—
I asked not why, I reck'd not where;
It was at length the same to me
Fettered or fetterless to be
I learn'd to love despair."*

My very chains and I grew friends,
So much a long communion tends
To make us what we are: even I
Regain'd my freedom with a sigh."

This concludes the longest piece in this small collection: it only fills twenty widely-printed pages, carefully eked out by the divisions of the stanzas. The rest of the poems are miscellaneous.

The principal topic upon which they are employed is that in which Lord Byron has for some time harped with great fondness, but assuredly, whatever he may pretend, not with any for the unhappy individual who is the unwilling subject of his verse: we confess we are sick of this pining affectation of tenderness and feeling on the part of one, who, if he really loved the delicate and sensitive being he has deserted in more than the grief, because with none of the consolations, of widowhood, would have spared her the repeated wounds he is inflicting upon her peace: his wife is surely not the person upon whom he should vent the bad passions he even boasts to have been nourishing since his childhood; she, whom he pretended to be the object of his adoration, after the lapse of a few short months, has become the victim of his revenge: his lordship appears to have been *disposto a volere per piccola vendetta, acquistar gran vergogna*; and if we speak of his conduct in this respect with plainness, it is because he has not only in this instance, but by continued exposure, made his family-differences matters of public discussion, and has laid open the sacred intercourse of domestic life to the coarse debates of smoking-rooms and pot-houses. It is not to be denied, that Lord Byron is essentially a vain man, and, if we mistake not, his vanity is not a little concerned in the productions to which our objections apply; for, independently of the knack he has acquired in writing verses, that bear the semblance at least, of pathos and delicacy of sentiment, he knows he is touching upon a matter that has unusually excited public curiosity: what he wrote, therefore, was sure of being read, and by the majority sure of being admired; for many who disapproved most of his lordship's conduct previous to his departure from England, and especially of his publication of his "Farewell" address, as inflicting a parting and a lasting pang upon his lady, thought that the lines were most delightfully pathetic, and wondered how a man, who showed he had so little heart, could evince so much feeling. They did not know how easy it was for a person of his

lordship's skill to fabricate neatly-turned phraseology, and for a person of his lordship's ingenuity to introduce to advantage all the common-places of affection: the very excellence of that poem in these particulars, to us and to many others, was a convincing proof that its author had much more talent than tenderness. Of the same kind are the pieces now before us on this painful topic: they have elegant turns and rhymes of uncommon prettiness, but the sentiment is as superficial as the expression is factitious: what pains, for instance, have been bestowed upon the following stanzas, yet to what do they in reality amount?

- " Though the rock of my last hope is shiver'd,
 And its fragments are sunk in the wave,
 Though I feel that my soul is deliver'd
 To pain—it shall not be its slave.
 There is many a pang to pursue me:
 They may crush, but they shall not contemn—
 They may torture, but shall not subdue me—
 'Tis of *thee* that I think—not of them.
- " Though human, thou didst not deceive me,
 Though woman, thou didst not forsake,
 Though loved, thou forborest to grieve me,
 Though slander'd, thou never could'st shake,—
 Though trusted, thou didst not disclaim me,
 Though parted, it was not to fly,
 Though watchful, 'twas not to defame me,
 Nor, mute, that the world might belie.
- " Yet I blame not the world, nor despise it,
 Nor the war of the many with one—
 If my soul was not fitted to prize it
 'Twas folly not sooner to shun:
 And if dearly that error hath cost me,
 And more than I once could foresee,
 I have found that, whatever it lost me,
 It could not deprive me of *thee*."

When his lordship's publisher gave 3,000 guineas for poems scarcely exceeding as many lines, we apprehend a considerable inducement must have been the certainty of the immense sale which pieces devoted to this painful subject would command.*

* Was it not Goldsmith, who was seen hurrying to the bookseller who had bought his *Deserted Village*, shocked at receiving so enormous a price as half-a-crown a line for it? In these times of "*unparalleled distress*," Lord Byron obtains little less than one guinea per line.

"The Dream" adverts to the same theme, and in a strain, not of offensive egotism, gives a few distant glimpses into the life of the noble author: the darkness in which it has been hitherto studiously wrapped has given it an artificial reariness, and excited an unusual curiosity; but the prospect, even with this additional light, does not look very inviting. Lord Byron first represents himself as a boy in love with a lady older than himself, who most cruelly admired another. We imagine that the following passage alludes to Childe Harold's departure on his first pilgrimage.

"A change came o'er the spirit of my dream.
There was an ancient mansion, and before
Its walls there was a steed caparisoned:
Within an antique Oratory stood
The Boy of whom I spake;—he was alone,
And pale, and pacing to and fro; anon
He sate him down, and seized a pen, and traced
Words which I could not guess of; then he lean'd
His bow'd head on his hands, and shook as 'twere
With a convulsion—then arose again,
And with his teeth and quivering hands did tear
What he had written, but he shed no tears.
And he did calm himself, and fix his brow
Into a kind of quiet; as he paused,
The Lady of his love re-entered there,
She was serene and smiling then, and yet
She knew she was by him beloved,—she knew,
For quickly comes such knowledge, that his heart
Was darken'd with her shadow, and she saw
That he was wretched, but she saw not all.
He rose, and with a cold and gentle grasp
He took her hand; a moment o'er his face
A tablet of unutterable thoughts
Was traced, and then it faded, as it came;
He dropped the hand he held, and with slow steps
Retired, but not as bidding her adieu,
For they did part with mutual smiles; he pass'd
From out the massy gate of that old hall,
And mounting on his steed, he went his way;
And ne'er repass'd that hoary threshold more."

He returns to England, finds his first love married, and unites himself to Lady Byron,—at least, such we conjecture is the interpretation of this mystery. His ardour cooling, he seems to discover a ground of complaint not hitherto disclosed, and which cannot be meant to be literally understood.

“ ————— Oh! she was changed
 As by the sickness of the soul; her mind
 Had wandered from its dwelling, and her eyes
 They had not their own lustre, but the look
 Which is not of the earth; she was become
 The queen of a fantastic realm; her thoughts
 Were combinations of disjointed things;
 And forms impalpable and unperceived
 Of others' sight familiar were to her's.
 And this the world calls phrenzy; but the wise
 Have a far deeper madness, and the glance
 Of melancholy is a fearful gift;
 What is it but the telescope of truth?
 Which strips the distance of its phantasies,
 And brings life near in utter nakedness,
 Making the cold reality too real?”

There is another dream called “Darkness,” in which the poet fancies and describes the state of the world deprived of light: this, like the preceding, is in blank verse, and, if we are not mistaken, they are the only specimens of the sort its author has printed. We have only room to say, that many parts of it are powerfully and picturesquely imagined, with here and there a striking resemblance to an effusion by Mr. Coleridge, entitled “The Ancient Mariner,” published among Mr. Wordsworth's Lyrical Ballads before referred to. The following lines conclude this piece.

“ ————— But two
 Of an enormous city did survive,
 And they were enemies; they met beside
 The dying embers of an altar-place,
 Where had been heap'd a mass of holy things
 For an unholy usage; they raked up,
 And shivering scraped with their cold skeleton hands
 The feeble ashes, and their feeble breath
 Blew for a little life, and made a flame
 Which was a mockery; then they lifted up
 Their eyes as it grew lighter, and beheld
 Each other's aspects—saw, and shriek'd, and died—
 Even of their mutual hideousness they died,
 Unknowing who he was upon whose brow
 Famine had written Fiend. The world was void,
 The populous and the powerful was a lump,
 Seasonless, herbless, treeless, manless, lifeless—
 A lump of death—a chaos of hard clay.
 The rivers, lakes, and ocean all stood still,
 And nothing stirred within their silent depths;

Ships spoilerless lay rotting on the sea,
And their masts fell down piecemeal; as they dropp'd
They slept on the abyss without a surge—
The waves were dead; the tides were in their grave,
The moon their mistress had expired before;
The winds were wither'd in the stagnant air,
And the clouds perish'd; Darkness had no need
Of aid from them—She was the universe."

The remaining pieces not above noticed (excepting two sonnets that do not add to their author's reputation) are 'Churchill's Grave,' "A Chorus to an unfinished Witch Drama, begun some years ago," and "Prometheus," the ending idea of which is taken from a poem bearing the same title, in German, by Göthe, with whom Lord Byron is not unacquainted: the opening lines of the *Bride of Abydos* are almost a translation from a song in *Wilhelm Meister*.

ART. III. — *English Synonyms discriminated.* By W. TAYLOR, Jun. of Norwich. London, Pople, 1813. 8vo. pp. 294.

English Synonymes explained, in Alphabetical Order; with copious Illustrations and Examples drawn from the best Writers. By GEORGE CRABB, of Magdalen Hall, Oxford. London, Baldwin and Co. 1816. 8vo. pp. 772.

THESE title-pages, with the respective prefaces, are very characteristic of the works they introduce. Those of Mr. Taylor resemble the simple name on a brass-knocker, while Mr. Crabb's remind us of the advertising list of articles on the broad boards in front of a house, with the special notification—*no connection with the shop at the next door*.

Mr. Taylor's preface contains a brief but instructive account of works on synonymy in various languages, with a respectful notice of preceding English writers, and speaks little of himself; Mr. Crabb, on the contrary, very largely recommends his own work, and in this sentence alone notices former authors:—

"It cannot, however, be denied that, whilst the French and Germans have had several considerable works on the subject, we have not a single writer who has treated it in a scientific manner adequate to its importance: not that I wish by this remark to depreciate the labours of those who have preceded me, but simply to assign it as a reason why I have now been induced to come forward with an attempt to fill up what is considered a chasm in English literature." (p. i.)

Now, except in mere quantity, and the labour which it supposes, we have not been able to discover any thing in Mr. C.'s book which justifies these pretensions. Of science we have discovered no traces; and though he has exercised much laudable, and frequently useful labour, his claims to notice as an original writer are so far below those of Mr. Taylor, (though his book, after all, may be the more useful production,) that we shall principally advert to the latter gentleman's work, both in the extracts we shall make, and the few remarks we may find occasion to introduce. We are the more induced to this, because we think Mr. T. has great reason to complain of the treatment he has received from Mr. C.: indeed, we could not easily find among modern writers so much disingenuous concealment following such great and manifold obligations to a shortly-preceding writer. Mr. T.'s book, it is apparent to us, could never have been out of Mr. C.'s hands. He now and then expressly quotes him, it is true; though he more frequently adds a "v. Taylor" below, leaving the borrowed and the original matter undistinguished. He is ever exerting himself to disguise what he has thus appropriated; but it is in the form of paraphrase that his obligations are most marked. Besides these positive indications, there are *negative* proofs of the influence of Mr. T.'s little book on Mr. C.'s mind, by a departure from his accustomed manner when Mr. T. has by chance fallen into it. Of these we shall furnish illustrations incidentally in the course of this article.

We are aware of the difficulty of following in so narrow a track as the etymology and definition of a word without treading in the steps of those who have gone before: on such a subject there must often occur involuntary coincidences of thought between writers; and we have ourselves not unfrequently been tempted to utter the author's imprecation—"Pereant qui ante nos nostra dixerunt." A liberal and gentlemanly acknowledgment would have relieved Mr. C. from all difficulties. This might the sooner have been expected, because Mr. T. and Mr. C. have devoted their talents to a walk of literature not very popular, and in which they have few fellow-labourers. Mr. T. is advantageously known as one of the best of our translators of classical German works. The fame of Göthe Wieland and Lessing has been spread by his versions: his *Iphigenia in Taurus* is an accession to our dramatic literature. Mr. Crabb has devoted himself to the humbler task of writing

school-books: he has produced several on the German language: his present work is of higher pretensions.

It is unquestionably by German scholars that the English language most needs to be inquired into; like Parnassus, it has two heads; and the great cause of Johnson's now acknowledged inadequacy to the task he undertook of compiling a dictionary, was his utter ignorance of the Teutonic half of it. From the elder etymologists he copied the Saxon root, or origin of the word, without pretending or caring to understand its meaning. Almost all preceding philologists had been guilty of the same egregious mistake: they were acquainted only with Greek and Latin, and assumed often the most absurd derivations from that source. Horne Tooke may be considered as the restorer of etymological learning among us, yet even he was not much acquainted with modern German; nevertheless he has rendered lasting service to his country by his etymological researches, though his metaphysics, or philosophy of language, will hereafter excite only a smile or astonishment.

The books now before us may be considered as the first fruits of the new but obvious discovery, that the English language being in its origin a dialect of the German, is capable of infinite illustration by a familiar acquaintance with its kindred dialects.

Of course all *fellow-names* are to be so explained, for etymology if it be not the polar-star, is at least the compass of synonymy. Mr. T. is the first writer who has been fully sensible of this truth, and as our own peculiar observations never fail to be estimated at their full value, and too often above; Mr. T.'s little work is almost exclusively etymological. *Girard*, the most popular French writer on synonymy, distinguished himself by a delicate *tact*, and observation of the subtle distinctions practised by fine writers and polite talkers. Of this subtlety and observation Mr. T. has very little: and he appears from his preface not highly to appreciate the exercise of them: on the contrary, he considers etymology as the only safe guide. And, inasmuch as etymology serves to restrain the vagrant tendency of speech, it is most important that it should not be forgotten. "So much of meaning" says Taylor, "as inheres in the radical and primary signification of a word is necessarily immortal; but that which has accrued from casual application, may die out and disappear." It is undoubtedly true that the influence of the origin of a word will be felt long after that

origin is forgotten; and that whole races of men will continue to use words with delicate varieties of import, and imbibe niceties of feeling and thought from them, without being conscious of the reason.

A polite man, for instance, would say in argument, "you interposed an observation," rather than "you interrupted me by a remark;" without recollecting that *rumpere* means to break, and therefore imputes violence, while *ponere* means simply to put. In this lies much of the grace of social conversation. They who frequent good company, or read the best books, will insensibly catch it there; a great deal may be learned in books of the present kind. Much half-obsolete refinement of distinction will be recalled to practice, and new distinctions sometimes originate in them.

Still the remark we quoted from Mr. T. is to be taken with its limitations; and as they who have imagination or invention enough to suggest the remark, are often unwilling to weaken it by restriction, ingenious men are always apt to overcharge their observations; of this, Mr. T. has given us an amusing instance.

School. Academy.

"*Schola* was used of the lobby to a bath-house, of a piazza, and of other inclosed places, where philosophers occasionally gave lessons. *Academus* was a citizen of Athens, who kept a gymnasium, or school of bodily exercises, and who finally bequeathed his house and garden to the public: it became a favourite walk for students. School, therefore, excites an idea of confinement, where the lessons are given between four walls; and academy an idea of liberty, where instruction is picked up on the saunter." (p. 76.)

"Surely the *therefore* is absurd; and in this kind of absurdity Mr. T.'s little book abounds. We suspect he is as aware of it as his readers can be, and we cannot severely condemn playful eccentricities of thought which are not calculated to mislead, and only amuse and stimulate. Mr. C. with more truth certainly, informs us that *schola* means, from the Greek, *leisure*, but we cannot applaud what he adds—

"Hence it has been extended to any place where instruction is given, particularly that which is communicated to youth, which being an easy task to one who is familiar with this subject, is considered as a relaxation rather than a labour." (p. 76.)

There is more point in the definition adopted by Gesner: "*Schola æf. (σχολή)* Literarum ludum significat; ad verbum *otium*, quia cæteris rebus omissis, vacant liberalibus studiis, quieas frequentant." Such a definition is certainly applicable only to academies for *grown gentlemen*—not to receptacles for children, whose only business is to learn; and it must ever happen that where, from a change of manners and customs in nations, the thing is altered, the primitive etymological meaning is overpowered by the actual present sense: hence varieties of import sometimes spring out of what is at first identical, as in other instances variety subsides in sameness where the diversity in fact is lost. It will also frequently happen that the primitive radical idea is lost in the accidental adjunct. Mr. Taylor is correct in deriving torrent from *torrere*, to dry up; and he is etymologically justified in asserting, that the overwhelming character is the accident, and the subsequent exhaustion is the essence; but how few have ever this fact in their mind!

A larger proportion of Mr. T.'s etymologies, however, are deduced from the German, frequently with great felicity, but oftentimes they seem advanced merely as a trial of skill. There is much ingenuity certainly—perhaps of whimsicality also, in these derivations.

" *Gross. Bulky. Stout. Huge.*

"Gross excites the idea of coarse corpulency; it came to us from France with that association: it is originally the same word with the Low-Dutch *groot* and the English *great*, which are past participles of *to grow*; but as the Germans are a corpulent, and the Gauls a slender race, their word for grown means *fat*, whereas the French *grand* (also a participle of *grandir*) means *tall*.

"Bulky is from the substantive *bulk*, which is used for the *torso*, or trunk, of a man, as well as for size in general. Authorities derive it from *balg*, belly; but it is more likely to be the same word as bullock, or bull-ox, a castrated bull, a steer gelding. These animals being remarkable for growing fat and large, would naturally supply the descriptive adjective: a man-bullock for a corpulent man, a bullock-pack of wool for a large or bulky bale. Yet the sea-phrase, "to break bulk," favours the derivation from belly.

"Stout is said by Johnson to mean *striking*: it describes an appearance characteristic of strength and vigour: it is metaphorically become a word of dimension. A stout cloth, for a thick strong texture; a stout timber, for a tree in its prime, which promises to grow large; a stout plank for a thick strong board; a stout vessel, for a tight strong ship. The ideas of thick and strong seem to have coalesced in the word. Adelung is not for referring this word, like Johnson, to the Gothic etymon *stantan*, to strike; but rather, with

the Swedish *stolt*, and the German *stolz*, to some root signifying to *up-swell*. Opitz has a passage: *Die stolte fluth verscharenmet ganz und gar*: the *stout* river swims quite away: where the fundamental idea *turgid*, not the fundamental idea *striking*, can be accommodated to the epithet. On the other hand, the Flemings say of an ox that tosses, *Die os is stootach*; where *striking*, and not *turgid*, is applicable. Perhaps some such idea as *horny* lies at the bottom of this adjective. The Latins use *cornea corpora* for stout bodies; and the Hebrews use the derivatives of *horn* for *proud*, which is the meaning of the German *stolz*. *Stosstange* is a pitch-fork, which would be naturally named if the words signify horn-pole. *Stot* is old English for a bull. These indications being converged, it seems that some word, which in *mæso-gothic* would have been spelled *stant*, signified (1) a bull; (2) a horned beast, (3) a horn; and that from this sense was derived the verb *stantan* or *stossen*, to thrust, push or toss. Bull being the largest animal among the Goths, is often used by them for an augmentative; bull-finch, bull-fly, bull-rush, bull-trout, bull-weed: the adjective into which such a prefix would gradually be shapen must signify *large*. But if, by a process of abstraction, the word *bull* had acquired the meaning *horn* before it was employed as an epithet; the adjective into which such a prefix would gradually be shapen, might mean *strong*, *overbearing*, *proud*: or it might mean *tough*, *enduring*, *robust*; the Germans have employed it in the former, the English in the latter sense. And thus, by pre-supposing the etymon *stant* bull, all the significations of the allied words in the different Gothic dialects may be accounted for naturally.

"Huge is derived by Johnson from the Hollandish *hoogh*, high but this does not explain the use of the word.

Part, huge of bulk,
Wallowing unwieldy, enormous in their gait,
Tempest the ocean.

Where is there any symptom that height makes a part of the idea of the word? A high tree is one whose stem is tall; a huge tree one whose trunk is large. High forests consist of tall trees; huge forests of spreading woods. The word is not applied to graceful, but only to awkward bulk and unseemly appetites: a huge whale, a huge mountain, a huge serpent; and Shakspeare, a huge feeder. *Hogch* is Welsh for a hog; and this is no doubt the true beginning of the adjective. A huge man, is a hog of a man; a huge mountain, a hog of a mountain; a huge feeder, a hog of a feeder.

"Bulky, stout, and huge, are all epithets borrowed from cattle: the ox tends to corpulency, the bull to strength, and the hog to awkwardness; and these accessory ideas are accordingly mingled with the general idea of large-sized, which they all convey." (p. 166—169.)

We copy Mr. Crabb's article, for the sake of comparison.

" *Corpulent, Stout, Lusty.*

" **CORPULENT**, from *corpus* the body, signifies having fulness of body.

" **STOUT**, in Dutch *stout*, is no doubt a variation of the German *stetig*, steady, signifying able to stand, solid, firm.

" **LUSTY**, in German, &c. *lustig*, merry, cheerful, implies here vigorous state of body.

" *Corpulent* respects the fleshy state of the body; *stout* respects the state of the muscles and bones; *corpulence* is therefore an accidental property, *stoutness* is a natural property; *corpulence* may come upon us according to circumstances, *stoutness* is the natural make of the body which is born with us. *Corpulence* and *lustiness* are both occasioned by the state of the health; but the former may rise from disease, the latter is always the consequence of good health; *corpulence* consists of an undue proportion of fat, *lustiness* consists of a due and full proportion of all the solids in the body." (p. 296.)

Equally singular and strange is the imputed origin of two words, which the author was perhaps ambitious to exemplify as well as explain. Mr. Taylor thus explains *wit* and *humour*, having before noticed the popular distinction.

" Wit is etymologically connected with the old English verb *I weet*, *I wot*, *I have witten*; and *to weet*, or *to wit*, for it occurs in both forms, means to know, to perceive, or something like this. All abstract terms acquire a vague signification, when the sensible idea is forgotten of which they are the ghosts. Is it in this instance irrecoverably lost? There is a German verb, technical among hunters, *wittern*, to smell. '*Das wild wittert den jäger.*' The game smells the huntsman. *Wie schiffer pflegen, sieht er nach lust und wind, und wittert sturm und regen.* As sailors use, he looks at the sky and wind, and smells storm and rain.' Wit, then, is that faculty of the mind which answers to the sense of smelling; a sagacity somewhat imperceptibly exerted in detecting delicate and concealed phenomena, whose inferences are mostly stated in hints, or in pantomime, but which is not the less trust-worthy, from the difficulty, or inexpediency, of translating into language, and bringing to definition its perceptions.

" Humour means *moisture*. When snuff, mustard, or onions, are applied to the nose, an increased secretion is occasioned in the salivary glands: they make the mouth water, as the phrase is. When the wit is occupied in coarse and stimulant discriminations, surely his same organic affection comes on insensibly—laughter cures first. However, this is an etymology which Plato would class among the illustrative. Historically speaking, *humour* was applied by physicians to designate the various fluids secreted and circulated in the human frame. The predominance of a choleric or phlegmatic, of a sanguine or melancholy temperament, was supposed to de-

pend on a greater or less abundance of particular humours: hence *humour* came to signify disposition, character. By degrees it stood for prominent tendencies: he was called a *humourist* who indulged his genius. At length it was applied to ludicrous peculiarity, and thus took its present station in English nomenclature." (p. 62—63.)

Mr. Crabb has contented himself with deriving wit from *weissen*, to know; and with saying, that "humour is a species of wit which flows out of the humour of a person: Wit, as distinguished from humour, may consist of a single brilliant thought, but humour runs in a vein; it is not a striking, but an equable and pleasing flow of wit." Mr. C. deals much in this kind of explanation. In truth, humour appertains alone to character, and wit to thought. The exquisite traits of sentiment, in *My Uncle Toby* and *Sir Roger de Coverley*, or the *Tory Fox-hunter*, lose all their effect and charm unconnected with the individual; while the wit of *Congreve*, for instance, is so uncharacteristic, that it matters not in whose lips it is placed. Of course, the more capital specimens are compounded of both kinds.

As specimens of a more sober etymology, and of the laudable brevity of Mr. Taylor's style, we copy the following.

"*Surprised. Astonished. Amazed. Confounded.*

"I am surprised at what is unexpected; I am astonished by what is striking; I am amazed in what is incomprehensible; I am confounded with what is embarrassing.

"Surprised means *overtaken*; astonished means *thunderstruck*; amazed means *lost in a labyrinth*; and confounded means *melted together*. For want of bearing in mind the original signification of these words, our writers frequently annex improper prepositions, such as are inconsistent with the metaphor employed." (p. 34—35.)

Mr. C. supplies the Latin originals which Mr. T. had declined filling his sheets with; and is copious in his illustrations; but he ventures on one derivation, much more in Mr. T.'s style than his own.

"WONDER, in German *wundern*, &c. is in all probability a variation of *wander*; because *wonder* throws the mind off its bias." (p. 769.) !!!

We must not, however, omit a few specimens of our Authors' respective modes of treating words which are the shibboleths of our religious, political, and literary parties.

Mr. T. in these, evinces a mind accustomed to arrive at its conclusions by its own exertions. Mr. C. on the contrary,

seems proud of saying what he supposes the majority of his readers think already.

Religion, Devotion, Piety, Sanctity.

"Religion is the bond which ties us to the Deity; it is the eternal contract, the alliance made by others. Devotion is the wish to become obedient to the Deity; it is the internal subjection of man to his God. Piety is that filial sentiment, which we feel for the Father of all. Sanctity is the habit of interior coercion, which a constant sense of duty to the Godhead inspires."

"He is religious, who adheres to the ordinances of his country, or his sect. He is devout, whom this adherence has trained to allegiance. He is pious, who regards the Deity as his father. Sanctity is to piety what devotion is to religion—the state of mind which results from acquiescence in the feeling.

Some men are pious, without being religious; and some are religious without being pious. For a worldly person it is sufficient to be religious. Those are devout whose purposes embrace their interests in other worlds. There is a fear of God observable in these times among Calvinists, which is no less hostile to piety, than that rude familiarity with the Almighty which is observable among Methodists. Yet all these sentiments grow out of religion.

"Religion is considered as a duty; piety as a merit: devotion and sanctity as equivocal excesses. This arises from the scepticism of the world, which questions the eventual retribution of the industry spent in devotion, or of the privations incurred from sanctity. One may infer a man's creed from his using the words devotion and sanctity with deference, or with a sneer." (TAYLOR, p. 100—101.)

"HOLINESS, SANCTITY.

"HOLINESS, which comes from the northern languages, has altogether acquired a Christian signification; it respects the life and temper of a Christian.

"SANCTITY, which is derived from the Latin *sanctus* and *sanctio* to sanction, has merely a moral signification, which it derives from the *sanction* of human authority.

"Holiness is to the mind of a man what sanctity is to his exterior; with this difference, that holiness to a certain degree ought to belong to every man professing Christianity; but sanctity, as it lies in the manners, the outward garb, and deportment, is becoming only to certain persons, and at certain times.

"Holiness is a thing not to be affected; it is that genuine characteristic of Christianity which is altogether spiritual, and cannot be counterfeited; sanctity, on the other hand, is, from its very nature, exposed to falsehood, and the least to be trusted: when it displays itself in individuals, either by the sorrowfulness of their looks, or the singular cut of their garments, or other singularities of action or gesture, it is of the most questionable nature; but in one who performs the sacerdotal office it is a useful appendage to the solemn

sity of the scene, which excites a reverential regard to the individual in the mind of the beholder, and the most exalted sentiments of that religion which he thus adorns by his outward profession.

" Habitual preparation for the Sacrament consists in a permanent habit or principal of holiness. SOUTH.

" About an age ago it was the fashion in England for every one that would be thought religious, to throw as much sanctity as possible into his face. ADDISON. (CRABB, p. 536.)

As a favourable specimen, we are tempted to transcribe from Mr. Taylor, an interesting example of interweaving with discrimination, historic knowledge with verbal discussion.

" *Lord's Supper. Eucharist. Communion. Sacrament.*

" Shortly before his crucifixion, Jesus Christ celebrated with his disciples the anniversary Phasah feast, which consisted in supping on lamb and unleavened bread. After the repast, he took wine, and having returned thanks, drank to them an affectionate farewell; desiring, in like manner, to be remembered by them at their future meetings. This last supper of Christ has been imitated in different ways by different sects of Christians. The Corinthians were reproached with so celebrating it, as to make it subservient to intemperate pleasures of the table: they thought a *Lord's Supper* could not be too frequent, or too hearty, or too jovial.

" Other sects have supposed, not that the supper, but that the *returning thanks* (*ευχαριστία*) constitutes the essence of the rite; and that the psychological effects which Christians have derived from the execution and resurrection of Christ, are the fittest objects at that time of human gratitude. Such Christians naturally prefer the term *eucharist*, as drawing attention to what they consider as the chief part of the ceremony.

" Others have supposed, that brotherly love is in all cases the purest motive for conviviality; and was especially so in the incident related. These place in the *common participation* of christian feelings the utility of the rite; they would object to a solitary celebration, and insist on the duty of *communion*.

" Sacrament means *an oath*, and, in general, any religious pledge publicly given. The ceremony of marriage is a sacrament. Taking the oath of allegiance is a sacrament. Taking the test is a sacrament. The church of Rome has seven sacraments. Those who call their peculiar imitation of the Lord's Supper emphatically *the sacrament*, either regard that rite as the most important of the ceremonies enjoined by Christianity, or allude to its local selection by the magistrate, as the test of allegiance."

Mr. C. has adopted the substance of this article, and, which is unusual, abridged it. His more frequent practice is to amplify and preach upon the text Mr. T. has furnished

him with. The limits of our Review do not permit us to illustrate by further examples the observations which suggest themselves on a comparison of these books; and indeed, from the very nature of the works, it is not possible to give a character of them which might not apparently be contradicted by selections made under a different impression: As in a heap of dissimilar particles, an analysis of the one gives no information concerning the rest. However, to give the result of such an examination of these books as we have had leisure to make, and in the antithetical way which the writers themselves necessarily adopt and the subject seems to require, we should say, that Mr. T. appears to have written for the recreation of men of intelligence and scholars, Mr. C. for the use of ladies and his own pupils: Mr. T. therefore leaves his reader to supply the most obvious etymologies, while Mr. C. seldom omits copying the contents of the common dictionaries. Mr. T. seems to be carried away by his love of novelty, and the unconscious pleasure of exercising his own ingenuity; Mr. C. prefers familiar and common-place notions, and has recourse to what is far-fetched only when what lies nearer is appropriated by his predecessor. Mr. T.'s style is pithy and quaint; his words are rather oddly selected, but they are combined with effect; his discrimination is subtle, his proofs often unattempted, perhaps not cared about: Mr. C.'s style is very wordy; he delights in well-set phrases, but when strung together, they do not mean much; his distinctions are loose and uncertain, his illustrations manifold, but often not illustrative. Mr. T. has exercised on his little book an understanding and attainments of a higher rank and greater variety; but he has written carelessly, as if he had no object beyond filling a few columns of a magazine: Mr. C. has honestly and industriously applied such powers of thought and observation as he possesses, sitting down to his task with malice prepense to make a book, and maintaining a demeanor suitably grave and imposing. In each work we think we observe traces of the habits which the situation of the author has produced. In the Norwich gentleman, we detect the peculiarities of a provincial residence, the liberties which a man is accustomed to take who is the first of his little circle: In the Oxford scholar, we have that laudable respect for authority, both in thought and diction, which they usual to inculcate who are accustomed to assume it themselves shall. Finally, we recommend Mr. T.'s book to those who r

conscience of reading all they buy, and who wish to stimulate their minds to exertion : Mr. C.'s work is the more useful present for that class of juvenile readers who are glad to be spared the trouble of examination, and look rather to the quantity than the quality of the instruction presented to them.

ART. IV.—*Letters written on board His Majesty's Ship the Northumberland, and at St. Helena ; in which the Conduct and Conversations of Buonaparte and his Suite during the Voyage, and the first months of his Residence in that Island, are faithfully described and related.* By WM. WARDEN, Surgeon on board the Northumberland. London, published for the Author, by R. Ackerman, 1816. pp. 215.

BUONAPARTE having now terminated his political existence, and the whole system of his government (excepting, indeed, so far as it has been adopted by his enemies) having been annihilated, we may consider him rather as a character in the history of times past, than as an agent in present events. The heated passions of men have in a great degree subsided, after a fair comparison of the good (though small) with the preponderance of evil resulting from his administration, and a fair estimate also of the measures, whether wise or otherwise, of those who opposed and of those who succeeded him.

In the course of our review of the small work in hand, we shall probably feel called upon to make but few remarks of our own, and we are the more glad that they will be unnecessary, because we should certainly feel an anxiety to be *impartial*, that might be mistaken for *partiality* by some who have not generosity enough to attribute to an enemy a single good quality. That these persons are not numerous in Great Britain we are most willing to admit ; but that they have existed, and still exist, is equally clear, by the greediness with which the unfounded calumnies with respect to the temper and demeanour of Buonaparte since his fall, were at first swallowed and enjoyed. Their number has been, however, gradually diminishing as intelligence worthy of credit came to hand ; and, if we are not mistaken, this volume by Mr. Warden will reduce them to a

Misbegotten and contemptible few.

which 1 of those who looked upon Buonaparte with detestation is to any

tion and horror as an emperor, have learnt, if not perhaps to admire him, at least to do him something like justice as a man: the firm resignation, the undaunted dignity, with which he now appears he submitted to his endless captivity on a rock, which the sea-fowls themselves make only a resting, and not a dwelling-place, has commanded the respect of some of his most rancorous opponents: his philosophical equanimity has struck dumb even the hired scribblers of party, and has compelled them to an unwilling and silent acknowledgement of his superiority. The mere circumstance, that individuals of the highest rank, who might have resided in their own country, surrounded by all the luxuries of wealth, and all the pomp of state, had consented to a voluntary banishment with him, convinces not a few, that Buonaparte possessed qualities not only to attract for the moment, but to attach for ever the devoted love, of those who were best acquainted with his character.

When Buonaparte was sentenced to St. Helena, it was the remark of all the thinking part of the community, that he had still one great task to perform, and we are happy to learn that it is already in progress. Mr. Warden states, on the authority of the amanuensis of the Ex-Emperor, the Count de las Cases, that his master is writing his life. This we consider the great fact communicated in the volume before us, and had it contained no other intelligence, we should have been well satisfied: a work more valuable or extraordinary cannot be imagined than the auto-biography of such a man, and memoirs of such times as those in which he was concerned: it seems, indeed, as if Napoleon himself could be the only fit historian of the stupendous subject; as if a part of the great design of Providence in thus placing him in seclusion, was, that he might himself complete its purposes, and exemplify and point the great moral of his own story.

Upon this subject, indeed, we have little more than the fact; for unluckily, at the very moment when Mr. Warden was about to be allowed to inspect the part of this most extraordinary production which was then completed, he was called off to attend Napoleon: this circumstance is much to be regretted, but the less because, in various conversations with the hero of the story, Buonaparte touched upon some of the most momentous events, and *visd voce* gave them the colours in which he thought they ought to be contemplated. To extracts upon these topics we shall

proceed immediately after the insertion of the following paragraph, which mentions the great historical work, and the state of its forwardness.

"I do not recollect whether, in any of my former Letters I mentioned, from the authority of this gentleman, who is the Amanuensis of the Historian, that Buonaparte was seriously and laboriously engaged in writing the *Annals of his Life*. I had already been informed by the same person, that the Campaigns of Egypt and Italy, and what he styles *My Reign of an Hundred Days*, or some such title, were completed;* and that the intermediate periods were in a progressive state. I, therefore, was looking forward to a very curious morning, and hugging myself on the approaching view of such manuscripts as were to be unfolded to me: but this expectation was disappointed by a message from Napoleon to attend him in his room. As I knew that my visit would not be one of mere ceremony, I prevailed upon my companion to accompany me, his interpretations being always given with such aptitude and perspicuity, and besides, afford me time to arrange my answers." (p. 130—131.)

In our progress through this work, we shall think it necessary to quote little or nothing upon the habits, temper, or peculiarities of Buonaparte; they are matters of comparative insignificance. Our first attention, at least, will be directed to such extracts as will be deemed extremely important as matters of history. Before we proceed, however, we ought to observe, that the authority of this narrator of dialogues between the Imperial Captive and himself is questionable on several accounts: first, because he himself confesses in the paragraph above given, that he was by no means master of the French language; and next, because, notwithstanding this deficiency, he professes to supply not merely the substance of what past, but the very words employed: this is an attempt to furnish an air of authenticity to the details, which defeats its own purpose. We apprehend, besides, that Mr. Warden has endeavoured to give his own questions and answers, as well as his whole deportment, a cavalier air of familiarity and equality which could not be expressed or felt in the presence of such a man as Buonaparte. With this *cavete*, we shall now present our readers with some of the details, beginning with those events which from their proximity possess the greater interest, and indeed in themselves are the most important. In the first extract we are let into the secret of Buonaparte's hasty ab-

* "The interval between the abdication of Fontainebleau and that of Paris."

ication in favour of the King of Rome after the battle of Waterloo.

“ —From the information I received in my conversation with our French guests, it appears that the Emperor's abdication in favour of his son, is a matter which, as far at least as my knowledge extends, as been altogether misconceived in England: I mean, as referring to the immediate and proximate causes of it. If the communications made to me were correct, (and I am not willing to imagine that they were invented merely to impose on me,) a grand political scheme was contrived by *Fouche* to outwit his master, and it proved successful. The name of that crafty politician and ready revolutionist is never mentioned by the members of our little cabin Utica without the accompaniment of execrations, which it is not necessary for you to hear, as it would be ridiculous for me to repeat. Not Talleyrand himself is so loaded with them as the arch-betrayer who has been just mentioned. It was, indeed, a decided opinion of the moment among our exiles, that *Fouche* would contrive to hang Talleyrand; or that the latter would provide an equal fate for the former; and that, if they both were suspended from the same gibbet, it ought to be preserved as an object of public respect for the service it had done to mankind, by punishing and exposing two as consummate offenders as ever disgraced the social world.—The *Historiette* to which I have alluded, was thus related:—

“ On Napoleon's return to Paris, after his disastrous defeat at Waterloo, and when he may be supposed to have been agitated by doubt and perplexity as to the conduct he should pursue in that extraordinary crisis; a letter was offered to his attention by the Duke of Otranto, as having been received by the latter from Prince Metternich the Austrian minister. It was dated in the *preceding April*, and the diplomatic writer stated the decided object of his Imperial Master to be the final expulsion of Napoleon the First from the throne of France, and that the French nation should be left to their uninterrupted decision, whether they would have a monarchy under Napoleon the Second, or adopt a republican form of government. Austria professed to have no right, and consequently felt no intention to dictate to the French nation. The final and ratified expulsion of the Traitor, (such was the expression) is all the Austrian Emperor demands of France.

“ Napoleon seized the bait; and immediately abdicated in favour of his son; but he had no sooner taken this step, than he discovered the double game that *Fouche* was playing. The letter was a forgery, and it soon appeared that the Emperor of Austria had it not in his power, if he had ever indulged the contemplation, to clothe his grandson with political character. (p. 22—25.)

It is known, that on the failure of this scheme, Buonaparte's intention was to have made his escape to the United States, and for this purpose he repaired with all speed to

Rochfort: what there took place, and led to a change of determination, was related to the author by the Count de las Cases, in the following terms:—

“ On our arrival at Rochfort, the difficulty of reaching the Land of Promise appeared to be much greater than had been conjectured. Every enquiry was made, and various projects proposed; but, after all, no very practicable scheme offered itself to our acceptance. At length, as a *dernier resort*, two chasse-marees, (small one-masted vessels) were procured; and it was in actual contemplation to attempt a voyage across the Atlantic in them. Sixteen midshipmen engaged most willingly to direct their course; and, during the night it was thought that they might effect the meditated escape.—We met,’ continued Las Cases, ‘ in a small room, to discuss and come to a final determination on this momentous subject; nor shall I attempt to describe the anxiety visible on the countenances of our small assembly.—The Emperor alone retained an unembarrassed look, when he calmly demanded the opinions of his chosen band of followers as to his future conduct. The majority were in favour of his returning to the army, as in the South of France his cause still appeared to wear a favourable aspect. This proposition the Emperor instantly rejected, with a declaration, delivered in a most decided tone and with a peremptory gesture,—That he never would be the instrument of a *civil war* in France. He declared, in the words which he had for some time frequently repeated, that his political career was terminated; and he only wished for the secure asylum which he had promised himself in America, and, till that hour, had no doubt of attaining. He then asked me, as a naval officer, whether I thought that a voyage across the Atlantic was practicable in the small vessels, in which alone it then appeared that the attempt could be made.—‘ I had my doubts,’ added Las Cases, ‘ and I had my wishes: the latter urged me to encourage the enterprise, and the former made me hesitate in engaging for the probability of its being crowned with success. My reply implicated the influence of them both.—I answered, that I had long quitted the maritime profession, and was altogether unacquainted with the kind of vessels in question, as to their strength and capacity for such a navigation as was proposed to be undertaken in them; but as the young midshipmen who had volunteered their services must be competent judges of the subject, and had offered to risk their lives in navigating these vessels, no small confidence, I thought, might be placed in their probable security.—This project, however, was soon abandoned, and no alternative appeared but to throw ourselves on the generosity of England.’

“ ‘ In the midst of this midnight council, but without the least appearance of dejection at the varying and rather irresolute opinions of his friends, Napoleon ordered one of them to act as secretary, and a letter to the Prince Regent of England was dictated. On the

following day, I was employed in making the necessary arrangements with Captain Maitland on board the *Bellerophon*. That officer conducted himself with the utmost politeness and gentlemanly courtesy, but would not enter into any engagements on the part of his government; and, with the exception of Lieutenant-Colonel Planat, every person in the suite of Buonaparte buoyed themselves up with the hopes that they should receive, at least, the same treatment which had been manifested to Lucien Buonaparte in your country; and with that consolatory expectation we arrived off the coast of England." (p. 61—64.)

Most of the particulars of the voyage to St. Helena, which could not be very fruitful in events, had reached this country before the return of Mr. Warden; and the conversations which then occurred between him and Buonaparte and the members of his suite, are comparatively uninteresting. The manner in which arrangements were made at St. Helena for the reception and accommodation of this extraordinary and most unexpected prisoner, are also well known; we shall, therefore, pursue our course in quoting such passages as are important, historically considered.

Nothing has excited a greater horror than the charges brought by Sir Robert Wilson against Buonaparte, for inhumanly poisoning his own sick at Jaffa, and butchering his prisoners. Of late, however, some doubt has been thrown upon the correctness of that account by the travels of Dr. Clarke: the following is given by Mr. Warden as Napoleon's own account of the former.

" ' On raising the siege of St. Jean de Acre, the army retired upon Jaffa. It had become a matter of urgent necessity. The occupation of this town for any length of time was totally impracticable, from the force that Jezza Pacha was enabled to bring forward. The sick and wounded were numerous, and their removal was my first consideration. Carriages the most convenient that could be formed, were appropriated to the purpose. Some of these people were sent by water to Damietta, and the rest were accommodated, in the best possible manner, to accompany their comrades in their march through the Desert. Seven men, however, occupied a quarantine hospital, who were infected with the plague, and the report of them was made me by the chief of the medical staff; (I think it was Degenette). He further added, that the disease had gained such a state of malignancy, there was not the least probability of their continuing alive beyond forty-eight hours.'—I here exclaimed in a dubious tone, the word—seven? and immediately asked whether I was to understand that there were no more than seven.—'I perceive,' he replied, 'that you have heard a different account.'—Most assuredly; General Sir Robert Wilson states 'fifty-seven or seventy-

seven; and speaking more collectively, your whole sick and wounded.—He then proceeded: ‘The Turks were numerous and powerful, and their cruelty proverbial throughout the army. Their practice of mutilating and barbarously treating their Christian prisoners in particular, was well known among my troops, and had a preservative influence on my mind and conduct; and I do affirm, that there were only seven sufferers whom circumstances compelled me to leave as short-lived sufferers at Jaffa. They were in that stage of disease which rendered their removal utterly impracticable, exclusive of the dissemination of the disease among the healthy troops. Situated as I was, I could not place them under the protection of the English: I therefore desired to see the senior medical officer, and observing to him, that the afflictions of their disease would be cruelly aggravated by the conduct of the Turks towards them, and that it was impossible to continue in possession of the town, I desired him to give me his best advice on the occasion. I said, tell me what is to be done! He hesitated for some time, and then repeated, that these men, who were the objects of my very painful solicitude, could not survive forty-eight hours.—I then suggested (what appeared to be his opinion, though he might not choose to declare it, but wait with the trembling hope to receive it from me) the propriety, because I felt it would be humanity, to shorten the sufferings of these *sick men* by administering *opium*. Such a relief, I added, in a similar situation, I should anxiously solicit for myself.—But, rather contrary to my expectation, the proposition was opposed, and consequently abandoned. I accordingly halted the army one day longer than I intended; and, on my quitting Jaffa, left a strong rear-guard, who continued in that city till the third day. At the expiration of that period, an officer’s report reached me that the men were dead.’—‘Then, General,’ I could not resist exclaiming, ‘no *opium* was given!’ The emphatic answer I received was—‘No; none!—A report was brought me that the men died before the rear-guard had evacuated the city.’” (p. 156—159.)

Many remarks of course suggest themselves after reading the above extract, but we forbear to make them, that we may have space to insert what is infinitely more interesting, viz. the relation of the “massacre of Jaffa” (as it has always been termed in this country) by the very individual under whose orders it was executed.

“‘Well,’ he continued, ‘you shall also hear the particulars of El Arish and the garrison of Jaffa. You have read, without doubt, of my having ordered the Turks to be shot at Jaffa.’—‘Yes, indeed,’ I replied, ‘I have often heard of that massacre in England: it was a general topic at the time, and treated as a British mind never fails to consider subjects of that description.’—He then proceeded: ‘At the period in question, General Desaix was left in Upper Egypt, and

Kleber in the vicinity of Damietta. I quitted Cairo, and traversed the Arabian Desert, in order to unite my force with that of the latter officer at El Arish. The town was attacked, and a capitulation succeeded. Many of the prisoners were found on examination to be natives of the mountains, and inhabitants of Mount Tabor, but chiefly from Nazareth. They were immediately released, on their engaging to return quietly to their homes, children, and wives: at the same time, they were recommended to acquaint their countrymen the Napolese, that the French were no longer their enemies, unless they were found in arms assisting the Pacha. When this ceremony was concluded, the army proceeded on its march towards Jaffa. Gaza surrendered on the route. That city, on the first view of it, bore a formidable appearance, and the garrison was considerable. It was summoned to surrender: when the officer, who bore my flag of truce, no sooner passed the city wall, than his head was inhumanly struck off, instantly fixed upon a pole, and insultingly exposed to the view of the French army. At the sight of this horrid and unexpected object, the indignation of the soldiers knew no bounds: they were perfectly infuriated; and, with the most eager impatience, demanded to be led on the storm. I did not hesitate, under such circumstances, to command. The attack was dreadful; and the carnage exceeded any action I had then witnessed. We carried the place, and it required all my efforts and influence to restrain the fury of the enraged soldiers. At length I succeeded, and night closed the sanguinary scene. At the dawn of the following morning, a report was brought me, that five hundred men, chiefly Napolese, who had lately formed a part of the garrison of El Arish, and to whom I had a few days before given liberty, on condition that they should return to their homes, were actually found and recognized amongst the prisoners. On this fact being indubitably ascertained, I ordered the five hundred men to be drawn out, and instantly shot.—In the course of our conversation, his anxiety appeared to be extreme that I should be satisfied of the truth of every part of his narrative; and he constantly interrupted it, by asking me if I perfectly comprehended him. He was, however, Patience itself, when I made any observations expressive of doubts I had previously entertained respecting any part of the subjects agitated between us, or any unfavourable opinion entertained or propagated in England. Whenever I appeared embarrassed for an answer, he gave me time to reflect: and I could not but lament that I had not made myself better acquainted with the circumstances of the period under consideration, as it might have drawn him into a more-enlarged history of them.” (p. 160—163.)

How it happened that Mr. Warden obtained so far the confidence of Buonaparte, as to induce him to enter into these most singular details, does not appear; but it is worthy of notice that, according to the statement before us,

they flow spontaneously from the lips of the relator, almost without a question on the part of the individual, who must have listened with gasping attention to the minutest syllable. The reader will be so much a partaker of this anxiety, that we will not detain him from the justification Buonaparte attempts for the seizure and subsequent execution of the *Duke d'Enghien*: the author states, that to his utter astonishment, without any previous urging, Napoleon entered upon the subject, adverting first to some important circumstances connected with it.

“ At this eventful period of my life, I had succeeded in restoring order and tranquillity to a kingdom torn asunder by faction, and deluged in blood. That nation had placed me at their head. I came not not as your Cromwell did, or your Third Richard. No such thing. I found a crown in the kennel; I cleansed it from it from its filth, and placed it on my head. My safety now became necessary, to preserve that tranquillity so recently restored, and hitherto so satisfactorily preserved, as the leading characters of the nation well know. At the same time, reports were every night brought me (I think he said by General Ryal) ‘ that conspiracies were in agitation; that meetings were held in particular houses in Paris, and names even were mentioned; at the same time, no satisfactory proof could be obtained, and the utmost vigilance and ceaseless pursuit of the police was evaded. General Moreau, indeed, became suspected, and I was seriously importuned to issue an order for his arrest; but his character was such, his name stood so high, and the estimation of him so great in the public mind, that, as it appeared to me, he had nothing to gain, and every thing to lose, by becoming a conspirator against me; I therefore could not but exonerate him from such a suspicion. I accordingly refused an order for the proposed arrest, by the following intimation to the Minister of Police; You have named Pichegru, Georges, and Moreau: convince me that the former is in Paris, and I will immediately cause the latter to be arrested.—Another, and a very singular circumstance, led to the developement of the plot. One night, as I lay agitated and wakeful, I rose from my bed, and examined the list of suspected traitors; and chance, which rules the world, occasioned my stumbling, as it were, on the name of a surgeon who had lately returned from an English prison. This man’s age, education, and experience in life, induced me to believe that his conduct must be attributed to any other motive than that of youthful fanaticism in favour of a Bourbon: as far as circumstances qualified me to judge, money appeared to be his object. I accordingly gave orders for this man to be arrested; when a summary mock-trial was instituted, by which he was found guilty, sentenced to die, and informed he had but six hours to live. This stratagem had the desired effect: he was terrified into confession. It was now known that Pichegru had a brother, a me-

istic priest, then residing in Paris. I ordered a party of gendarmes to visit this man; and if he had quitted his house, I conceived there would be good ground for suspicion. The old monk was secured, and, in the act of his arrest, his fears betrayed what I most wanted to know. 'Is it,' he exclaimed, 'because I afforded shelter to a brother, that I am thus treated?'—The object of the lot was to destroy me, and the success of it would, of course, have been my destruction. It emanated from the capital of your country, with the Count d'Artois at the head of it. To the west he sent the Duke de Berri, and to the east the Duke d'Enghien. To France our vessels conveyed underlings of the plot, and Moreau became a convert to the cause. The moment was big with evil: I felt myself on a tottering eminence; and I resolved to hurl the thunder back upon the Bourbons, even in the metropolis of the British empire.—My minister vehemently urged the seizure of the Duke, though in a neutral territory; but I still hesitated; and Prince Benevento brought me order twice, and urged the measure with all his powers of persuasion: it was not, however, till I was fully convinced of its necessity, that I sanctioned it by my signature. The matter could be easily arranged between me and the Duke of Baden. Why, indeed, should I suffer a man, residing on the very confines of my kingdom, to commit a crime which, within the distance of a mile, by the ordinary course of law, Justice herself would condemn to the scaffold? And now, answer me: did I do more than adopt the principle of your government, when it ordered the capture of the Danish fleet, which was thought to threaten mischief to your country?—It had been urged to me again and again, as a sound political opinion, that the new dynasty could not be secure while the Bourbons remained. Talleyrand never deviated from this principle; it was a fixed, unchangeable article in his political creed. But I did not become a ready or a willing convert: I examined the opinion with care and with caution; and the result was a perfect conviction of its necessity.—The Duke d'Enghien was accessory to the confederacy; and, although the resident of a neutral territory, the urgency of the case, in which my safety and the public tranquillity (to use no stronger expression) were involved, justified the proceeding. I accordingly ordered him to be seized and tried: he was found guilty, and sentenced to be shot. The sentence was immediately executed; and the same fate would have followed had it been *Louis the Eighteenth*. For I again declare, that I found it necessary to roll the thunder back on the metropolis of England; as from thence, with the Count d'Artois at their head, did the assassins assail me." (p. 144—149.)

To think that we have these astonishing relations and confessions from the mouth of no less a man than Buonaparte himself, is almost overwhelming: the particulars must have strongly, indelibly, impressed the mind of the hearer; and, unless we are prepared to say that Mr. War-

den has been guilty of the greatest and foulest forgery the world ever knew, we must believe these statements in most of the points of magnitude. We have arranged these matters rather in the order of their importance than of their chronology; and we now proceed to a charge of somewhat less notoriety, but even of greater enormity,—that of the assassination of Captain Wright in the Temple. Mr. Warden is first informed of the purpose with which Captain Wright had approached the French coast in his brig, viz. to land spies and others, who were to enter into a plot against the life of the Emperor of the French. Buonaparte thus refutes the accusation against him:—

“ The brig was afterwards taken near L'Orient, with Captain Wright, its commander, who was carried before the Prefect of the department of Morbeau, at Vannes: General Julian, then Prefect, had accompanied me in the expedition to Egypt, and recognised Captain Wright on the first view of him. Intelligence of this circumstance was instantly transmitted to Paris; and instructions were expeditiously returned to interrogate the crew separately, and transfer their testimonies to the Minister of Police. The purport of their examination was at first very unsatisfactory; but at length, on the examination of one of the crew, some light was thrown on the subject. He stated that the brig had landed several Frenchmen, and among them he particularly remembered one, a very merry fellow, who was called *Pichegru*. Thus a clue was found that led to the discovery of a plot, which, had it succeeded, would have thrown the French nation a second time into a state of revolution. Captain Wright was accordingly conveyed to Paris, and confined in the Temple; there to remain till it was found convenient to bring the formidable accessories to this treasonable design to trial. The law of France would have subjected Wright to the punishment of death; but he was of minor consideration. My grand object was to secure the principals; and I considered the English captain's evidence of the utmost consequence towards completing my object.—He again and again most solemnly asserted, that Captain Wright died in the Temple by his own hand, as described in the *Monitor*, and at a much earlier period than has been generally believed. At the same time, he stated that his assertion was founded on documents which he had since examined.” (p. 140—141.)

In the same manner Buonaparte is represented as most strenuously repelling the imputation that he had ordered that Pichegru should be strangled. His projected invasion of England is also discussed, the Ex-Emperor maintaining its practicability, though admitting its danger; and the *Infernal Machine* in its turn becomes one of the topics of con-

versation—in short, there seem few matters of note or curiosity that are not touched upon at different times in the visits of Mr. Warden to Longwood. We hope that he has not been guilty of any breach of the confidence which appears to have been placed in him, by the publication of these details. We regret that we cannot extend our article to greater length, in order to notice some of the observations merely personal. We must satisfy ourselves with the following opinion of Buonaparte upon suicide, in reply to those who recommended that, rather than rely on the generosity of an enemy, he should have put a period to his own existence: he is observing upon English newspapers, and their strictures upon his conduct.

"They are occasionally inconsistent, and sometimes abusive. In one paper I am called a *liar*, in another a *tyrant*, in a third a *monster*, and in one of them, which I really did not expect, I am described as a *coward*: but it turned out, after all, that the writer did not accuse me of avoiding danger in the field of battle, or flying from an enemy, or fearing to look at the menaces of fate and fortune; it did not charge me with wanting presence of mind in the hurry of battle, and in the suspense of conflicting armies;—no such thing: I wanted courage, it seems, because I did not coolly take a dose of poison, or throw myself into the sea, or blow out my brains. The editor most certainly misunderstands me; I have, at least, too much courage for that." (p. 132—133.)

In the course of the volume (almost of course) the battle of Waterloo is brought upon the tapis, and Napoleon and one of his generals are represented taking great pains to shew Mr. Warden the causes why the day was lost by them; but as the author does not profess to have understood very well their explanations, he could not be expected to be very clear in his own. We have, therefore, disregarded it altogether.

In conclusion, we would observe only, that we are sorry the author has not pursued a plan of greater simplicity in his narrations: if he had contented himself with giving extracts from his diary, instead of manufacturing the details into letters for publication, we should have been disposed to place much greater reliance on his accuracy and fidelity.

We wish that Mr. Warden had not published the volume upon his own account, since that very intention might lead him to frame the details in a more taking manner.

ART. V.—*Practical Illustrations of Typhus and other Febrile Diseases.* By JOHN ARMSTRONG, M.D. Longman and Co. London; and Constable and Co. Edinburgh, 1816. 8vo. pp. 305.

Nothing has contributed so much to the improvement of medicine in modern times, as the extended cultivation of pathological anatomy, aided by a more perfect system of physiology. Before the accumulating light which continues to spring from this source, the fanciful and erroneous speculations of some ingenious men, whose influence too long rendered medical inquirers blind to the legitimate objects of investigation, have for some time been gradually disappearing; and it is probable, will soon be recognized only in the obsolete writings of their authors, and in those of their immediate followers. Within these few years a new class of medical writers has arisen, uniting to great accuracy of observation a spirit of rational inquiry; little disposed to yield implicit deference to the unsupported dogmas of any authority, however high; rejecting, in general, the aid of hypothesis in the explanation of morbid phenomena; and relying on the direct testimony of their senses, instead of delusive fantasies of the imagination, for guidance in discovering the true nature and most suitable treatment of diseases. In this honourable class we have no hesitation in placing the author of the volume now under review, which (and higher praise can hardly be given) is worthy of standing beside the admirable work of Dr. Blackhall: what that writer has accomplished with regard to dropsies, Dr. Armstrong has successfully attempted in the case of fever,—a careful discrimination between the several stages, degrees, and varieties of the disease; and a judicious adaptation of remedies to each: this is the only sure method of enlarging the boundaries of medical science, and not to be effected without an unusual share of intelligence and zeal. Some idea of this writer's excellence we shall, without further preface, endeavour to communicate; but it is not possible that any analysis should be capable of doing justice to a work where every page is important.

Our author distributes the class of febrile diseases into three orders: namely, such as are excited and propagated by specific contagions, those which arise from marsh and similar miasmata, and those which depend upon topical affections. With respect to the latter, it is said, they differ from the others chiefly in this, that "the fever can be

traced as the mere effect of the local disturbances:" we entertain some doubt of the accuracy of this distinction, being of opinion, with Dr. Watt of Glasgow, that in the early stage of these complaints no symptoms appear to denote what character the subsequent stages will exhibit; for, according to his observations, "prior to the paroxysm, a case of pneumonia was not more distinguishable from a case of rheumatism, diarrhæa, or asthma, than one case of pneumonia was distinguishable from another." The above division is nevertheless sufficiently convenient for every useful purpose. The principal subject of the present volume is the contagious fever denominated typhus, of which three varieties are described, under the titles of the simple, the inflammatory, and the congestive typhus. The simple form is that "in which the febrile excitement, or hot stage, is completely developed, and in which there are no decided marks of topical inflammation. The inflammatory typhus has the same open characters of general excitement as the simple; but with these are conjoined symptoms of some visceral inflammation. The congestive typhus is distinguished by the hot stage being not at all, or only imperfectly developed, and by simultaneous signs of congestion in one or more of the internal organs. But we must take the liberty of extracting a more particular description of each variety, satisfied that it could not be so clearly given in any but our author's own words.

I. *Simple Typhus.* "The simple typhus has a first stage of oppression, a second of excitement, and a third of collapse. These successive stages, but more particularly the two last, bear a pretty exact ratio to each other as to degree, but not as to duration. The stage of oppression is usually marked by paleness of the face; a peculiar look of dejection and weariness; some degree of darkness or livor in the integuments surrounding the eyes; prostration of strength; diminution of mental energy, and of sensibility; cold creeping sensations on the surface, or short hot and chilly fits alternately; loathing of food, nausea, or vomiting; whitish or clammy tongue; sense of weight or anxiety about the præcordia; occasional sighing and hurried breathing; aching, heaviness, or giddiness of the head; coldness of the back and pain of the loins; a quick, low, struggling pulse, changeable as to frequency, and even irregular as to force. These symptoms are accompanied with feelings of general uneasiness, somewhat resembling those which are experienced after a long journey, or any other great fatigue. The stage above described sometimes comes on and reveals itself with rapidity; but generally it is more insidious in its approaches, and occupies, from first to last, a period of two or three days; when, after various irre-

gular demonstrations of re-action. It is succeeded by the second stage, or that of excitement, in which there is a complete development of the fever. The tone and velocity of the circulation is now preternaturally increased; and the pulse accordingly becomes comparatively expansive, thrilly, and resisting; at least, it is widely different from the variable, confined, inelastic pulse of the former stage, and from the uniform, free, and smoothly-flowing one of health. The cheeks are flushed, the eyes heavy, and the lips parched; the respiration is quick, the skin almost invariably dry, the heat universally diffused, and steadily above the common point; the tongue foul, the thirst urgent, the uneasiness in the head increased, the sensorium in a highly susceptible state; every symptom, in fine, denoting an excess of excitement. This second stage of the simple typhus naturally holds a tolerably even tenour for some time. As it proceeds, however, the brain at intervals is usually disturbed with reverie, or slight delirium, coming on towards evening, when there is an exacerbation of the fever, and receding towards morning, when there is a remission; but the prostration of strength, which is at all times very evident, is generally greatest in the periods of the exacerbations. During the predominance of the excitement, the bowels for the most part have a tendency to constipation; the excretions, as well as secretions, also undergo gradual and material changes, which are evinced by the dark and offensive nature of the fæces, the peculiar odour of the breath and whole body, and by the morbid appearances exhibited on the tongue, in the fluids formed from the liver, kidneys, and other organs of secretion.

"After six or seven days, sooner or later, according to its mildness or severity, the stage of excitement gradually gives place to that of collapse, which is first announced by signs of depression in the voluntary powers; by a certain degree of relaxation in the skin; by a more variable and less concentrated state of the temperature; and by a notable diminution in the force of the circulation, the pulse being of less volume, softer, and more undulating. In the mildest cases, the approach of the stage of collapse may be viewed as an indication of convalescence: . . . whereas, in the more marked instances of this sort of typhus, the supervention of the stage of collapse considerably augments the danger: for the prostration of strength then becomes far greater; the pulse commonly quicker, and always much weaker; the tongue fouler, darker, and drier; the voice fainter, and the articulation less distinct; the respiration shorter, feebler, and more anxious; the sensorial functions more disordered; and the countenance more dejected, sunk, and inanimate. Added to these symptoms, the skin feels looser, and appears more shrivelled; while the temperature is nowhere so intense as in the stage of excitement, but variable in the course of the day, even on the central parts; and there is an increase of general restlessness, a more perceptible and peculiar fœtor about the body, and often an irritating species of cough, which comes, as it were, in convulsive

fits. In this state, the patient is disposed to lie upon his back, and as the peril increases, not only labours under subsultus tendinum, visual deceptions, low muttering delirium, and difficulty of deglutition, but has also a tendency to slide downwards in the bed, and to draw up the feet frequently towards the body." (p. 9—13.)

Some writers, attending too exclusively to these latter symptoms, and almost overlooking those which preceded them, have disseminated the pernicious doctrine, that typhus is in every instance a disease of debility; but, in fact, real debility exists only in the stage of collapse, and that which occurs in the previous stages is merely apparent,—depending, in the first, on oppression of the vital organs by preternatural accumulations of blood; and in the second, on over-excitement of the heart and arteries. That this is the true state of the case is evident, from the debility in the first and second stages being increased by wine and cordials, and lessened by evacuations. The doctrine of debility was still more dangerous in the inflammatory typhus, in consequence of the improper treatment to which it led; its fallacy, however, begins now to be universally perceived, and a more successful practice is the result of this change in opinion. Let us proceed to a description of some of the forms under which this variety makes its appearance.

II. *Inflammatory Typhus.* Our author does not agree with Dr. Clatterbuck and some others, in thinking topical inflammation to be an inseparable and essential constituent of typhus; but his experience has been amply sufficient to convince him that it is a very frequent occurrence, and requires much vigilance and activity on the part of the practitioner. The parts most apt to be inflamed are the brain and its membranes, the lungs, pleura, mucous membranes of the trachea, stomach, liver, peritoneum, with the small and large intestines. The distinction of inflammation, proposed by Corvisart, into acute, sub-acute, and chronic, is adopted by Dr. Armstrong, who very justly contends that the difference between these several states deserves more consideration than has usually been given to it by systematic writers: the two former only are concerned in fever, but the latter is suspected to be the foundation of many nervous affections, which have been most commonly treated on a very different supposition; of this doctrine we are given to expect some practical illustrations from the same pen, to which we owe the present essay; we are quite satisfied that the treatment, founded on such a pathology, of nervous disorders, will be more successful than any other.

The acute form of inflammation generally commences on the first, second, or third day of the second stage of typhus, and the symptoms are unambiguous; the sub-acute form seldom arises till after the third day of this stage, and the symptoms are at first obscure.

“ So far as my remarks have extended (Dr. A. says) the brain and its investing membranes are more subject to inflammation in typhus, than any other parts of the system. When the acute form of inflammation exists within the head, it is generally marked by great mental and corporeal irritability; an anxious, oppressed, or intoxicated cast of the countenance; dry, foul tongue; quick, vibratory pulse; flushed, turgid face;* deep pulsating pain in the head; increased heat of the temples, forehead, and hairy scalp; throbbing of the carotid arteries; tinnitus aurium; redness, rolling, and morbid sensibility of the eyes; and more or less disorder in some other of the external senses. There are generally transient pains in the limbs; oppression of the præcordia; torpidity of the intestines; uneasy respiration, attended with heavy sighs; nausea, retching, or vomiting, augmented on motion; fretfulness and jactitation. Watchfulness, confusion of mind, visual illusions, and high delirium, follow each other in quick succession. If the inflammation should uninterruptedly advance, to these symptoms succeed indifference to surrounding objects; faltering or imperfection of the speech; gradually increasing stupor; bloatedness of the face; brown or black parched tongue; low mutterings; tremors of the hands; stupid, suffused, watery eye; squinting, or dilatation of the pupil; paralysis of one of the palpebræ; vibices or petechiæ; ooings of dark blood from the mouth and nostrils; stertorous breathing; general convulsions; relaxation of the sphincter muscles; and other mortal signs.”

This form sometimes proceeds with great celerity to a fatal termination, but is more commonly protracted a little beyond the first week; the sub-acute form occurs more frequently than the preceding, and occupies a considerably longer period.

“ For some days, the sub-acute inflammation of the brain most frequently steals on in typhus by almost imperceptible approaches. At first, there are little more than the usual degrees of head-ach and of vertigo, with general lassitude; fugitive pains in the muscles or joints; torpid bowels, and uneasy feeling at the pit of the stomach, commonly accompanied with loathing of food, and a disposition to vomiting, especially on any sudden change of posture. The pulse is small and quick; but the carotid, and even the temporal arteries, beat with rather more than ordinary force. The tongue at first is co-

* “ In a few instances of this nature, I have known the face even paler than natural; the contrary, however, as stated above, is generally the case.”

covered with a whitish fur; the cheeks are alternately pale and flushed throughout the day; the countenance has a heavy, wearied expression; and the eyes often feel uneasy, as if small particles of sand were in them. Besides, some of the rest of the external senses are almost always disordered, particularly the hearing, which, though occasionally more obtuse, is generally more acute than natural. The forementioned symptoms continue without material alteration for three or four days; although the patient may often be remarked to sigh, breathe quicker, and grow more irritable, as well as restless, seldom remaining long in the same place or position. At length, pain of the head, and uneasiness in the orbits of the eyes, are more severely felt; the eye-brows are sometimes suddenly knit together; the arms tossed about the bed, or one or both hands now and then pressed against the forehead. The pain of the head continues to increase; and in two or three days more there are symptoms of an indescribable uneasiness, constantly and distinctly referred to the brain. The eyes are now rather blood-shot, and intolerant of light; the anxiety of the præcordia is much augmented; the respiration more hurried; the heat of the surface more elevated; the face permanently flushed; the tongue drier and stiffer; and the involuntary sighing more frequent. The patient now lies at nights with his eyelids half closed, in light indistinct dozings, associated with moaning, frightful dreams and startings; or he is harassed by perpetual watchfulness, joined with frequent wanderings of the mind. As the inflammatory affection advances, day after day the sensorial functions continue to be more and more disturbed. At last, delirium becomes unceasing, when signs of an oppressed brain gradually make their appearance; under which the patient slowly sinks into dissolution, with hiccup, petechiæ, subsultus tendinum, an apoplectic expression of the features, and a red glary eye, floating insensibly in an envelope of mucus." (p. 28—30.)

For a particular account of the symptoms attending typhus, when accompanied with inflammation of the other viscera,—and for some allusions to dysentery, puerperal fever, and erysipelas,—we must refer to the work itself; but we cannot quit this part of the subject, without noticing the admonition given to the speculative and the inexperienced, not rashly to conclude that inflammation exists in every instance in which the head, chest, or belly, are seemingly affected; for, by neglect and improper treatment, by confinement in a close heated chamber, under a stifling load of bed-clothes, and by indulgence in the use of stimulants, a state of high delirium is often induced, with dry burning skin, parched tongue, flushed face, and red eyes, or there are cough and oppression of the chest, or uneasiness and tension of the belly; yet all these unpleasant symptoms

will probably soon be removed by a simple change of measures: it is indeed surprising "what a pleasing amendment may be frequently produced in mismanaged typhus patients, by the abstraction of heat, noise, and diffusible stimuli; and the substitution of fresh cool air, sub-acid drinks, a spare diet, and remedies which move the bowels, and tend to take off general excitement and local determinations."

III. *Congestive Typhus.* "The attacks of the most dangerous forms of the congestive typhus are generally sudden, and marked by an overpowering lassitude; feebleness of the lower limbs; deep pain, giddiness, or sense of weight in the encephalon; a dingy pallidness of the face; anxious breathing; damp relaxed, or dry withered skin; and those peculiar conditions of the temperature which have been noticed above, (the surface in some parts preternaturally hot, in others cold). The pulse is low, struggling, and variable; the stomach irritable; frequently there is an inability from the first to hold up the head; and the mind is more often affected with dullness, apprehension, or confusion, than with delirium. The whole appearance of the sick impresses the attentive practitioner with the idea that the system in general, and the brain in particular, are oppressed by some extraordinary load. Both the manner and look of the patients undergo early and great alterations: sometimes they slowly draw out their words, or utter them in a hasty and yet imperfect mode, like people who slightly stammer when embarrassed; they not unfrequently seem as if stunned by a blow, half drunk, or lost in a reverie; and at times have the bewildered aspect of persons suffering under the first shock of an overwhelming misfortune. The eye is occasionally glary and vacant, without redness; but at other times it is heavy, watery, and streaked with blood, as if from intoxication, or want of sleep. At the commencement, the pulse is often less altered as to frequency than might reasonably be expected; yet in general it becomes very rapid towards the close; the tongue is usually little altered in the first stage, but in the last it is frequently rough, foul, and brown; the bowels are mostly very torpid in the beginning, and the stools procured dark and scanty; whereas, in the advanced stage, the bowels are generally loose, and the stools copious and involuntary. Eructations are not uncommon at all times, and the epigastric region is often much inflated. On account of the general torpor, the secretions are diminished or suppressed; and, as justly remarked by Dr. Robert Jackson, the skin is often in that peculiar state, that if blisters be applied, they either do not act at all, or so defectively, as to leave an appearance as if the part had been slightly seared by a heated iron. Petechiæ in general appears earlier in these than in any other varieties of typhus; and in the last stage there are sometimes gangrenous spots on the extremities, oozings of blood from the mouth and nostrils, and hemorrhage from the bowels." (p. 68—69.)

There are other comparatively milder forms of the congestive typhus, which cannot here be particularly noticed; their general character, however, is marked by symptoms of a similar description with those already detailed. The most striking phenomena of this variety seem to depend upon a loss of balance between the venous and arterial systems, occasioning a morbid accumulation of blood in the veins, that oppresses every vital function. The organs most frequently and seriously affected with congestion are the brain and liver, and next to them the spleen and lungs: the fever in some instances continues purely congestive throughout, in others there are signs of partial arterial re-action: here is a singular disposition to relapse, symptoms of amendment being often suddenly succeeded by the utmost peril; and altogether the congestive typhus is far more dangerous than any other, and less susceptible of being brought to a favourable issue.

In this part of the volume a parallel is drawn between typhus and the plague, between which (so far as a person acquainted with the latter only in books can judge) the resemblance in every important particular is most exact; and it is but reasonable to think, that the same principles of treatment which have been found most salutary in typhus and in yellow fever, may be extended with equal advantage to a disease that so completely resembles them. What these principles are, as laid down by Dr. Armstrong, we shall proceed to state with as much brevity as the nature of the subject will allow.

In the simple typhus, if the physician be called in the first stage, the exhibition of an emetic, followed by a brisk purgative, is advisable; the fever will sometimes be thus cut short at once, or at least its subsequent stages will be mitigated. At this period, too, the warm bath is useful, by its effects in equalizing the circulation: the patient should be kept perfectly quiet, in a comfortable temperature; and, in general, all diffusible stimuli should be withheld. During the first three days of the stage of excitement, the affusion of cold water, repeated as often as the heat of the body rises to an excessive degree, agreeably to the rules of the late Dr. Currie, will be of eminent service; but after that period, tepid affusions or ablutions are in general better adapted to the state of the case. The bowels should continue to be freely evacuated every day, by tolerably full doses of medicine, without any fear at this time of weakening the patient by such measures. In the stage of collapse,

however, it is necessary to beware of too much activity; the milder cases requiring nothing more than a proper attention to diet, and the bad being commonly rendered worse by purgatives or evacuants of any kind. There are nevertheless some exceptions to this rule, which shall here be noticed in the words of our author.

“ When the exhibition of purgative medicines has been neglected in the beginning of typhus, an extraordinary accumulation of faeces often exists in the last stage, and occasions an alarming oppression of the brain, accompanied with great prostration of the natural powers, flushed face, suffused eye, delirium, or some degree of stupor, high breathing, foul tongue, and quick uneven pulse. In such cases, the abstraction of the smallest portion of blood would be eminently hazardous; but I have frequently seen the most agreeable change induced by full doses of brisk purgatives, such as calomel with jalap, aided by stimulating enemata, the strength of the patient being supported during their operation by moderate allowances of good wine. In the advanced stages of typhus, when cerebral oppression is thus secondary of loaded bowels, much sometimes may be effected by the combined employment of purgatives and cordials, care being taken that the former act with tolerable freedom, and that the latter only be given to obviate the debility, without too powerfully exciting the general circulation.

“ In the last stage of typhus, when the bowels have not been regularly moved in the preceding stages, it is not uncommon for patients to pass frequent, small, loose, foetid stools, which are sometimes mixed with slime and blood; yet such an occurrence does not prohibit aperients, but rather pressingly indicates the necessity of their exhibition, since the distressing looseness is the consequence of offensive sordes retained in the bowels, and ceases when they are effectually removed by active purgatives; though it is always prudent to give a moderate opiate soon after their operation, and to support the strength with cordials, as in the instance before mentioned.” (p. 117—118.)

It is now perhaps unnecessary to introduce any remarks upon the evil effects of that profuse and indiscriminate administration of wine, which some years ago prevailed so far, that there appeared a sort of emulation amongst physicians as to who should cause his patients to swallow the greatest number of bottles in a given time: that folly is happily past, and a more rational practice has taken its place. Wine ought almost never to be exhibited but at the latter end of these fevers, and even then it should be cautiously tried, and, according to its effects, continued or withdrawn; neither in any case ought it to be given in

larger quantity than is just sufficient gently to excite and support the actions of the system.

In the inflammatory typhus, the measures above recited are not alone sufficient: in order to remove the topical inflammation, blood-letting, either general or local, or both, is indispensable; and, after proper evacuations, blisters are very useful auxiliaries. Inflammations of the acute species pass rapidly to a period when bleeding is no longer admissible; the practice ought, therefore, to be early and decisive; estimating its efficacy not by the quantity of blood taken, but by the effects produced. In the sub-acute species bleeding may be employed with safety and advantage at a considerably later period. It is to be observed, that the loss of blood cannot be borne to the same extent in contagious fever, as in a case of simple inflammation; and further, that the antiphlogistic power of blood-letting is never more conspicuous than when it produces syncope: our object, then, should be to bring on some degree of faintness with as little loss of blood as possible, and with this view, we must bleed from a large orifice, whilst the patient is supported in an upright position. Dr. Armstrong is no advocate for large repeated abstractions of blood in these cases, but after one or two well-timed and moderate attempts by the lancet, places his chief reliance upon saturating the system with mercury. His general plan has been to administer calomel, so as to ensure its purgative and specific effects at the same time; giving it in the quantity of ten, or even twenty grains in the day, followed by some other active cathartic, that plentiful evacuations might be procured before bed-time; and during the night exhibiting it in divided doses, combined with opium, by way of accelerating its more complete absorption. The practice of giving calomel and opium in inflammatory complaints was introduced by Dr. Hamilton, of Lynn Regis, and no medicine possesses greater power of equalizing the circulation, and thereby relieving the viscera from engorgement: but in order that this compound may produce its full effects, it must be administered in the liberal manner recommended by our author, who carries the practice much farther than Dr. Hamilton ventured to do.

In the congestive typhus little good can be done, except in the first stage. If a warm bath can be speedily prepared, the patient may be immersed in it, and bled whilst he remains in that situation, or immediately after leaving it; the quantity of blood taken away must be such as will relieve

the topical engorgements, and render the circulation more free, but syncope would here be dangerous. A little warm wine and water may be given in these cases, and frictions of the skin may be advantageously used; blisters, purgatives, and full doses of calomel, constitute the remaining means on which we are to rely for a cure; "and even these must not be expected to succeed, unless very early and decisively employed. Indeed, if a very powerful impression be not made within the first twenty-four hours, little good can afterwards be effected; so rapidly does the stage of collapse supervene, when the visceral congestions are not diminished soon after the attack." With respect to the manner of bleeding, our author seems to think arteriotomy the best, blood flowing more readily in these cases from an artery than from a vein; and agreeably to the experiments of Dr. Seeds, mentioned in our article upon water in the brain, arteriotomy ought to prove more efficacious than venesection in the removal of venous congestion.

Besides the topics already noticed, the reader will find in this volume some interesting remarks on the pathology and treatment of acute rheumatism, ophthalmia, tic douloureux, periodical head-aches, a congestive affection of the lungs in infants, and abdominal congestions in adults; of the febrile nettle-rash, apoplexy, mania, melancholia, and of a phrenetic disorder peculiar to drunkards; all which complaints are treated upon principles similar to those which have been elucidated in the account given of typhus. Our opinion of the work is sufficiently evinced by the copious extracts we have made; and any laboured encomium on its merits would be superfluous; it requires only to be read to be generally approved.

ART. VI.—*Tales of my Landlord, collected and arranged by* JEDEDIAH CLEISHBOTHAM, *Schoolmaster and Parish Clerk of Gandercleugh.* Edinburgh, for Wm. Blackwood; and London, for John Murray, 1816. 4 vols., 12mo.

It is impossible to read the first sheet of this production without a conviction that it is by the author of *Waverley*, *Guy Mannering*, and *The Antiquary*, though the title-page gives us no such information. It is not difficult to conjecture why it should have been omitted when we recollect the concluding sentence of the preface to *The Antiquary*, in

which the writer took leave of the public "as one not likely soon to trouble it again." Eight months, however, are scarcely elapsed before he once more introduces himself to our notice in four volumes of the *Tales of my Landlord*.

Besides the reason above given, several others may have induced Mr. Forbes (or whoever the writer in reality be) to persevere in his anonymous system of authorship; in the first place, the volumes on our table are by no means equal to his other productions; and although an indication on the title-page would greatly have assisted the sale, and enhanced the price of the copy-right, he may have been unwilling to risk his nameless fame in this new experiment; or, in the next place, he may have been desirous of ascertaining whether the popularity his novels have hitherto acquired, ought in any large proportion to be attributed to the often-repeated, and as often-refuted report, that Mr. Walter Scott, at least, had "a main finger in their composition." It is, however, not very material to settle these questions, nor to indulge in further fruitless conjecture as to the author's motives for persevering in a provoking concealment (as most of his female readers term it), which appears to answer no purpose but that of exciting curiosity by withholding its gratification, as appetite is created by the refusal of sustenance.

The tales before us are two in number, and are called "The Black Dwarf," and "Old Mortality:" the scenes of both lie in Scotland, and the design of the author is declared to be, to pourtray the manners of his countrymen; and they are to be followed by others of the same character at a future period. They are both compounded of fiction and history, the latter being ingeniously made to assist the former in the developement of the characters, and the production of the events. There is, however, a defect in their arrangement, for "The Black Dwarf" refers to the state of Scotland in the reign of Queen Anne, while "Old Mortality" peaks of its condition during the struggles by the Presbyterians in favour of "the solemn league and covenant," in the latter end of the reign of Charles II. For this reason, we wish that the order had been reversed—that as far as any difference exists, not only the historical transactions, but the manners and habits of the people, might have been displayed chronologically. In another respect also, this change might have been advantageous; for although the first story, according to the present arrangement, bears the more tempting title, it is much inferior to that which fol-

lows in most of the respects in which this author's novels are excellent.

The general title of "*Tales of my Landlord*" is derived from the circumstance, that they are supposed to have been collected from the relations of different persons at the Wallace Inn at Ganderleugh: this is rather a clumsy expedient, for they are the tales of any body but the landlord, and "*Old Mortality*" does not profess to have its origin even in that source. It is a little surprising that an individual who has shewn so much skill in interweaving fact with fiction, and heightening the one by the other, should have so completely failed in his endeavours to give an appropriate introduction to these entertaining relations. Mr. Peter Pattieson is supposed to have been the writer and compiler of the tales, who, dying young, left them to the care of Mr. Jedediah Cleishbotham, the schoolmaster, to whom he had been usher and assistant. The clumsiness of this contrivance, and the awkward manner in which it is executed, have nothing, however, to do with the merits of the novels themselves.

In speaking of these separate productions, we shall take them in the order of time and of comparative merit and importance, beginning therefore with "*Old Mortality*," which occupies the three last of the four volumes. It is not to be supposed, that in the limits to which we are compelled to restrict ourselves, we can enter even into a brief detail of the story, which is somewhat complicated, and the less necessary, because the historical matters introduced and contributing to the unwinding of the plot, are generally known to all readers but those who would read this story as a mere novel for the amusement the fable will afford.

"*Old Mortality*" is a sort of nick-name given by the people of Scotland to an antiquated Presbyterian, who having engaged and suffered in the struggles of 1679, preserved his unshaken zeal for his party, and in his declining years journeyed from burial-ground to burial-ground with his hammer and chissel, renewing the decaying names on the tombstones of those who had fought and fallen in the cause he revered: from the details he supplied, Peter Pattieson is supposed to have framed the novel which bears his title.

There is considerable bustle and business in the story, not merely from the numerous conflicts in which the covenanters are engaged with their enemies, in which the hero and some of the principal characters are concerned, but from

the great number of personages introduced; they are not less than sixteen or eighteen in number, to nearly all of whom parts of importance are assigned; and in the space of the whole three volumes, the author has not room completely to develop any of their characters: some are killed off earlier and some later, according to convenience; so that at the end they are reduced to three or four individuals, who, according to custom, are dismissed as happy as love, matrimony, and money can make them. The man who forms the principal feature, and who first excites and afterwards heads the Covenanters in the battles of London Hill and Bothwell Bridge, is John Balfour, of Burley, who assassinated Dr. Sharpe, Archbishop of St. Andrew's, and whose temper and dispositions are described, and kept up with great consistency throughout. He is a Highlander, or "one of the hill-folk," of uncommonly sturdy proportions, and of a mind corresponding with his make—undaunted, fierce, and zealous to the last degree in the holy cause he had espoused. He has fled from the murder he has committed, and is sheltered as a distressed traveller merely by Henry Morton, the hero of the tale, a young man of benevolence, courage, and of handsome proportions, who is in love with Miss Edith Bellenger, the grand-daughter of Lady Margaret Bellenger, and niece to Major Bellenger, who are both well supported characters, though the idea of the latter is evidently derived from *My Uncle Toby*. The rival of Morton is Lord Evandale, who, though unsuccessful with the lady, is, we apprehend, too successful with the reader, for he attracts even more interest than Morton, and he is not disposed of until the novel is nearly concluded.

Henry Morton unites himself to the Covenanters, and becomes one of their leaders, his associates besides Balfour being the fanatical preachers, who put themselves at the head of the rebels to vindicate the cause against the Prelatists, upon whom they denounce, and often execute, the most bloody vengeance. To these persons are assigned various ridiculous names, such as Poundtext, Kettledrummy, &c. which are employed, we understand, as a sort of shorthand to save the trouble of entering into the detail of their conduct and objects; in various parts, however, we have a title too much of their incoherent scrutinizing.

On the other side, at the head of the Royalists, is Colonel Abraham, of Claverhouse, afterwards created for his services Viscount Dundee, who subsequently commanded the Highlanders in their resistance to the revolution, and the expulsion of the Stuarts. At the period embraced by this

story, he is the enterprising, courageous, and skilful antagonist of Balfour and his zeal-blinded friends, and is supported principally by Lord Evandale, Ensign Grahame, Bothwell, Inglis, and others, who all contribute their share to the advancement of the plot. It is an excellence of modern novelists, almost peculiar to the author before us, that instead of occupying a great number of pages in dull and trite description of the various persons who constitute the machinery of the work, detailing first their personal advantages in the usual style of disgusting hyperbole, and afterwards their intellectual endowments and accomplishments in a strain equally extravagant and absurd, he leaves the reader to form his own notions by hints as the story proceeds, or by the actions in which the parties are severally engaged. For this reason we can seldom extract any particular passages which at one view will afford a portrait of any one of the characters: there is, however, one little exception to this remark in the person of the heroine, Edith Bellenger, who is thus spoken of: the author first mentions her grandmother, Lady Margaret.

"Near to the enormous leathern vehicle* which we have attempted to describe, vindicating her title to precedence over the untitled gentry of the country, might be seen the sober palfrey of Lady Margaret Bellenden, bearing the erect and primitive form of Lady Margaret herself, decked in those widow's weeds which the good lady had never laid aside since the execution of her husband for his adherence to Montrose.

"Her grand-daughter, and only earthly care, the fair-haired Edith, who was generally allowed to be the prettiest lass in the Upper Ward, appeared beside her aged relative like Spring placed close to Winter. Her black Spanish jennet, which she managed with great grace; her gay riding-dress, and laced side-saddle, had been anxiously prepared to set her forth to the best advantage. But the chattering profusion of ringlets, which, escaping from under her cap, were only confined by a green ribband from wantoning over her shoulders; her cast of features, soft and feminine, yet not without a certain expression of playful archness, which redeemed their sweetness from the charge of insipidity; sometimes brought against blondes and blue-eyed beauties,—these attracted more admiration from the western youth than either the splendour of her equipments, or the figure of her palfrey." (p. 38—39. vol. ii.)

We shall now, without further preface, extract some parts of these volumes, noticing so much of the story as is

* The antique coach of the Lord Lieutenant of the county.

necessary to render them intelligible, and to enable the reader to appreciate their merit: some passages may stand by themselves as separate pictures, which require little or no illustration from surrounding objects. Such is the case with the following humorous account of an old penurious Scotch Laird's table and family party dinner about the year 1680.

"The Laird of Milnwood kept up all old fashions which were connected with economy. It was, therefore, still the custom of his house, as it had been universal in Scotland about fifty years before, that the domestics, after having placed the dinner on the table, sate down at the lower end of the board, and partook of the share which was assigned to them, in company with their masters. Upon the day, therefore, after Cuddie's arrival, being the third from the opening of this narrative, old Robin, who was butler, valet-de chambre, footman, gardener, and what not, in the house of Milnwood, placed on the table an immense charger of broth, thickened with oatmeal and colewort, in which ocean of liquid was indistinctly discovered, by close observers, two or three short ribs of lean mutton sailing to and fro. Two huge baskets, one of bread made of barley and pease; and one of oat-cakes, flanked this standing dish. A large boiled salmon would now-a-days have indicated more liberal housekeeping; but at that period it was caught in such plenty in the considerable rivers in Scotland, that it was generally applied to feed the servants, who are said sometimes to have stipulated that they should not be required to eat a food so luscious and surfeiting in its quality above five times a week. The large black-jack, filled with very small beer of Milnwood's own brewing, was indulged to the servants at discretion, as were the bannocks, cakes, and broths: but the mutton was reserved for the heads of the family, Mrs. Wilson included; and a measure of ale, somewhat deserving the name, was set apart in a silver tankard for their exclusive use. A huge kebbok (a cheese that is made with ewe milk mixed with cow's milk) and a jar of salt butter, were in common to the company.

"To enjoy this exquisite cheer, was placed at the head of the table the old laird himself, with his nephew on the one side, and the favourite housekeeper on the other. At a long interval, and beneath the salt of course, sate old Robin, a meagre, half-starved serving-man, rendered cross and cripple by the rheumatism, and a dirty drab of a house-maid, whom use had rendered callous to the daily exertations which her temper underwent at the hands of her master and Mrs. Wilson; a barn-man, a white-headed cow-herd boy, and Cuddie, the new ploughman and his mother, completed the party.—The other labourers belonging to the property resided in their own houses, happy at least in this, that if their cheer was not more deficient than that which we have described, they could at least eat their fill, unwatched by the sharp, envious, grey eyes of Milnwood, which

seemed to measure the quantity that each of the dependants swallowed, as closely as if their glances attended each mouthful in its progress from the lips to the stomach. This close inspection was unfavourable to Cuddie, who was much prejudiced in his new master's opinion, by the silent celerity with which he caused the victuals to disappear before him. And ever and anon Milnwood turned his eyes from the huge feeder to cast indignant glances upon his nephew, whose repugnance to rustic labour was the principal cause of his needing a ploughman, and who had been the direct means of his hiring this very cormorant."—(p. 169—172. vol. ii.)

Henry Morton, the hero, joined the Calvinistical covenanters, and one defect, and no inconsiderable defect of this story is, that he is made, almost without motive, to desert the side on which his love, his relatives, and his interest all lay: this inconsistency might have been remedied, had the author described him with a little more enthusiasm than he appears to have possessed, more justifiable hatred of the tyranny and cruelty of the royal party, and warmer admiration of the principles, however perverted, of the cause which he espoused. This, however, is not done, and the only inducement he appears to have had, consists in revenge for ill treatment he received from a party of life-guards. After he had declared his intention to Balfour of Burley, the latter introduces him to the council of the Covenanters: the manner in which business was conducted at these assemblies, may be judged of from the subsequent extract.

" 'We will not, with my consent,' said Burley, 'engage in a siege which may consume time. We must forward, and follow our advantage by occupying Glasgow; for I do not fear that the troops we have this day beaten, even with the assistance of my lord Ross's regiment, will judge it safe to await our coming.'

" 'Howbeit,' said Poundtext, 'we may display a banner before the Tower, and blow a trumpet, and summon them to come forth. It may be that they will give over the place unto our mercy, though they be a rebellious people. And we will summon the women to come forth of their strong-hold, that is, Lady Margaret Bellenden and her grand-daughter, and Jenny Dennison, which is a girl of an ensnaring eye, and the other maids, and we will give them a safe conduct, and send them in peace to the city, even to the town of Edinburgh. But John Gudyill, and Hugh Harrison, and Miles Bellenden, we will restrain with fetters of iron, even as they, in times bypast, have done to the martyred saints.'

" 'Who talks of safe conduct and of peace?' said a shrill, broken, and overstrained voice, from the crowd.

" 'Peace, brother Habbakuk,' said Macbride, in a soothing tone to the speaker.

“ ‘ I will not hold my peace,’ reiterated this strange and unnatural voice; ‘ is this a time to speak of peace, when the earth quakes, and the mountains are rent, and the rivers are changed into blood, and the two-edged sword is drawn from the sheath to drink gore as if it were water, and devour flesh as the fire devours dry stubble?’

While he spoke thus, the orator struggled forward to the inner part of the circle, and presented to Morton’s wondering eyes a figure worthy of such a voice and such language. The rags of a dress which had once been black, added to the tattered fragments of a shepherd’s plaid, composed a covering scarce fit for the purposes of decency, much less for those of warmth or comfort. A long beard, as white as snow, hung down on his breast, and mingled with bushy, uncombed, grizzled hair, which hung in elf-locks around his wild and staring visage. The features seemed to be extenuated by penury and famine, until they hardly retained the likeness of a human aspect. The eyes, grey, wild, and wandering, evidently betokened a bewildered imagination. He held in his hand a rusty sword, clotted with blood, as were his long lean hands, which were garnished at the extremity with nails like eagle’s claws.

“ ‘ In the name of Heaven! who is he?’ said Morton, in a whisper to Poundtext, surprised, shocked, and even startled at this ghastly apparition, which looked more like the resurrection of some cannibal priest, or Druid, red from his human sacrifice, than like an earthly mortal.

“ ‘ It is Habbakuk Mucklewrath,’ answered Poundtext, in the same tone, ‘ whom the enemy have long detained in captivity in forts and castles, until his understanding hath departed from him; and, as I fear, an evil spirit hath possessed him. Nevertheless, our violent brethren will have it, that he speaketh of the spirit, and that they fructify by his pouring forth.’ (p. 183—186. vol. iii.)

The insurgents, as most of our readers will recollect, after taking Glasgow, were defeated with great slaughter at Bothwell-bridge; a great number of prisoners are made, and among them, Morton and Macbriar, a young firm misguided zealot, who had vehemently and unceasingly preached up the doctrine of cutting the throats of the prelates for the glory of God. The latter is brought before the privy-council, and the torture of *the boots* is inflicted upon him, which he bears with unshrinking firmness, proclaiming his principles to his latest gasp. In his description of this punishment, the author seems to be a little misinformed as to the mode in which this torture was inflicted; an accurate account of it will be found in Douce’s *Illustration of Shakespeare*. Morton, at the instance of Col. Grahame, of Claverhouse, and Lord Evandale, is banished, instead of suffering death like the other prisoners.

Much of the interest of the tale depends upon the mutual

obligations of the hero and Lord Evandale; who, though rivals in love, and fighting on contrary sides, behave with the most disinterested generosity towards each other. This part of the story is well invented and well supported. Henry Morton returns to his native country with the Prince of Orange, and discovers the retreat of Balfour, who had taken refuge in the fastnesses of the Highlands, and who afterwards breaks from his retreat to prosecute revenge against Lord Evandale, who had been a successful opponent of the Covenanters: he is shot by Balfour, who is pursued by some troopers to a river, into which he plunges on horseback: the description of his death is very powerful, and well suited to the character and temper of the man.

"A hasty call to surrender, in the name of God and King William, was obeyed by all except Burley, who turned his horse and attempted to escape. Several soldiers pursued him by command of their officer, but being well mounted, only the two headmost seemed likely to gain on him. He turned deliberately twice, and discharging first one of his pistols, and then the other, rid himself of the one pursuer by mortally wounding him, and of the other by shooting his horse, and then continued his flight to Bothwell Bridge, where, for his misfortune, he found the gates shut and guarded. Turning from thence, he made for a place where the river seemed passable, and plunged into the stream, the bullets from the pistols and carabines of his pursuers whizzing around him. Two balls took place when he was past the middle of the stream, and he felt himself dangerously wounded. He reined his horse round in the midst of the river, and returned towards the bank he had left, waving his hand, as if with the purpose of intimating that he surrendered. The troopers ceased firing at him accordingly, and awaited his return, two of them riding a little way into the river to seize and disarm him. But it presently appeared that his purpose was revenge, not safety. As he approached the two soldiers, he collected his remaining strength, and discharged a blow on the head of one which tumbled him from his horse. The other dragoon, a strong muscular man, had, in the meanwhile, laid hands on him. Burley, in requital, grasped his throat, as a dying tiger seizes his prey, and both losing the saddle in the struggle, came headlong into the river, and were swept down the stream. Their course might be traced by the blood which bubbled up to the surface. They were twice seen to rise, the Dutchman striving to swim, and Burley clinging to him in a manner that showed his desire that both should perish. Their corpses were taken out about a quarter of a mile down the river. As Balfour's grasp could not have been unclenched without cutting off his hands, both were thrown into a hasty grave, still marked by a rude stone, and a ruder epitaph." (p. 331—333. vol. iv.)

Morton and Edith Bellenger, are, of course, afterwards happily united.

The other story, called "The Black Dwarf," only occupies one volume, and neither in point of interest nor execution, is to be compared with "Old Mortality." The individual, who gives a name to the piece, is a deformed misanthrope; who having been betrayed in a love affair by his bosom friend, retires in disgust to a wild waste, called Mucklestane Muir, where he builds himself a hut, and from the singularity of his person, dress, and deportment, is taken by the ignorant country-people for a supernatural being, who holds converse with the devil and familiar spirits, and has unlimited power over the fortunes and fates of all who live in his neighbourhood. Indeed, there are several parts of his conduct that bear a very ambiguous appearance, until they are afterwards explained.

Near to the place where the Dwarf has settled his habitation, resides a Mr. Vere, in a sort of feudal castle, whose beautiful daughter is in love with a young man named Earnscliff, who has a rival in the person of Sir Frederick Langley. Mr. Vere is, in truth, the friend who had injured the Black Dwarf, whose real name is Sir Edward Mauley; and, by his interposition, a midnight match between Sir E. Langley and Miss Vere is prevented. The discovery is made in the chapel; and Vere, who had been concerned in some treasonable plots, flies to France, while young Earnscliff and Miss Vere are married with his consent, and with the approbation of the Black Dwarf, who, retiring into undiscovered seclusion, bestows upon them the bulk of a very large fortune. This story possesses considerable capabilities; but the fault is, as in the former, the multiplication of characters, by which are rendered imperfect: the following specimen is taken from that part of the story, in which the Dwarf intercepts the ceremony where Vere is endeavouring to compel his daughter to marry Sir P. Langley.

"The clergyman opened his prayer-book, and looked to Mr. Vere for the signal to commence the service.

"Proceed," said the latter.

"But a voice, as if proceeding from the tomb of his deceased wife, called, in such loud and harsh accents as awakened every echo in the vaulted chapel, 'Forbear!'

"All were mute and motionless, till a distant rustle, and the clash of swords, or something resembling it, was heard from the distant apartments. It ceased almost instantly.

“ ‘ What new device is this ? ’ said Sir Frederick, fiercely, eyeing Ellieslaw and Mareschal with a glance of malignant suspicion.

“ ‘ It can be but the frolic of some intemperate guest,’ said Ellieslaw, though greatly confounded; ‘ we must make large allowances for the excess of this evening’s festivity. Proceed with the service.’

“ Before the clergyman could obey, the same prohibition which they had before heard, was repeated from the same spot. The female attendants screamed, and fled from the chapel; the gentlemen laid their hands on their swords. Ere the first moment of surprise had passed by, the Dwarf stepped from behind the monument, and placed himself full in front of Mr. Vere. The effect of so strange and hideous an apparition, in such place and circumstances, appalled all present, but seemed to annihilate the Laird of Ellieslaw, who, dropping his daughter’s arm, staggered against the nearest pillar, and, clasping it with his hands as if for support, laid his brow against the column.

“ ‘ Who is this fellow ? ’ said Sir Frederick; ‘ and what does he mean by this intrusion ? ’

“ ‘ It is one who comes to tell you, said the Dwarf, with the peculiar acrimony which usually marked his manner, ‘ that in marrying that young lady, you wed neither the heiress of Ellieslaw, nor of Mauley-hall, nor of Polverton, nor of one furrow of land, unless she marries with MY consent; and to thee that consent shall never be given. Down—down on thy knees, and thank Heaven that thou art prevented from wedding qualities with which thou hast no concern—portionless, truth, virtue, and innocence.—And thou, base ingrate,’ he continued, addressing himself to Ellieslaw, ‘ what is thy wretched subterfuge now ? Thou, who would’st sell thy daughter to relieve thee from danger, as in famine thou would’st have slain and devoured her to preserve thy own vile life ! Ay, hide thy face with thy hands ; well may’st thou blush to look on him whose body thou didst consign to chains, his hand to guilt, and his soul to misery. Saved once more by the virtue of her who calls thee father, go hence, and may the pardon and benefits I confer on thee prove literal coals of fire, till thy brain is seared and scorched like mine.’

“ Ellieslaw left the chapel with a gesture of mute despair.”
(p. 334—337. vol. i.)

We do not think the state in which these volumes are written; by any means so good as that of Guy Mannering; or even the Antiquary: the author becomes a little careless as he gains confidence by approbation; and, for merely English readers, too much of the Scotch dialect is introduced into the speeches. It is sometimes employed, however, with admirable effect; according to the character of the individual who speaks, it seems to add characteristic ferocity to the ruffian, or simplicity to the innocence of

youth, and tenderness to the effusions of love. On other occasions it not a little heightens the comic effect of rustic humour.

While exhibiting the manners, the author has endeavoured also to employ something of the language of the times: he describes, but he has now and then gone too far back into antiquity, and has brought forward words that had even then been long obsolete. The error was, however, on the right side, and it would be advantageous, if, instead of the prevailing fashion of importing French terms, we resorted more to the wells of undefiled English, afforded by our elder writers.

ART. VII.—DUCATUS LEODIENSIS, or, the Topography of the ancient and populous town and parish of Leedes, and parts adjacent, in the West Riding of the County of York. By RALPH THORESBY, F. R. S. *The second edition, with notes and additions.* By THOMAS DUNHAM WHITAKER, L.L.D. F. R. S. *Vicar of Whalley, and Rector of Heysham.* Leeds, Robinson and Son, 1816.

LOIDIS and ELMETE, or, an attempt to illustrate the districts described in those words by BEDE, and supposed to embrace the lower portion of Airedale and Wharfedale, together with the entire Vale of Calder, in the County of York. By THOMAS DUNHAM WHITAKER, L.L.D. F. R. S. *Vicar of Whalley, and Rector of Heysham.* Leeds, Robinson and Son, 1816.—folio, pp. 464.

RICHARD the First, having taken a bishop during an engagement, the pope immediately applied to him for the restoration of his son. The king, in answer, sent the armour of his right reverend captive to his holiness, with this brief recommendation, "See now, if this be thy son's coat, or not." The bishop here spoken of, most assuredly belonged to the church militant, so, from the general spirit manifested in the works of the learned and reverend editor of the *Ducatus Leodiensis*, we must refer him to the same order; and, had it been permitted in modern times, for ecclesiastics to enter into the profession of arms, we should not be at all surprised to find him in the situation of his mitred precursor. His hostility is more undistinguishing than is at all usual in secular contests; he shews it towards the leader he affects to follow, he employs it against the subject he undertakes to discuss, and, like the knights-errant of the dark ages, this sable champion seems to be anxious

to meet with an antagonist in every direction, and to irritate those by intrusion and defiance, who would be disposed to pass him both unmolested and unheeded.

By a periodical writer of great repute in the last century, a sort of military organization was given to the clergy, similar to that which Peter the Great assigned to his civil administrators, and they were divided into generals, field-officers, and subalterns. Among the first, were reckoned bishops, deans, and arch-deacons; with the second, were the doctors, prebendaries, and all enrobed with scarfs; the rest were comprehended in the humbler class of subalterns. It was said then, and it may, on much stronger grounds, be asserted now, that there has been "a great exceeding of late years, in the second division;" such numerous brevets having been granted for the conversion of subalterns unto scarf-officers. But be this as it may, to the rank of field officers our priestly editor belongs; and, with conscious security, he flourishes about his offensive weapons, the defensive even disdaining to assume. It will be our duty to examine, if he possess that invulnerability which his indiscriminate challenges would indicate, or if he be subject to the common infirmities of ordinary beings, and liable to misguidance and error like other men, whether subalterns, field-officers, or generals, in every walk and profession of life.

The first of the volumes of this splendid work, is called the *Ducatus Leodiensis*; the worthy antiquary to whose labours we are indebted for it, being extremely fond of princely distinctions. The second is entitled *Loidis and Elmete*; in order to permit the extension of the ground, or to illustrate the district supposed to be comprehended under these terms by the venerable Bede. The whole is introduced by a slight sketch of the life of the author, Mr. Ralph Thoresby, who was born at Leeds in the year 1658; and who was, after the usual school education, placed with a merchant for instruction in commerce; but, even at this early period, his love of antiquities, interfered with his trading pursuits. He was, in 1678, introduced into the counting-house of a person at Amsterdam, to be further informed on subjects of foreign traffic, and, at the same time, to acquire the French and Dutch languages. This situation he seems also to have turned to account only for the object of his favourite study; and thus, having obtained one dialect of the Teutonic language, he became a skilful etymologist in the Saxon local names at home, by which he was greatly assisted in his topographical enquiries.

Notwithstanding his disinclination to commerce, on the decease of his father, he undertook the mercantile concerns of the house; and the staple trade of the town of Leeds being in a state of temporary depression, he purchased his freedom in the company of Hamburg merchants. In 1684, he married; and sustaining some losses about this period, he withdrew himself entirely from trade, and devoted himself, almost exclusively, to the study for which he had contracted so early an ardent and unconquerable passion.

About this time, a religious change occurred in the mind of Mr. Thoresby, to which his learned editor attaches very great importance, and the public have reason to rejoice in it, since it is probable, that had not this alteration taken place, we should not have been favoured with Dr. Whitaker's luminous exposition of the present work, such would have been his disinclination to follow the steps of a sectary.

"After the accession of King James, and when his conduct, however plausible towards the Dissenters, threatened the ruin of Protestantism in all its denominations; he became more frequent in his attendance upon the worship of the established church. For this he had two reasons: first the learned and excellent discourses of his parish minister, Mr. Milner; and secondly, a generous resolution to support by his countenance and example that church, to the existence of which it was evident that the Dissenters would finally be indebted for their own.

"But the minister of his own congregation, a bigotted and angry man, bore this partial abandonment of his conventicle with extreme impatience. All the topics of persuasion usual on such occasions, were tried with that inefficacy which is always produced by want of temper and its consequence, want of judgment. Meantime the revolution took place, and while the church of Leeds was supplied by a minister, even more attractive than Mr. Milner, the see of York was filled by a prelate who condescended to number the antiquary among his friends. In the catalogue of Thoresby's acquaintance at the same time, was Mr. Thornton, recorder of Leeds, a man, as appears, of real piety, and a true friend of the established church. To these persons he communicated his remaining scruples on the subject of an entire conformity. From the archbishop in particular, he received the most affectionate attention, and by his arguments the church finally acquired a proselyte, who did her honour by his virtues, as well as attainments." (p. viii. vol. 1.)

We have quoted this passage, not to go out of our way to make any comment upon it, for it would not be worth the deviation, but to shew the spirit and temper with which the reverend editor treats persons of a different persuasion

from the establishment, of which we admit him to be a learned and honourable member.

In the year 1724 was published by Mr. Thoresby the *Vicaria Leodiensis*, from his regard to the church of his own parish, and the many eminent divines who, according to the expression of the editor, *had presided over it*. In 1725, on the 16th of October, when he was in his sixty-eighth year, a paralytic stroke terminated his life, which had before been threatened by a similar attack.

The editor admits that the knowledge of the author in the Greek and Latin languages was not inconsiderable, yet he objects that it "partook of the nature of his original breeding, and was scarcely that of a man who had been regularly educated as a scholar."—Dr. Whitaker so reluctantly applies the language of approbation, that he ever seems anxious to throw in a kind of set-off to counterbalance it. "Mr. Thoresby," says he, "was attentive to the religious instruction of his children, and to the moral character of his servants—a class of the community, who at that time had some regard to character, and some endurance of restraint." We see no occasion for this obtrusive exercise of asperity towards that portion of society which has enough to suffer from the difficulties of situation, without having a further exercise of patience from the arrogance, contempt, and injustice, of those who assume to be their superiors; but the disposition is never more severely tried, than when this humiliation is attempted by those from whom the consolations of religion are expected, and who are taught to moderate the pride of rank and wealth by the instructions of that sacred volume, in which we read, "The rich and poor meet together; the Lord is the maker of them all."

In the conclusion of the life the editor says,

"To confirm what has already been observed of the mildness and piety of our author's disposition, two original letters are subjoined, the first from Toland, and the second, in answer to it, from Thoresby, highly honourable to his temper as a man, and his consistency as a Christian. The calm but firm reproof which it contains is produced not only out of respect to the author's memory, but to put to shame some of the correspondents of a later unbeliever (Gibbon). Thoresby, though too much addicted to panegyric, disdained to flatter an infidel, because an infidel had flattered him." (p. xv—xvi. vol. i.)

It might be imagined from this statement that Mr.

Thoresby had wholly abandoned the gentleness of his nature, and employed the language of indignation and abhorrence at this free-thinker; but his reproof was the most mild that could be resorted to, and was coupled with terms of the highest commendation: "I am particularly pleased," he remarks, "with one expression in your's, that there were no parties in the republic of letters, for I am, as you kindly observe, an honest man, (let me add, simple and plain-hearted,) and can converse with great ease and satisfaction, with both high and low (though I would wish all distinctions were laid aside,) and have correspondents of all denominations, but you will pardon me for wishing that a gentleman of so much humanity, learning, and curiosity, was in one point more of the sentiments of the catholic church. Pardon, Sir, this single expression, as proceeding from the affectionate desires of a simple recluse in his country cell, where he prays for peace and truth, and the welfare of all mankind."

The first volume is divided into two parts; the one consists of what is properly called the topography of the town and parish of Leeds; and the other is a catalogue of the antiquities, and of the natural and artificial rarities of Mr. Ralph Thoresby, the author. The former commences with an account of the town and manor of Leeds, and then proceeds to the different places assigned to the parochial limits, all tending to shew the comparatively humble condition of these rich and populous districts at the close of the seventeenth, and commencement of the eighteenth century, when this production was indited. The greater proportion, by far, is devoted to the pedigrees of the principal families of the neighbourhood, and we cannot even get over the description given in the first page without the intrusion of these genealogies, the introduction of which would afford very little entertainment or instruction to the generality of readers. We should have thought that the editor might have incorporated the addenda of his own with the body of the work, connecting the respective subjects with the local circumstances to which they belong; but it will have been seen by an extract we have before supplied, that this gentleman was principally influenced by the "importunate demand of the present generation for the integrity of an original text," and for this he has endured the reprinting of the "sepulchral trash;" and such is his apology for not doing what the author would certainly have taken the trouble to do, had he possessed the same opportunity. With

regard to the "sepulchral trash," we have a motive assigned for his disinclination to such researches in his History and Antiquity of the Deanery of Craven. "This work," he says, "is far from containing a complete collection of the epitaphs. The author, indeed, would have had the countenance of some of his predecessors had he opened a correspondence with sextons and parish-clerks, for an entire assortment of these wares. But from such undistinguishing accumulation of 'sepulchral trash,' indifference, economy, and taste, alike revolted." (He might have avoided throwing mire even at the lay brethren of his own order.) "These," he continues, indulging in another way the same splenetic temper, "are consigned to some future biographer; who, at the distance perhaps of two centuries, viewing the figures of the last generation through the mists of antiquity, may behold them dilated into giants of wisdom and virtue. Distance and indistinctness are great sources of the sublime."

With regard to the Musæum Thoresbyanum, we have no doubt that it ought wholly to have been excluded, notwithstanding the notes and additions for which the learned editor takes credit, and which notes are, as in the former part of the same volume, very few in number, "*rari nantes in gurgite vasto*," and not worth the little space they occupy. It is a melancholy truth for the purchasers, that this frivolous catalogue of an antiquarian, who lived an hundred years ago, and which was sold long since by auction for £50^l., should have been again intruded, with all the decorations of type, margin and paper, and with the embellishments of a respectable artist, for no one purpose but to magnify the bulk of the concern, and the charge of this expensive undertaking. At least, so far, this "castration" of the original text (to repeat the delicate expression of the editor) would have been endured without pain, and submitted to without injurious consequences. If the regard to the preservation of the "original text" is to preserve the record of the puerilities (or "anilities," as Dr. Whitaker has it) of such a credulous collector as he describes Mr. Thoresby to be, we hope this mischievous partiality for originals will be abandoned, as otherwise our libraries will be filled with materials yet more degrading and offensive than the "sepulchral trash" supplied by sextons and parish clerks, to which and to whom the doctor expresses such a violent antipathy.

Mr. Thoresby having left the historical part of his work

unfinished, it was the more desirable that this, which forms the most interesting portion of the undertaking, should be completed, and in the second volume, to which we are now proceeding, this purpose has been in some respects very minutely and ably accomplished, and with a patience of research, as well as a boldness of execution, that does great credit to the learned compiler. The editor, in this second volume, does not strictly confine himself to the limits of his author, but he extends his illustrations, as we before intimated, to the tract of country denominated by Bede Loidis and Elmete, which is supposed to include the lower portions of Aire-dale and Wharfe-dale, together with the entire vale of Calder, in the county of York. He does not even confine himself wholly to these limits, but from Bradford he proceeds to Halifax, bearing upon Whalley, in order that he may connect the present with his former enquiries, which, with the history of Craven, already mentioned, will supply information regarding more than one-fourth part of the extensive county of York.

“ This tract,” he says, “ though not strongly marked by nature, is far from being deficient in natural beauties. It embraces a portion (almost the lowest, and therefore at least the most fertile portion) of three northern vallies, watered by the Calder, the Are, and the Wharf. Commencing with the junction of the two former at Castleford, it pursues the line of the first to the point at which, after a course of twenty miles, it issues from the eastern extremity of the parish of Halifax. From Castleford the Are traced upward by Leeds, the principal subject of this work, conducts us to the point at which in that valley the history of Craven terminated to the south. Stretching in the next place over the high grounds which bound the vallies of Are and Wharf, this enquiry will extend to Harwood (a scene of elegance and antiquity sufficiently important to justify a wider deviation,) and ranging to the northern extremity of the parish of Otley, will terminate, for a similar reason, with the limits of Ilkley. At the extremity of the parish of Bradford it will attach upon the parish of Whalley, and therefore connect itself with another work; but the connection would have been more complete had not the extensive and interesting parish of Halifax, unquestionably a portion of the great Saxon parish of Dewsbury, and consequently the whole vale of Calder up to its source near my own residence, been forestalled by the sluggish labours of its own antiquary. In adopting a plan so comprehensive, I willingly submit to the necessity which it imposes of treating the several subjects less in detail than has become fashionable in works of modern topography.” (p. 1, vol. ii.)

So much for the limits with respect to topics and restrictions the editor imposed upon himself with regard to matter, he thus speaks under the influence of his natural capacity.

"In former works I have been accused, and I plead guilty to the charge, of having given too much importance to objects 'comparatively trifling.' This inherent sin of antiquaries, besides the great evil of producing bulky volumes on subjects scarcely interesting beyond the confines of a single parish, is attended by another transgression against the rules of good taste, namely, that of conferring almost equal importance on all subjects, so that instead of exalting the useful, which is impossible, it depresses by the stupid equality of its regards what is really great. On the other hand, it is not rarity alone, even though purchased by the rejection of trifling details, that will be able to confer interest on a topographical work. The wretched things which, if they were more brief than they are, would be nothing,—things entitling themselves Guides, Tours, Descriptions, &c. must not be permitted to boast themselves in the absence of prolixity. They are at an infinite distance between the dullest details of regular topography. Ignorance of the subject begetting perpetual misnomers, mistakes in chronology and in situation, together with imbecility and cloudiness of understanding, do more permit such trash to aspire to the name of topography, than a verger of a cathedral is allowed to rank with antiquaries." (p. 2, vol ii.)

The Dr. in enumerating the different persons who were educated at the Grammar School at Leeds, mentions Mr. Theophilus Lindsey, vicar of Catterick, as "an honest and amiable man, but of perplexed understanding and scrupulous conscience, who forsook his former connections and the church of England for an Unitarian chapel in Essex-street." Whether a scrupulous conscience be among the crimes that the reverend editor should impute to Mr. Theophilus Lindsey, it is not at all our business or inclination to enquire, but in justice to this venerable dissenter, who is described here to be of a perplexed understanding, we ought to say, that if he were pre-eminent for any qualities, it was for the clearness, strength and soundness of his understanding, which he has abundantly exhibited, both in his discourses and writings. He was so far of a scrupulous conscience, that he was guilty of another offence into which the editor is in no danger of falling; he resigned his vicarage, and its emoluments, with very flattering expectations of preferment, and when afterwards with his wife he arrived in town, his whole property, real or personal, was reduced to two shillings and sixpence.

This Vicar of Whalley, in his account of the parish of Birstall, adverts to another distinguished personage of the same persuasion in these terms:—"It deserves to be recorded that at Fieldhead, near Birstall, in 1733, was born Dr. Joseph Priestly, of whom it is not easy to decide whether his writings have been more serviceable to philosophy, or more pernicious to religion." If Dr. Whitaker had taken the trouble to peruse both the philosophical and religious works of this ingenious and intelligent person, he would not have subjected him to this invidious notice.

A reclusive scholar, who has confined his attention to topographical antiquities, may require to be informed, that there were few branches of human pursuit to the growth and luxuriance of which Dr. Priestly did not in some way contribute, and of pneumatic chemistry, applied so largely in arts and manufactures, in medicine, and in domestic life, he is the parent and founder; grounding his discoveries on fact and experiment, he was enabled to detain, examine, decompose, and restore the most subtle fluid in nature; and he, in a more substantial sense than that which was in the contemplation of the poet,

"———— Gives to airy nothing
A local habitation and a name."

With respect to his attainments in the learned languages, his controversy with Dr. Horsley is before the public, and perhaps we are of opinion, as far as we can presume to form a judgment between such competitors, that in the Greek the bishop was more "at home;" but we know that a student more laborious was never known than his opponent, and a more successful one has rarely been found; yet, unlike many scholars of the present age, who, in disease of mind and body, in pride and indolence, gout and plethora, close a morning of glory by an evening of darkness, he could say with the Athenian lawgiver,—

"Σοφίας μιν γὰρ ἢ ὁμολογούμενος ἱστέος ὅς γε καὶ πρεσβύτερος ἂν ἴδουσι γράσκειν αἰεὶ πολλὰ διδάσκοντος."

When we saw this veteran in philosophy and erudition, at an advanced period of life, in the town which is the central point of Dr. Whitaker's circle of inquiry, he was busily engaged in reading throughout the Old Testament in the original Hebrew and Chaldee for the third time. Let the Vicar of Whalley and Rector of Heysham, say as much of his own respect for the sacred writings, and our meed of

praise for his learning and piety shall not be unjustly bestowed. In the course of his notice of the useful establishments at Leeds, the Doctor tells us, that the "National School is convenient and handsome edifice, adapted for the instruction of 320 poor boys, and 180 poor girls, on Dr. Bell's, or the Madras system, and has been erected on the site of the tithe barn belonging to the rectory of Leeds, and over to the parish church." We sincerely join in the commendation applied to the late vicar of Leeds, the Rev. R. Haddon, (with whom we were not wholly unacquainted), and the other lessees of these premises, and we heartily wish success to the undertaking; but among the designed omissions, which are very frequent in this work, from feelings which, least of all should be indulged with regard to charitable institutions devoted to public instruction, we are sorry to see that of the Lancasterian establishment, although it had the priority in point of time, and although the very existence of the former probably depended on the competition excited by the latter, not a syllable is mentioned.

The Doctor next proceeds to narrate the history of the town; and here it is extremely remarkable that he gives no account of the arts, manufactures and commerce, as they have been conducted with such extraordinary ability and success in this place and its neighbourhood. We say, in some degree, account for his neglect in this particular, at length, when he approaches the close of his work, (vol. ii. p. 380.) sensible probably of this deficiency, he acknowledges his little partiality to manufactures, and, in his usual contemptuous style, he adverts to "the inquisitiveness and petulance, the licentiousness and presumption of the manufacturer." In the generality of his unpartial description, he even comprehends the peaceful labourer in the field, whose habitudes he describes under the terms "the heavy ox-like stupidity of the mere husbandman." There is no class or order of society, the higher distinctions, and the members of the church excepted, that in some former or other has not the misfortune to be exposed to the derision of the Vicar of Whalley and Rector of Heysham. In the part of the publication to which we are now referring, he pours forth his lamentations over one of the most beneficial improvements of modern times, good roads, which has rendered communication throughout the kingdom both easy and safe, and has facilitated that intercourse which is absolutely necessary to the prosperity of

Every trading country. His notions of authority are very peculiar, that we cannot avoid quoting, for the interest of the reader the following curious argumentative observations, in the course of which he boldly recommends that power be trusted in as few hands as possible, and that large emoluments be conferred for its exercise.

After all, though it may appear paradoxical, the fact is certainly true, that danger in travelling is proportionably increased as the appliances of it are removed. In the state of the roads, of that kind, swiftness was impossible, and necessity itself taught a lesson of caution and circumspection both to man and beast. The returns of commerce's inquiries within these districts for the last fifty years would prove, I am persuaded, that the increased number of casualties is much greater than the increase of population. If the sober and prudent can travel now with greater security than heretofore, which is very doubtful, the lower orders of people are never prudent, and not always sober. Lay out before such thoughtless creatures a road like a race-course and you produce races innumerable, in which a fall is not like that of a slow beast under its burden, but productive almost of sudden death.

The modern device of taropike roads has been productive of an anomalous mode of authority grounded on no very deep or solid views of human nature. The trust of managing these concerns is committed to numerous bodies of men unpaid, and therefore not compellable to act, and when acting, liable to no account of their conduct. This is wrong, in every point of view, for, in the first place, fear of reproach is a much stronger principle than a sense of duty; but fear of reproach when divided among a multitude is reduced almost to nothing. In the next place these persons, at least those of them who are most forward in their exertions, are chosen out of a class of society above a trifling remuneration, and beneath that high feeling of honour which keeps men within the line of duty from the very sense of independence. True policy dictates a conduct the very reverse of this: trust power in as few hands as possible; pay them well for the discharge of their duty, and punish them severely for the wilful breach of it. To this it may be objected that the magistrates, against whom there is surely no general sense of complaint, are themselves unpaid. I answer, that they are paid. How? not by the despicable or pernicious consideration of money, God forbid! but by the possession of power and influence in their respective neighbourhoods, and by the consciousness, I trust, that such power is for the most part impartially exercised, and such influence beneficially employed. It must also be added, in order to take off the force of the comparison, that magistrates either act singly or in very small numbers together, and therefore the blame, whenever deserved, falls with much greater weight upon individuals, so

say nothing of the general expectation arising from their station in life." (p. 81—82, vol. ii.)

He almost justifies the commotion to which he alludes in a former passage, and we should even be inclined to conclude, from his language, that he himself would have been disposed to head "the rude and undisciplined rabble of the north," on the occasion of the infraction of the rights he advocates.

"Notwithstanding," says he, "the deplorable state of the highways, which continued to the earlier years of many persons yet living, we have seen that the first attempt to erect a toll-bar occasioned an insurrection. Neither am I quite sure that the original attempt was perfectly equitable. To intercept an ancient highway, to dis-train upon a man for the purchase of a convenience which he does not desire, and to debar him from the use of his ancient accommodation, bad as it was, because he will not pay for a better, has certainly an arbitrary aspect, at which the rude and undisciplined rabble of the north would naturally revolt. And singular as the opinion may seem at present after the objection has been so long forgotten, I am not persuaded that the undertakers were not bound in justice to leave the old highways, and the option of pavement on the new, open to the traveller. (p. 82, vol. ii.)

The notions of the editor with respect to the violent proceeding which took place subsequent to the inter-regnum, we introduce, in order to shew the dexterity with which he would have "weeded out by degrees" the noxious plants that had so long taken root in the garden of the church. These notions are illustrated by a few gleanings from Calamy and others on this subject, but which appear to us to be too partially and carelessly selected, to render it necessary to sub-join them.

"After so large an account of the ecclesiastical establishment in this parish, something is due to the memory of those who after the restoration of King Charles the Second withdrew or were expelled from it. The terms of conformity on that occasion were purposely narrowed, in order to exclude many of the old ministers, who, by remaining in possession of their pulpits, would have had too much influence over the minds of the people. In this rigorous and exclusive requirement the government were justified by the necessity of the case; many of these men were avowedly hostile to the new government, and therefore deservedly excluded; but the real hardship was that of the Presbyterians, who really wished well to a limited monarchy, but could not bring themselves to submit to the impositions (as they deemed them) of an episcopal hierarchy. After all, the consequences of this exclusion to the interests of religion were

transmissions, for not only did it lay the foundation of almost all the sects which at this moment divide and distract the English nation, but the present and instantaneous effects of it were visible and scandalous. The excluded ministers, little short of 2600 in number, were indefatigable in their ministry, strict in their conversation, and not unlearned in their own system of theology. For such an host of preachers, excluded at a short warning and on a single day, it was impossible to find competent successors. This might have been foreseen, and should have been considered; they might have been weeded out by degrees, they might have been prohibited under severe penalties from preaching on political subjects, and when that great essential was secured, they might perhaps have been indulged as to the omission of some forms and observances reasonably exacted of those who were to follow, and who had been educated in the principles of conformity. The evil, however, was less felt in the parish of Leeds, than almost any other populous town, as the church continued to be supplied by a succession of pious and able men, no way inferior to their ejected brethren." (p. 93, vol. ii.)

After quitting the immediate precincts of the town of Leeds, the author crosses the river to Holbeck, and here he finds a change, although indicating the rapid growth of industry, and the extensive enlargement of commerce and population, not at all agreeable to his wishes. To our author's account of this township, he observes, "little is to be added, and that little is no very pleasant subject for a topographer. Less than half a century ago, it was a detached village, chiefly inhabited by clothiers, with an interval of many pleasant fields, planted about with tall poplars, by which it was separated from the town. From this tract verdure and vegetation are now fled, and the smoke of it ascendeth to heaven! The curate's house," he adds pathetically, "till within the last thirty years, in a quiet and open situation, has partaken of the general calamity." Of Hunslet he expresses himself in the next local division with equal sensibility, as if, in the disease of his feelings, he had entirely forgotten all that constituted the commercial glory of this envied nation. "A greater change," he says, "can scarcely be conceived in the character and appearance of the place, now and of old. Under the Gascoignes and the Nevils the features of Hunslet were a great manor house and park, a slender and obsequious population; a feeble and unskilful husbandry; but quiet, clean, peace, and repose. I need not expose the contrast."

Very different is the spirit with which the author, Mr. Thoresby, refers to trading pursuits, and their consequences; he every where speaks with satisfaction of the rise and de-

provement of manufacturers, with regret of any omission he has made as to the biography of the opulent and worthy families who have promoted them, and he ransacks both sacred and profane history to shew the dignity of commerce, and the honours and advantages with which both in ancient and modern times, it has been attended. We only notice this to shew, that the editor can find no apology in the sentiments of his author for his abandonment of whatever is most creditable to the district of which he treats, and most lucrative to the country to which he belongs, and that so far from his work being a valuable addition to the former, in those departments which are most essential, it is, as far as his authority and influence go, a subtraction, and the mortification he expresses at the population and ingenuity of Holbeck, Hunslet, and several other situations, will shew that it is professedly intended to be so.

Liable to the same objection is his meagre account of the flourishing and opulent trading towns of Bradford and Huddersfield; he confines his observations on the productive labours of the first to a very few words, and to the employments of the latter he devotes a single line. With what courtesy he disposes of another considerable hive of our northern industry we will next examine. After observing that the manners of the inhabitants of Halifax partake of the character of the soil, rugged and untractable, and ridiculing the tincture of early puritanism in the christian names of the people, he says,

"In the remoter parts of the parish, and particularly on the confines of Lancashire, where old families, the great correctors of barbarians, either have never existed, or have long been extinct, the state of manners and morals is, perhaps, more degraded than in any part of the island. Ignorant and savage, yet cunning and attentive to their own interests, under few restraints from law, and fewer from conscience, it is a singular phenomenon that almost all the people are, under one denomination or other, religionists. A striking instance, I will not say of the tendency of separation to produce immorality, but of the inefficacy of multiplied and discordant modes of worship to correct it. In fact, as far as any evidence can be collected on the subject, they were neither better nor worse before the reformation; they were no better when all were nominally members of the church of England. Coupled with other propensities, the inherent baseness of their natures, is perhaps a blessing: they do not appear to have courage for stupitious crimes; poaching and petty larcenies are most congenial to their dispositions. Proceeding too from generation to generation among themselves, with scarcely any foreign admixture, the habits of the best

acquired, with very few deviations in either sex from ugliness, a characteristic turn of countenance, very striking to an observant stranger, and even to those who have been long accustomed to them after a temporary absence. Add to all these a squalid countenance, a savage grin, the legs and feet uncovered, together with the whole habit neglected and forlorn, and the portrait of one of these wretched beings is complete. In a rank considerably above these last, another remarkable trait of manners, is wealth (wealth perpetually increasing) without any tendency to civilization; so that a man whose landed estate would enable him to keep a coach, will drive his own cart, and very properly, as he is scarcely to be distinguished in garb, dialect or ideas, from a labourer whom he would hire for the same purpose." (p. 371, vol. ii.)

"Then, again, forests when enclosed are usually granted out in small parcels, and are colonized with a race of inferior yeomanry at most; these, in situations like that of the forest of Hardwick, partly from the stubborn genius of their soil and climate, and partly from the sweets of commercial gain, naturally decline into manufacturers; hence, a spirit of equality and republican independence becomes universal; they have no superior to court, no civilities to practise; a soar and sturdy humour is the consequence; so that a stranger is shocked by a tone of defiance in every voice, and an air of fierceness in every countenance. It will easily be conceived that the same causes, aided by an overflowing population, must be favourable to dissent from the church of England. Whatever is established appears to be prescribed, and whatever is prescribed must for that reason be resisted. The same principles of will and humour tend to universal disunion; and dissenting congregations themselves, held together by no cementing principle, but the popular talents of their respective teacher, becomes, like matter, infinitely divisible. In the next place a great population, (and I now speak of the population of the manufacturing districts in general), a great population so disposed and so principled becomes, in a political view, highly formidable. Possessing, as they do, the most rapid and instantaneous power of communication, spending their days and often their nights together in great bodies, accustomed to deliberate and act in concert, and above all, furnished weekly and almost daily with the fuel of seditious publications to inflame them, instead of wondering that their late excesses ever arrived at the height which they did, we ought to be devoutly thankful that they did not break out into open rebellion. The disposition was universal, and the want of arms alone to convert a bold, unprincipled, and willing multitude into an effective military force, prevented scenes of massacre and carnage, which might have equalled those of the Irish rebellion. (p. 372, vol. ii.)

He concludes this part of his enquiry, (and we are now approaching the close of the entire work,) with a reference to the gibbet law, for the parish of Hardwick, which he

cells, a peculiar and "very *humble mode of punishment*, probably introduced by the great Norman barons, out of their own country, where it had been lately made the instrument of the most compendious and *expeditious massacres* that ever disgraced the forms of justice."

"It may, perhaps, be asked, why such a tribunal of local justice was not established at Wakefield, the capital of this great humour, rather than in a remote and obscure corner of it. The answer, I fear, will not be favourable to the morals of the old foresters of Herdwick. It was placed near at hand to check their thievish propensities, which, after all, if very imperfectly repressed. The object of this jurisdiction was the furtum manifestum of a chattel to the value of 13s. 1d. so that the offence must in the first place be grand larceny, when money was perhaps of twenty times the value that it is at present. Secondly, it must be found upon the person. Yet, with these restrictions in the description of the offence itself, and with the certainty of speedy and inexorable justice, (for no appeal lay to any higher court,) there are no less than forty-nine executions recorded in the parish registers, during little more than a century, so inveterate and incorrigible was the propensity."—"The people seem to have been as savage as they were thievish. One of the vicars was murdered by robbers in his own house, and one of the chapels was suspended by the metropolitan, as having been polluted, (the interior of a place of worship!) by the effusion of human blood." (vol. ii. p. 386—387.)

In order not to break the chain of connection in this topographical work, we have hitherto avoided entering on a curious and entertaining portion of Dr. Whitaker's labour, or the detail supplied of the melancholy catastrophe, which furnished the plot of the Yorkshire tragedy, a play attributed to Shakspeare, and printed in the supplement to his more indisputable productions in 1664. Dr. Whitaker following the authority of some of the commentators of our great dramatists, without probably having read the piece himself, ventures to assert dogmatically and roundly, that it is not Shakspeare's. For our own part, we are by no means inclined to adopt this opinion, for, to our minds, it leaves quite as pregnant internal evidence of being the work of the author of Hamlet or Othello, as Titus Andronicus or Pericles; of which probably, Dr. Whitaker would not think of depriving him, for the very reason which induced him to deny him the Yorkshire tragedy; and had our reverend critic found it in the editions of these plays, which are considered authorities, he would not have hazarded a judgment against the notion commonly received.

It is to be lamented, that since Tonson's edition, in 1733, it has not, we believe, been thought necessary to reprint the supposititious plays of Shakspeare: more than an hundred, or perhaps a thousand editions have been published of the usually admitted dramas, but no opportunity has been offered to enable a reader, who is not possessed of the folios of 1664, or 1685, nor of the copy above mentioned, to form a judgment for himself; like Dr. Whitaker, he has been obliged to be content with second-hand opinions, however unsatisfactorily they may have been formed.

The position that the Yorkshire tragedy was written, or at least revised and improved, by the pen of Shakspeare, has of late received some support from the dramatic lectures of professor Schlegel, whose criticisms upon the English stage and its productions of an early date, are as learned as they are liberal and tasteful. After a patient perusal he sees no reason to believe that nearly all the imputed plays are not among the early essays of Shakspeare; or, perhaps, the writings of inferior dramatists, corrected and improved by him. We could have wished, however, that he had entered more into particulars, and pointed out some of the characteristic excellencies, and better portions of these pieces.

It is unfortunate for Dr. Whitaker's unhesitating assertion, that, of all the seven plays attributed to Shakspeare, the Yorkshire tragedy is the one that possesses the greatest number of passages that indicate the workings of a great mind. Of course, we cannot here quote, though we may refer to scenes of excellence, such as the dreadful conflict between the husband and wife, while the latter is endeavouring to protect her youngest child, which resembles, in the agony of passion, some of the fiercer parts of Othello. The remorseful accusations of the husband, who, by his propensity for gaming, had reduced his family to misery, is in the noblest stile of Tragedy—"What is there in three dice to make a man draw thrice three thousand acres into the compass of a little round table, and with the gentleman's palsy in the hand, shake out his posterity thieves or beggars?"

Probably this Tragedy was originally written by Nash or Green, for the two lines

"Divines and dying men may talk of hell,
But in my breast her several tormenta dwell"

are to be found in a poem attributed to both of those writers. Some critics have complained that the piece was too

short, and must have been performed as an interlude; but it may be doubted, if a part have not been lost; or if the Yorkshire tragedy, as it is now handed down to us, were finished.—That Shakespear was in some way concerned in it, we have quite as little difficulty in maintaining, as Dr. Whitaker finds in asserting the contrary.

Before we take our leave, as we have spoken so freely of the incidental demerits of the editor, we must, in regard to our own feelings, say a few words in his praise, as we would be always willing to do justice to those who sometimes withhold it from others. There is, throughout this splendid work, a great deal of learned research, indicating that sort of laborious and patient investigation, which may occasionally obtain relief from the exercise of asperity. To this cause should, perhaps, be attributed much of the moroseness we have noticed; but be the conjecture true or otherwise, it is the best apology we can discover for the indulgence of such a disposition.

The production itself, as to embellishments in the type, the paper, and the designs of the artist, is one of the most magnificent we have lately seen, and will be necessary to the collection of every gentleman who is curious in topographical antiquities, and can properly appreciate this valuable addition to the stock of knowledge in this department.

We have already said, that Dr. Whitaker is preparing a general history of the county of York; but we are informed, that in consequence of the obliquity of temper, he has manifested in the work under our present review, some of those subscribers have withdrawn their names, who were most anxious to avail themselves of his assistance.* If it would at all tend to alter that determination, we should be disposed to say, that we know no person better prepared by his previous studies and local knowledge for such an undertaking, than Dr. Whitaker, and we only hope, that in pursuing his object, in his love of antiquity, he will not despise what is modern; in his attachment to churches, he will not disregard every other species of architecture; and, that, in the minuteness of the biography of

* Among those who have returned the present work in disgust, on account of the illiberality to which we have alluded are, a great land proprietor, near Otley; and an ingenious gentleman, in the neighbourhood of Leeds, who has more largely contributed to the commercial reputation and success of this great trading establishment, than any individual from the time of Thoresby, to that of his editor.

his own profession, he will not overlook the history of every other order of society. In the prosecution of his design, we would have him omit nothing that from early pursuits has been rendered grateful to him. We allow, with him, that "the history of Rome, when connected with remote and provincial topography, has an interest peculiar to itself.—To combine dates and facts which had exercised the fancy in the happiest days of classical pursuit with the obscure, but romantic scenery in which those days were passed; to confirm and particularize the general evidence of ancient history, by contemporary remains; to bring home, for instance, the narrative of Tacitus, and the operations of Agniola, to our own villages, is a process of the mind, which can dignify what else were mean, or endear what else were indifferent."* When the editor is under these chaste and pleasing impressions, we find all the acidity of his temper corrected, and we follow him in the delightful paths through which he conducts us, with unchecked and unmixed satisfaction.

BIBLIOTHECA ANTIQUA.

For out of the olde felde, as men saieth,
Cometh all this new corne, fro yere to yere;
And out of old bookes, in good faieth,
Cometh all this newe science that men lere.

Chaucer's Assen. of Fowles, st. 4.

JAMES SHIRLEY.

ART. VIII.—*Poems, &c.* By JAMES SHIRLEY. "Sine aliquà dementiâ nullus Phœbus." London, printed for Humphrey Moseley, and are to be sold at his shop, at the signe of the Princes Armes in St. Pauls Church-yard: 1646.

MR. GIFFORD having announced his intention of publishing a complete edition of the Plays and Poems of James Shirley, we thought that an article affording some specimens of what may be expected, would not be unacceptable to our readers. Of course, in this department of our Review we could have, nothing to do with the labours of the acute and learned editor; nor can we be supposed to anticipate any part of his promised disquisition upon the merits of his

* Whitaker's History of Whalley and Clitheroe, p. 12.

author; they will be noticed in due time in their proper place.

It may, and no doubt will be a disputed point, what rank Shirley is entitled to hold in the scale of dramatic poets: the number of his theatrical performances exceeds that of any writer either before or since his time, except Heywood, and had he lived in an age more favourable to the exercise of his talent, it is not unlikely that he might have rivalled even him in the fertility of his pen: but at the period when his genius may be supposed to have been in its zenith, he fell "upon evil times and evil tongues," and his ardour was chilled by the cold anti-poetic spirit of puritanical institutions: the straight-haired zealots, while they themselves acted the bloodiest and most real tragedies, interdicted the exhibition of their shadows on the stage as "the very pomps of the Devil; as sinful, heathenish, infamous, and ungodly spectacles and most pernicious corruptions."* Notwithstanding this prohibition, enforced with the greatest rigour, plays were sometimes secretly performed, and several by Shirley bear the information upon the title page that they were acted at the private houses in Black Friars or Drury Lane.

It is not our purpose here so much to criticise as to enable the reader to form an opinion for himself; but after having read the whole of the productions of Shirley, with only the single exception of a play which we could not procure, it may not be unfit to observe that he does not appear to us to deserve to be placed upon the same level with Fletcher or Massinger; of the two, he most resembles the former in taste and delicacy, but he seldom approaches the eloquence and dignity of the latter; he has many prettinesses and elegant passages dispersed through his works, and now and then we meet with an ingenious display of fancy, but it seldom or never attains the height of imagination; his pathetic powers are very considerable, and some of his love scenes are unexcelled in beauty and tenderness. He does not deal in the majestic and high-wrought similes of Chapman, nor does he rival him in the weight and energy of his language, but he is far superior in the lighter dialogues of comedy and in the easier scenes of familiar intercourse: thus in the tragedy of *Philip Chabot*, which they wrote conjointly, the difference is as clearly to be marked as the distinction between the styles of Massinger and Dekker in the *Virgin*

* Title to *Prynne's Histriomastix*, 1633.

Martyr. In the invention and management of his plots, Shirley is generally skilful, and possesses a degree of originality which few dramatic writers can boast; many of them seem to be the mere produce of his brain, unassisted by the events of history or the traditions of the chroniclers. From what we have said, it may be inferred that the characters of Shirley are not so strongly drawn as those of some of his contemporaries, or rather precursors, but to this there are exceptions, as may be particularly illustrated in *the Cardinal* and *the Royal Master*.

It is to be recollected, that Shirley often wrote on the spur of the moment to obtain bread for his wife and numerous family; yet not one of his many productions are devoid of considerable merit; and his quick invention and ready wit always secured him from becoming contemptible. Besides his own intrinsic merit he is worthy of admiration and respect as "the last supporter of the dying scene," as one of his friends well expresses it;* for as we have elsewhere remarked in the course of our articles upon old English literature, he was the last of what may be termed, for the sake of distinction, the school of Shakspeare, the decline of whose popularity he laments in the prologue to his *Four Tricks*;—

"In our old plays, the humor love and passion,
Like doublet, hose, and cloak are out of fashion;
That which the world call'd wit in *Shakspeare's* age
Is laugh'd at as improper for our stage."

Nearly all the particulars known of the life of Shirley are contained in the memoir in the *Biographia Dramatica*: he was born in 1594, and after being at Merchant Taylors' School was sent to Oxford, and from thence went to Cambridge.† A living was given him near St. Albans, but he

* Verses by Hall, prefixed to *the Cardinal*.

† He was of Catherine Hall, as appears by the following epigram which Mr. Gifford in his *Messenger* very incorrectly gives from a MS. in Mr. Waldron's hands; the original is to be found in a rare collection of Epigrams and Epitaphs, by Thomas Bancroft, printed in 1639.

TO JAME SHIRLEY.

"James, thou and I did spend some precious years
At Katherine Hall; since when we sometimes feel
In our poetick braines (as plaine appears)
A whirling trick, then caught from *Katherine's Wheel*."

Katherine's Wheel was, no doubt, the sign of a tavern. The above is almost the only notice of Shirley by contemporaries, excepting in the commendatory verses prefixed to many of his plays.

resigned it on changing of his religion to the catholic persuasion. Like another, and a greater poet, he became a schoolmaster, but on the breaking out of the civil war he joined the king's party under the Duke of Newcastle, who patronized him, and whom, it is asserted, he assisted in some of his plays. On the decline of the cause of Charles I. he returned to London, and recommenced his school, which he continued for many years, publishing various tracts connected with his avocation : one of them is rather a curious performance, entitled, "*Via ad Latinam Linguam complanata, &c.* the Rules composed in English and Latin Verse," 1649. This is another respect in which he resembled Milton ; his Rules continued so long in estimation, that they were reprinted as late as 1726. Another singular tract published with his initials and motto about this time, contains disjected sentences from various writers, collected in the course of his reading. He continued to print his plays till 1660, when *Andromana* appeared ; but it is probable that the last he wrote was *Honoria and Mammon*, with the *Conquest of Ajax and Ulysses*, 1659, which is one of the scarcest of his productions, and though a very small volume usually sells at the price of three or four guineas : he there says, that " it is like to be the last, for in my resolve nothing of this nature shall after this engage either my pen or my invention." It appears from the dedication to his *Royal Master*, that he was in Ireland in 1638, where several of his pieces were played : he mentions his return in the prefatory matter to *the Opportunity*, 1640.

The mind of Shirley was certainly of a very delicate texture, and the portraits that have been preserved of him, justify this opinion : he was burnt out of his house by the great fire in 1666, and he died very soon afterwards : it is supposed that this dreadful event accelerated his end at the advanced age of 72 : his wife survived him only twenty-four hours, and they were buried in the same grave.

Among his friends were many of the literary men of the day : in the dedication to his *Grateful Servant*, he terms Ben Jonson his "acknowledged master," though there is little general resemblance in the stile of the two poets. Thomas Stanley, John Ford, Philip Massinger, Thomas May, Alex. Broome, William Habington, Robert Stapylton, and several other poets, lend their names to him in commendatory verses, at that time often prefixed by authors to their works, whether in prose or verse : the *Grateful Servant* is ushered by no less than ten laudatory poems in

English and Latin, which Shirley states were "the free vote of his friends, whom he could not with civility refuse." Although this practice was often abused, yet it originated in a noble disinterestedness far above the petty rivalships of modern authors.

Although at the head of this article we have placed only one of the productions of Shirley, (which indeed is one of his best, and one of the rarest and dearest), yet it is by no means our intention to confine ourselves to extracts from it, but to give such specimens of his various pieces as will enable the reader to form a fair estimate of his talents or genius. He has left behind him numerous efforts in all departments of the drama, tragedy, comedy, pastoral, and masque, besides poems, each of which we shall notice as we proceed, and in so doing we shall confine ourselves to those works in which there is every reason to believe that Shirley was solely engaged. It may be necessary to premise that we do not pretend to give the very best extracts that might have been chosen: tastes will of course differ upon a point of this kind, but we have selected them with a double view, to their excellence, and to the characteristic marks they bear of the author. It is admitted that no plays have been worse printed than those of Shirley, but as it can fall to the lot of few individuals to examine the originals, and as their condition is a matter of curiosity, we have only made such alterations as were obvious and injurious mistakes, without presuming to change any word purposely employed by the author.

For our specimens of the tragic powers of Shirley, we have chosen *the Cardinal*, not because we think it superior upon the whole to some others, but because the author himself, in his dedication and prologue, gives it as his opinion, that "it is the best of his flock." One objection to it in our judgment is, that it bears too near a resemblance to the *Duchess of Malfy*, by Webster, a tragedy below none, excepting those of Shakspeare. The description Shirley gives of his *Duchess Rosaura** in her distress, is exactly the picture of Webster's heroine, worn out by the persevering cruelty of her tormentors. Shirley finely says,

"She never had so deep a cause of sorrow;
Her chamber's but a coffin of a larger
Volume, wherein she walks so like a ghost,
'Twould make you pale to see her."

* The part of the *Duchess* was played by Hart, an actor of note in his time: this fact appears from the *Dialogue on Actors*, annexed to the last edition of Dodsley's *Old Plays*, by Reid.

A hint of the story will be enough to make our extracts intelligible: *Rosaura* has been left a very young widow of immense possessions, which the ambitious *Cardinal* (who gives the name to the tragedy) is anxious to secure for his nephew *Columbo*, a rough and successful soldier; in this attempt he is opposed by the love of *Rosaura*, which is fixed upon *Alvarez*, a gallant gentleman, but of comparatively mean estate. The following is a scene between *Rosaura* and *Alvarez*:

“ *Enter D’Alvarez.*

“ *D’Alv.* Madam, I present
One that was glad to obey your Grace, and come
To know what your commands are.

“ *Dut.* Where I once
Did promise love, a love that had the Power
And office of a Priest to chain my heart
To yours, it were injustice to command.

“ *D’Alv.* But I can look upon you Madam, as
Becomes a servant, with as much humility,
(In tenderness of your honor and great fortune,)
Give up, when you call back your bounty, all that
Was mine, as I had pride to think them favours.

“ *Dut.* Hath love taught thee no more assurance in
Our mutuell vows, thou canst suspect it possible,
I should revoke a promise made to heaven
And thee so soon? this must arise from some
Distrust of thy own Faith.

“ *D’Alv.* Your Graces pardon
To speak with freedom, I am not so old
In cunning to betray, nor young in time
Not to see when, and where I am at loss,
And how to bear my fortune, and my wounds,
Which if I look for health must still bleed inward,
(A hard and desperate condition:)
I am not ignorant your birth and greatness,
Have plac’d you to grow up with the Kings grace,
And jealousie, which to remove, his power
Hath chosen a fit object for your beauty
To shine upon, *Columbo* his great favorite;
I am a man, on whom but late the King
Has pleas’d to cast a beam, which was not meant
To make me proud, but wisely to direct,
And light me to my safety. Oh, Dear Madam!
I will not call more witness of my love
(If you will let me still give it that name)
Than this, that I dare make my self a loser,
And to your will give all my blessings up;

Preserve your greatness and forget a trifle,
That shall at best when you have drawn me up,
But hang about you like a cloud, and dim
The glories you are born to:

" *Dut.* Misery

Of birth and state ! that I could shift into
A meaner blood, or find some art to purge
That part which makes my veins unequal ; yet
Those nice distinctions have no place in us,
There's but a shadow difference, a title,
Thy stock partakes as much of noble sap
As that which feeds the root of Kings, and he
That writes a Lord, hath all the essence of
Nobility.

" *D'Alv.* 'Tis not a name that makes
Our separation, the Kings displeasure
Hangs a portent to fright us, and the matter
That feeds this exhalation is the Cardinals
Plot to advance his Nephew ; then *Columbo*,
A man made up for some prodigious Act,
Is fit to be considered ; in all three
There is no character you fix upon
But has a form of ruine to us both.

" *Dut.* Then you do look on these with fear.

" *D'Alv.* With eys

That should think tears a duty to lament
Your least unkind fate ; but my youth dares boldly
Meet all the tyranny o'th' stars, whose black
Malevolence but shoot my single tragedy ;
You are above the value of many worlds,
Peopled with such as I am.

" *Dut.* What if *Columbo*

Engag'd to war, in his hot thirst of honor,
Find out the Way to death ?

" *D'Alv.* 'Tis possible.

" *Dut.* Or say, no matter by what art or motive
He gives his title up ; and leave me to
My own Election ?

" *D'Alv.* If I then be happy

To have a name within your thought, there can
Be nothing left to crown me with New blessing ;
But I dream thus of heaven, and wake to find
My amorous soul a mockery ; when the Priest
Shall tie you to another, and the joys
Of marriage leave no thought at leisure to
Look back upon *Alvarez*, that must wither
For loss of you, yet then I cannot lose
So much of what I was, once in your favour,
But in a sigh pray still you may live happy.

Exit.

Dut. My Heart is in a mist, some good star smile
Upon my resolution, and direct
Two lovers in their chaste embrace to meet;
Columbo's bed contains my winding sheet.”

Exit.

The catastrophe principally turns upon a letter which *Columbo* writes from his camp to the Duchess, in which, in the confidence of the success of his suit, backed by the King and the *Cardinal*, he desires her to marry whom she pleases; she takes him at his word, and immediately unites herself to *Alvarez*, but previously in triumph shews the letter to the *Cardinal*, who thus addresses her :

“ What lethargy could thus unspirit him ?
I am all wonder ; do not believe Madam,
But that *Columbo's* love is yet more Sacred
To honour, and yourself, than thus to forfeit
What I have heard him call the glorious wreath
To all his merits given him by the King,
From whom he took you with more pride than ever
He came from victory ; his kisses hang
Yet panting on your lips, and he but now
Exchang'd religious farewell to return,
But with more triumph to be yours.

“ *Dut.* My Lord,
You do believe your Nephew's hand was not
Surpriz'd or strain'd to this ?

“ *Car.* Strange arts and windings in the world, most dark,
And subtile progresses ; who brought this Letter ?

“ *Dut.* I enquir'd not his name, I thought it not
Considerable to take such narrow knowledge.

“ *Car.* Desert, and honour urg'd it here, nor can
I blame you to be angry, yet his person
Oblig'd, you should have given a nobler pause,
Before you made your faith and change so violent
From his known worth, into the arms of one,
However fashioned to your amorous wish,
Not equal to his cheapest fame, with all
The gloss of blood and merit.

“ *Dut.* This comparison,
My good Lord Cardinal, I cannot think,
Flows from an even justice, it betrays
You partiall where your blood runs.

“ *Car.* I fear Madam,
Your own takes too much licence, and will soon,
Fall to the censure of unruly tongues ;
Because *Alvarez* has a softer cheek,
Can like a woman trim his wanton hair,
Spend half a day with looking in the glass

To find a posture to present himself,
And bring more effeminacy than man,
Or honour to your bed ; must he supplant him ?
Take heed the common murmur when it catches
The sent of a lost Fame—

“ *Dut.* My Fame Lord Cardinal ?
It stands upon an innocence as clear
As the devotions you pay to heaven,
I shall not urge my Lord your soft indulgence
At my next shrift.

“ *Car.* You are a fine Court Lady.

“ *Dut.* And you should be a reverend Churchman.

“ *Car.* One, that if you have not thrown off modesty.
Would counsell you to leave *Alvarez*.

“ *Dut.* Cause you dare do worse
Than Marriage, must I not be admitted what
The Church and Law allowes me ?

“ *Car.* Insolent ? then you dare marry him ?

“ *Dut.* Dare ? Let your contracted flame and malice, with
Columbo's rage, higher than that, meet us
When we approach the holy place, clasp'd hand
In hand, wee'l break through all your force and fix
Our sacred vows togetlier there:

“ *Car.* I knew
When with as chaste a brow you promis'd fair
To another ; you are no dissembling Lady.

“ *Dut.* Would all your actions had no falser lights
About 'em.

“ *Car.* Ha ?

“ *Dut.* The people would not talk and curse so loud.

“ *Car.* I'll have you chid into a blush for this.

“ *Dut.* Begin at home great man, ther's cause enough,
You turn the wrong end of the perspective
Upon your crimes, to drive them to a far,
And lesser sight, but let your eys look right
What giants would your pride and surfeit seem ?
How gross your avarice, eating up whole families ?
How vast are your corruptions and abuse
Of the king's ear ? at which you hang a pendent,
Not to adorn, but ulcerate, while the honest
Nobility, like pictures in the Arras,
Serve only for Court-Ornament ; if they speak,
'Tis when you set their tongues, which you wind up,
Like clocks to strike at the just hour you please ;
Leave, leave, my Lord, these usurpations,
And be what you were meant, a man to cure,
Not let in Agues to Religion ;
Look on the Churches wounds.

" *Car.* You dare presume
In your rude spleen to me, to abuse the Church ?

" *Dut.* Alas you give false aym, my Lord, 'tis your
Ambition and Scarlet Sins that rob
Her Altar of the glory, and leave wounds
Upon her brow ; which fetches grief and paleness,
Into her cheeks ; Makeing her troubled bosome
Pant with her groanes, and shroud her holy blushes
Within your reverend purples.

" *Car.* Will you now take breath ?

" *Dut.* In hope, my Lord, you will behold yourself
In a true glass, and see those unjust acts
That so deform you, and by timely cure,
Prevent a shame before the short haired men
Do croud and call for justice. . I take leave.

Exit.

" *Car.* This woman has a spirit, that may rise
To tame the Devils, ther's no dealing with
Her angry tongue, 'tis action and revenge
Must calm her fury ; were *Columbo* here,
I could resolve, but Letters shall be sent
To th' Army which may wake him into sense
Of his rash folly, or direct his spirit
Some way to snatch his honour from this flame,
All great men know, *The soul of life is fame.*

Exit.

We apprehend that no finer invective address is to be found in any writer, than that which the Duchess pronounces against the Cardinal ; and indeed the whole scene is in the best strain of tragic dignity. It must, we think, be admitted, that Shirley is not often so happy in the management of his catastrophes, as many other poets, and particularly Massinger, though *the Traitor* is, we think, a fine exception to our remark.

As a descriptive poet, Shirley is not often excelled, whether upon lively or grave subjects : the following picture of a deserted and blasted valley, may serve as a specimen of the latter : it is from *the Court Secret*.

" This is the place by his commands to meet in :
It has a sad and fatall invitation !
A Hermit that forsakes the world for prayer
And solitude, would be timorous to live here,
There's not a spray for birds to perch upon ;
For every tree that overlooks the vale
Carries the mark of lightning, and is blasted.
The day which smiled as I came forth and spread
Fair beams about, has taken a deep melancholy,
That sits more ominous in her face than night ;

All darkness is less horrid than half light.
 Never was such a scene for death presented !
 And there's a ragged mountain peeping over,
 With many heads, seeming to crowd themselves
 Spectators of some tragedy."—

The impression of such a scene upon the mind is admirably expressed by a living poet.

" It seems as if the spring-time came not here
 And nature here were willing to decay."

Wordsworth's Lyrical Ballads.

In the same play, (*The Court Secret*), are two or three delightful love scenes, but deficiency of space compels us merely to refer to them : that which concludes the first act, is peculiarly excellent; the point of the song which ends with the lines,

" Or let me kiss your hand, the book
 And I have made my choice."

has been a thousand times imitated.

Although Shirley has produced a greater number of comedies than tragedies, we do not think that he is generally so successful in the former, as in the latter: his comedies are very unequal; and both the plot and the dialogue sometimes flag. Shakspeare seems almost the only writer who was equally eminent in both; Marston approaches nearest to him, and Massinger is scarcely inferior; though, perhaps, his excellence does not consist in the wit or sprightliness of the interlocutions. Shirley, however, is decidedly above Chapman in this line, who, as his *Gentleman Usher* witnesses, could condescend to the lowest trash, and the merest buffoonery. One great excellence of Shirley's comedies to modern readers, will be, that if wit and humour, be now and then absent, he seldom calls in grossness and indecency to supply their place. *The Witty Fair One*, is unquestionably one of his best, and the Author himself bears testimony to its success in representation. A principal incident in it, occupying the fourth act, reminds us of the story of the monk in Boccacio, who persuaded a living man that he was dead, and in purgatory for the punishment of his sins. *Fowler* is a gay libertine, who has been paying his court to *Penelope*, who procures his and her friends to join in a plot, to pretend that *Fowler* is dead; and to convince him of it, against the evidence of his senses, and by introducing him to a supposed chamber of

mourning where they are lamenting over his vices, to make him sensible of them. The expedient does not want novelty, nor ingenuity, and it is well executed; as the following extract will testify.

“ Enter Fowler.

The Hearse brought in, Tapers.

“ Fow. This is the roome I sickned in, and by report, dyed in, umh I have heard of spirits walking with aeriall bodies, and ha beene wondered at by others, but I must only wonder at my selfe, for if they be not mad, I’ve come to my owne buriall, certaine these clothes are substantiall, I owe my Taylor for ’em to this houre, if the Divell bee not my Taylor, and hath furnish’d me with another suit very like it—This is no magicall noyse, essentiall gold and silver? What doe I with it if I be dead? Here are no reckonings to be payd with it, no Taverne Bills, no midnight Revels, with the costly Tribe of amorous she sinners, now I cannot spend it, would the poore had it, by their prayers I might hope to get out of this new pittifull Purgatory, or at least know which way I came in to’t —Here they are in mourning, what a Divell doe they meane to doe with me—not too many teares Lady, you will but spoyle your eyes, and draw upon ’em the misery of Spectacles, doe not you know me neyther?

“ Pen. Oh Master Fowler. (*as not seeing him.*)

“ Fow. Ha, out wi’t, nay and the woman but acknowledge me alive, there’s some hope a me.

“ Pen. I loved thee living with a holy flame to purge the errours of thy wanton youth.

“ Fow. I’m dead againe.

“ Pen. This made thy soul sue out so hasty a Divorce.
And flee to acry dwellings, hath
Left vs thy cold pale figure, which wee haue
Commission but to chamber vp in
Melancholy dust, where thy owne wormes
Like the false servants of some great man shall
devoure thee first.

“ Fow. I am wormes meate,

“ Pen. We must all dye.

“ Fow. Woo’d some of you would do’t quickly, that I might ha company,

“ Pen. But wert thou now to live againe with vs
And that by miracle thy soule should with thy
Body haue second marriage, I beleeeue
Thou woo’dst study to keepe it a chaste temple, holy
Thoughts like Fumes of sacred incense houering
About this heart, then thou wo’dst learne to be
Above thy frailties, and resist the flatteries of
Smooth-fac’t lust.

“ Fow. This is my Funerall sermon.

" *Pen.* The burden of which sinne, my feares perswade me, both hastned and accompanied thy death.

" *Wor.* This sorrow is vnfruitfull.

" *Pen.* I ha done,

May this prayer profit him, woo'd his soule were

As sure to gaine heauen as his bodie's, here,

" 2. We must hope the best, he was an inconstant young man, frequenting of some companies, had corrupted his nature, and a little debauched him.

" *Fow.* In all this sermon I haue heard little commendations of our deare brother departed, rich men doe not goe to th' pithole without Complement of Christian burial, it seemes if I had liu'd to ha made a will, and bequeathed so much legacy as would purchase some Preacher a neat Cassooke, I should ha dyed in as good estate and assurance for my soule as the best Gentleman i'th Parish, had my Monument in a conspicuous place of the Church, where I should ha beene cut in a forme of prayer, as if I had been cal'd away at my devotion, and so for hast to be in heauen, went thither with my booke and spectacles—doe he are Lady and Gentlemen, Is it your pleasure to see me, though not know me? and to enforme a walking business when this so much lamented brother of yours departed out of this world, in his life I had some relation to him, what disease dyed he of pray? who is his heire yet at Cōmon Law, for he was warme in the possession of Lands, thanke his kind father, who hauing beene in a consumption sixteene yeares, one day aboue all the rest hauing nothing els to doe, dyed, that the young man might be a Landlord, according to the custome of his ancestors.

" 1. I doubt the proiect.

" *Fow.* You should be his heire or executor at least by your dry eyes, Sir I commend thee, what a miserable folly 'tis to weepe for one that's dead, and has no sence of our lamentation, Wherefore were Blackes inuented? to saue our eyes their tedious distillations, 'tis enough to be sad in our habits, they haue cause to weep that haue no mourning Cloth, 'tis a signe they get little by the dead, and that's the greatest sorrow now adayes, you lou'd him Lady, to say truth you had little cause, a wild young man, yet and hee were aliue againe, as that's in vaine to wish you know, he may perchance be more sensible, & reward you with better seruice, so you would not proclaime his weaknes,—faith speake well a'th dead hereafter? and bury all his faults with him."

When the joke has been carried on long enough partially to answer the purpose, *Fowler*, giving some signs of his repentance, he impatiently asks the solemn company where it is that he is dead, and *Penelope* replies with disdain,

" ————— Here; every where!

You're dead to virtue, to all noble thoughts."

And till the proof of your conversion
 To piety win my faith, you are to me
 Without all life ; and charity to myself
 Bids me endeavour with this ceremony
 To give you burial : if hereafter I
 Let in my memory to my thoughts, or see you
 You shall but represent his ghost or shadow,
 Which never shall have power to fright my innocence !”

The desired effect is produced, and *Fowler*, self-convicted, exclaims in return ;

“ Witness my death to vanity, quitting all
 Unchaste desires : revive me in your thoughts
 And I will love as thou hast taught me—nobly
 And like a husband ; by this kiss, the seal
 That I do shake my wanton slumber off
 And wake to virtue.”

This contrivance, if we are not mistaken, has since been extended to a whole comedy, though never presented before our modern matter-of-fact audiences, who think that they ought not to allow of a moment's delusion, lest it should cast an imputation of their great discernment.

The Example, is another of Shirley's Comedies that deserves considerable applause : it is written something in the style of Ben Jonson, and was probably an early effusion ; for few of those plays of our author, known to have been written later in life, bear any peculiar resemblance to the productions of that dramatic veteran. It consists chiefly of contrasted *humours*, or individual peculiarities, which may be gathered from the *Dramatis Personæ*—thus, *Sir Solitary Plot*, is always suspecting schemes and intrigues, and always awake to detect them, while his man *Dormant* is ever asleep upon his post, and outwitted in consequence : other names, such as Mr. Confident, Rapture, and Lord Fitzamorous speak for themselves.

We must postpone our remarks upon the *Pastorals*, *Masques*, and *Miscellaneous Poems* of Shirley until our next number.

J. P. C.

MONTHLY CATALOGUE.

EDUCATION.

ART. 9.—*The Son of a Genius, a Tale, for the use of Youth.*

By Mrs. HOFFLAND, a new edition. London, Harris
—and Simpkin and Marshall, 1816. 12mo. pp. 172.

THIS very excellent performance is intended to inculcate one of the most valuable truths in the experience of human life, and it is, that brilliant talents, large conceptions, and refined sensibility possessed in the highest degree, may be rendered useless, and even prejudicial, unless directed by prudence, humility, and discretion. The story is throughout interesting and well managed, and a more excellent history for the instruction of age as well as youth, has seldom fallen under our notice. Mrs. Hoffland, the author, has published several other pieces, to which we shall be glad to direct our attention now we have become acquainted with her merits. We understand that a novel, writer who is the most distinguished of our time in that department, in the exercise of her sound judgment on this little production, has taken great interest in its circulation in the sister island where she resides.

ART. 10.—*Stories for Children, selected from the History of England, from the Conquest to the Revolution.* London, Murray, 1816. 12mo. pp. 186.

THE principal object of these narratives is not so much to instruct as to amuse; but the author has generally adhered to historical fact, departing from it only, as in the story of Fair Rosamond, Richard, &c. in favour of some popular prejudices, and where the truth is not precisely ascertained.

The author says, that he found fictions led to enquiries which it was not very easy to satisfy; that supernatural fictions, such as fairy tales, vitiated the young taste, and indisposed it to more substantial nourishment; and that those of common life, such as the histories of Jenny and Tommy, of Dolls and Tops, though very useful as lessons, had not enough of the marvellous to arrest the attention, and that under these impressions he composed the present work, which will not be subject to the disadvantages

CRIT. REV. VOL. IV. Dec. 1816.

4 P

that result from relations merely fictitious. We think the stories are told in an entertaining manner; but in some of them perhaps, as in the account of King Charles's Martyrdom, the opinions of the young reader will be too much shackled with regard to an important branch of history, by the notions of the writer.

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- ART. 11.—*Cato, or Interesting Adventures of a Dog of Sentiment, interspersed with many amiable Examples and real Anecdotes.* By a LADY. 1816, 12mo. pp. 176.
The Little Warbler of the Cottage, and her Dog Constant. By a Lover of Children. 1816. 12mo. pp. 72.
Motherless Mary, a Tale; shewing that Goodness, even in Poverty, is sure of meeting its proper Reward. London, Harris, 1816. 12mo. pp. 67.

It is the sentiment of a French writer of high repute on the subject of education, that the most successful lessons of humanity to young persons, are those which lead them to treat with tenderness the brute creation. *Cato*, the first of these little books, is throughout intended to inculcate such an important article of instruction. The two others are illustrated by plates, are well calculated to amuse children, and are pretty Christmas presents.

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- ART. 12.—*An Account of the Origin, Principles, Proceedings, and Results of an Institution for Teaching Adults to read, established in the contiguous parts of Bucks and Berks in 1814. Dedicated to his Royal Highness the Prince Regent.* Windsor, Knight, and Son; London, Hatchard, 1816. 8vo. pp. 140.

THE institution here alluded to, originated in an invitation on the part of fifteen clergymen, given for a meeting to promote the establishment of adult schools in several parts of the kingdom, for the purpose especially, of instructing persons of the age of sixteen years and upwards, with the direct and immediate view to their acquiring a knowledge of the Bible.

It was thought that the societies formed for the distribution of the Holy Scriptures, would be able more advantageously to extend the circulation of Bibles, if the association for teaching adults should prepare the ignorant for their perusal, and if the sacred volume were held forth as

an inducement towards learning to read, by being given as a reward for this attainment.

The institution was formed, and still continues; and schools, we understand, are re-opened, with such limitations and provisions only, as to number and local situation, as the experience of two years may be supposed to have suggested.

We heartily wish this laudable undertaking success, and that the subscriptions may be in some proportion to the utility of the establishment.

MISCELLANEOUS.

ART. 13.—*The Blind Man and his Son, a Tale for Young People; the Four Friends, a Fable; and a Word for the Gipsies.* London, for Miller—Taylor, and Hessey, 1816. 12mo. pp. 129.

IT has been seen by the title, that this little book is divided into four parts: the *Blind Man and his Son*, is a serious tale, inculcating no peculiar tenets, but enforcing, as the primary objects of christianity, unbounded love to God, and universal charity to man. The *Four Friends*, is a fable, in verse, of which the moral may be explained in the author's own words:

“ To what do men of parts aspire,
Whether in politics or fire,
In public or in private life,
In social converse or in strife,—
What is the point they all would gain?
—Why,—*any* point they can't maintain!
They speak, and look, and stand, and go,
Do nothing,—every thing,—to shew
Less what they *can* than what they *cannot*,
Less what they have, than what they ha' not.
As each one's powers, in his own eyes,
Are twice at least their natural size,
So each would fain to others seem
As great as in his own esteem:
Thus the four wise ones in the fable,
To mend a fire were all unable,
Yet each in turn must needs fall to it,
And prove by *deeds* he could *not* do it:
Yet was there something in that case,
Each might have done, and done with grace:

What was it?—That may soon be shewn,
 —He might have let the fire alone!
 Ergo,—the hardest thing to man
 Is—to do *only* what he can."

The Swan and the Rabbit, is a short fabulous composition, in prose: intended to shew the advantages of mutual dependance, and the misery of an insulated condition. A Word to the Gipsies, is an apology for a people despised and persecuted by christians; although they have resided for four centuries, in countries which are called civilized. These little pieces are embellished with a plate from a drawing, by Hilton, of the Blind Man and his Son, which would be very ornamental to the work; but, we must remark, that according to the order of nature, the father is much too old, to be the parent of the infant here described.

ART. 14.—*Time's Telescope for 1817, or a Complete Guide to the Almanack: containing an explanation of Saint's Days and Holidays; with illustrations of British History and Antiquities, notices of obsolete Rites and Customs, and Sketches of Comparative Chronology, Astronomical Occurrences in every month; the Naturalist's Diary, &c. &c. To which is prefixed an Introduction, containing the principles of Zoology.* Published annually. London, 1817, Sherwood, Neely and Jones, 8vo. pp. 366.

Golius says, that throughout the east, it is the custom for subjects at the beginning of the year to make presents to their princes, and that the astrologers in adopting this practice, present them with their Ephemerides for the year ensuing: whence, says he, those Ephemerides came to be called Almanha; that is Handsels, or new year's gifts. Verstegan attributes the word Almanack to a Saxon original, but whatever may be its derivation, it is now understood to be a calendar or table, wherein are set down the days or feasts of the year, the course of the moon, with the other phenomena of each month. This little manual, in order to be reduced to a cheap and convenient form, has become so enigmatical, that a more enlarged explanation of its contents and references is very desirable, and such is the purpose of the *Time's Telescope*, which appears to us to be executed in a very amusing way, and the astronomical portion of it is prepared evidently by a person of science.

NOVELS.

ART. 15.—*Purity of Heart, or the Ancient Costume, a Tale, in one volume, addressed to the Author of Glenarvon, by an Old Wife of Twenty Years.* London, Simpkin and Marshall, 1816. 8vo. pp. 273.

ALTHOUGH there is no novelty in the story here related, it is well told, if the form were not too contracted to admit of its complete developement. It seems that the novel of Glenarvon fell into the hands of the author, who was strongly impressed with its pernicious tendency; and in order to countervail its effect in the public mind, the shafts of ridicule are here directed against it. We ourselves, perhaps, are not so strongly persuaded of the mischievous operation of that eccentric and unequal work entitled Glenarvon, and should rather consider the heroine as presented, not as an example to be followed, but to be avoided.

In the preface it is mentioned, that the work has been finished among the various occupations of domestic life, by the mother of a growing family, actually engaged in the duties of her station. Notwithstanding the difficulty to which she is exposed from such causes of interruption, we discover enough of merit in her efforts, to wish she would again appear before the public.

WORKS IN THE PRESS.

Literary Intelligence, &c.

Mr. A. J. Valpy has in the press, a new edition of the Greek Septuagint, in one large volume, 8vo. The text is taken from the Oxford edition of Boss: without contractions.

Also, a new edition of Homer's Iliad, from the text of Heyne; with English notes, including many from Heyne and Clark; one volume, 8vo.

Academic Errors, or Recollections of Youth, one volume, 12mo.

Catullus; with English notes, by T. Forster, Jun. 12mo.

The second number of Stephen's Greek Thesaurus, which has been delayed on account of the Treaty for Professor Schæfer's MSS. will appear in January.

We mentioned in our last, the sale of the late Duke of Norfolk's library: few of the books were of great rarity or value; the single work which sold at the highest price, was Cardinal Mezeray's History of France, 3 vol. folio: not long since, a copy of this splendid and scarce work sold for one hundred guineas, but the copy of his Grace only produced

about one third of that sum, partly in consequence of recent importations, and partly from the absence of a duplicate leaf, deemed of value by connoisseurs of old English literature: the Duke was no extensive purchaser, but some curiosities were among his books. Staniburst's Virgil sold for £9. 15s. it is as our readers are perhaps aware, in English Hexameters, and is chiefly valuable for its singularity; several family MSS. brought various prices; among them was an original, by Dr. Lodge, the author of "A Fig for Momus," and many other poems and pamphlets. It is merely medical and was presented to the then Countess of Arundel.

We are happy to learn that there is in the press, a new edition of Tasso's *Jerusalem Delivered*, by Edward Fairfax. It is a most admirable translation—the first edition was published in 1600, folio; the second in 1624, folio; and a third in 1687, 8vo. A fourth edition was printed, if we mistake not, about twenty years ago, but all but the first have many inaccuracies.

Soon will be published, in 8vo. a Narrative of a Residence in Belgium during the Campaign of 1815, and of a Visit to the Field of Waterloo, by an English Woman.

Mr. White, Author of "The System of Farriery," is about to publish a compendious Dictionary of the Veterinary Art, containing an explanation of the terms used by Writers on Veterinary Medicine and Farriery; with a concise description of the diseases of horses and other domestic animals; as well as of medicine, operations, &c. proper for their diseases.

Mr. Tabart, of the Juvenile Library, Piccadilly, is preparing a Monthly Miscellany for the use of Schools, and for the general purposes of Education, under the title of *Tabart's School Magazine, or Journal of Education*. It is intended to be composed chiefly of modern materials, for the purpose of connecting as much as possible the business of the School-room with that of the active World. The first Number will appear on the first of March.

Ponsonby, the publication of which has unavoidably been delayed, will, we are informed, certainly appear in the course of the ensuing month.

A French Grammar, is in the press for Preparatory Schools and Beginners, on a plan entirely new; and so easy that the dullest capacity may comprehend and learn it with facility. The lessons, dialogues, and vocabulary, each being on the most familiar and useful subjects, cannot fail to ensure the progress of the learner.

In a few days will appear, in 1 vol. 8vo, A View of the Agricultural, Commercial, and Financial Interests of Ceylon, with an Appendix containing some of the principal Laws and Usages of the Candians; also a Table of Imports and Exports, Port Regulations, Statements of Public Revenue and Expenditure, &c. By Anthony Bertolacci, Esq. late Comptroller-General of Customs, and Acting Auditor-General of Civil Accounts in that colony.

We are daily expecting, in 1 vol. 8vo. Narratives of the Lives of the More Eminent Fathers of the Three First Centuries, interspersed with copious quotations

from their Writings, familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived.—By the Rev. Robert Cox, A.M. perpetual curate of St. Leonard's Bridgnorth.

Sermons on Important Subjects, by the Rev. Charles Coleman, A. M. M. R. L. A. lately Curate of Grange, in the Parish of Armagh, Diocese of Armagh, are to appear in one volume, 8vo.

The Rev. Dr. Chalmers, of Glasgow, is printing a volume of Discourses in which he combats at some length, the argument derived from astronomy, against the truth of the Christian Revelation; and, in the prosecution of his reasoning, he attempts to elucidate the harmony that subsists between the doctrines of scripture and the discoveries of modern science.

Early in January will be published, No. XLIX. (being the first part of the ninth volume) of *Annals of Philosophy, or Magazine of Chemistry, Mineralogy, Mechanics, Natural History, Agriculture, and the Arts.* By Thomas Thomson, M. D. F. R. S. &c.

On the 1st of January, 1817, will be published, (to be continued monthly) No. 1. of *The Correspondent*; consisting of Letters, Moral, Political, and Literary, between eminent Writers in France and England. This work is designed, by presenting to each nation a faithful picture of the other, to enlighten both to their true interests, promote a mutual good understanding between them, and render peace the source of a com-

mon prosperity. The writers who have concurred in a design so beneficial to both nations, are no less eminent in rank and character than in literary attainment. Each will write in his own language, and principally on the affairs of his own country; but the French letters will be translated into English, and the English letters into French; and the whole will appear, at the same periods, in English at London, and in French at Paris. The work will thus embrace the utmost possible variety: in the authors, in the subjects, and in the style and manner of treatment. It may also be looked to as the most correct and authentic source of information, in respect to the state of education, laws, manners, political institutions, literature, arts, remarkable events, and important personages in both countries; and may thus serve to correct that common ignorance, and common distrust of each other, which has been too successfully fostered by the policy of the revolutionary governments, by the prejudices of many persons in England, and, above all, by the absolute slavery of the continental press.

Sermons by the Rev. John Martin, who was for more than 40 years Pastor of the Baptist Church in Keppel Street, were taken in short hand by Mr. J. Palmer, and will soon make their appearance in 2 vols. 8vo. embellished with a portrait.

The Rev. F. A. Cox, A. M. has nearly completed his work on *Female Scripture Biography*, with an essay shewing what Christianity has done for woman.

LIST OF NEW PUBLICATIONS.

Virgil, with English notes at the end, including many from the Delphin and other editions; no interpretation.

A second edition of Valpy's Edition of Virgil, without notes, is just published.

Theoretic Arithmetic, in three books; containing the substance of all that has been written on the subject, by Theo of Smyrna, Nicomachus, Iamblichus, and Boëtius; together with some remarkable particulars respecting Perfect, Amicable, and other Numbers, which are not to be found in the writings of any Ancient or Modern Mathematicians. Likewise a Specimen of the manner in which the Pythagoreans philosophized about Numbers; and a development of their Mystical and Theological Arithmetic, by Thomas Taylor.

A Translation of the Six Books of Proclus, on the Theology of Plato; to which a Seventh Book is added, in order to supply the deficiency of another Book on this subject, which was written by Proclus, but since lost; also a translation of Proclus' Elements of Theology, by Thomas Taylor. In these volumes is also included, by the same, a Translation of the Treatise of Proclus, on Providence and Fate, a Translation of Extracts from his Treatise, entitled Ten Doubts, concerning Providence; and a Translation of Extracts from his Treatise on the Subsistence of Evil; as preserved in the Bibliotheca Græca of Fabricius. In 2 vol. royal 4to. 250 copies only printed.

Further Observations on the State of the Nation—Means of Employ-

ment of Labor—Sinking Fund and its Application—Pauperism—Protection requisite to the Landed and Agricultural Interests, &c. by R. Preston, Esq. M.P.

The Pamphleteer; No. XVII. for January, 1817, containing nine pamphlets.

The Classical Journal; No. XXVIII. for December, 1816, containing a variety of Classical, Biblical, and Oriental Literature.

Meditations and Prayers, selected from the Holy Scriptures, the Liturgy, and Pious Tracts, recommended to the Way-faring Man, the Invalid, the Soldier, and the Seaman, whensoever unavoidably precluded from the House of Prayer; by the Rev. J. Watts. Second edition.

The Elements of Greek Grammar; with notes, for the use of those who have made some progress in the Language, fifth edition, by R. Valpy, D.D. F.A.S.

Elements of Latin Prosody, with Exercises and questions, designed as an Introduction to the Scanning and Making Latin Verses, by the Rev. C. Bradley, A.M. Second edition.—A Key may be had.

The Works of Gianutio and Gustavus Selenus, translated by J. H. Sarraut, Professor of Chæas. These two tracts on chess are exceedingly scarce and truly valuable. The first is in Italian, and was published at Turin in 1697; the second is in German, and was published at Leipsig in 1677. The name of Gustavus Selenus is, however, fictitious; for it is the production of Augustus, Duke of Brunswick Lunenburg.

TO CORRESPONDENTS.

THE notice from Saville Row does not come within the usual distinction of Literary Intelligence, and therefore could not be inserted:

If the addition required were made to the head of each article reviewed, our Correspondent is informed, that it would incur the charge of the advertising duty.

The work mentioned by Mr. E. has probably been overlooked, and will be attended to.

The Index to the volume which is now closed, will appear in the next number.

PRINTED BY W. SMITH AND CO. KING STREET, SEVEN DIALS.

This book is under no circumstances to be taken from the Building

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